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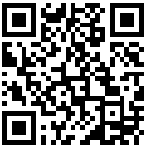

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THE RAINBOW:

A Magazine of Christian Literature,

WITH SPECIAL REFERENCE TO THE

REVEALED FUTURE OF THE CHURCH AND THE WORLD.

VOLUME VII.

LONDON:
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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

JANUARY 1, 1870.

THE GLORIOUS BURDEN OF PROPHECY.

"BEHOLD! the Lord cometh." This is the cry that *should* arouse the world; this is the music swept from the harp of prophecy to gladden the heart of the church; this is the great truth around which other truths cluster, and from which they derive their life-force and far-reaching significance. It takes many forms, and occurs in many connections; now diffusing joy unspeakable, and then shaking the heavens and the earth; now calling the dead to spring from their graves and enter on a glorious immortality, and then causing the panic-smitten rebels to implore rocks and mountains to crush them into "abhorred annihilation" from the awful eye of the Judge; now encircling the sainthood of all generations with a divine halo, brighter than noonday, and then hurling the devil and his legions to the earth on their way to the dismal darkness of the pit.

But whatever the form, connection, or result, the great master-thought which the Omniscient Spirit would impress upon the minds of men is the advent in glory of the Father's Anointed as Judge and King of all. This central thought is never departed from, never brought into the presence of any other thought that can equal it in importance or splendour. There are no twin glories before the eye of the Seer. There are glories manifested on the earth, and on the sea, and in the heavens—physical, moral, mental, domestic, social, worldwide; but they all radiate from the presence of the Great King, and are the consequences of that presence. If the nations are at peace, and learn war no more, it is because the Prince of Peace has come and put down, by the power of his strong right hand, the despotic tyrannies and the wild democratic revolutions that have for so many weary centuries agonised the world. If Edenic fertility beautifies and gladdens the earth, and if the desert shall rejoice and blossom as the rose,

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it is because the second Adam, the Lord from heaven, has returned to his inheritance, and lifted the curse from its soil. If the pestilence that walketh in darkness, and the destruction that wasteth at noonday, no longer fill cities with consternation and mourning, it is because he at whose word diseases fled in the days of his humiliation, has come in his glory as the great Healer of suffering humanity. In a word, not one of the manifold priceless things that cluster in beauty on the page of outstanding prophecy can ever gladden the eye of man until the Son of Man return in power and great glory to take possession of the kingdom and dominion "under the whole heaven."

For this is God's revealed order—the declared outline of that purpose which he works according to the counsel of his own will. No scheme of man's devising, no church system, no theological theory can alter it, or set it aside. All events will take place exactly as God has determined; the evil foreseen in churches and States will assuredly take place; the good by which that evil is to be overruled and overthrown will most certainly appear at the proper time. And, it is beyond doubt, that the early Christians cherished as a blessed hope the coming of the Lord in their day. There was no revelation of the time, but there was of the fact, and on that fact they gazed with fond desire. Let us do the same; for though we know neither the day nor the hour wherein the Son of Man cometh, it is certain that the coming is *the glorious burden of prophecy.*

THE PROPHETIC HISTORY OF ISRAEL.

III. ISRAEL IN PROPHECY.

IN answer to the question, what is prophecy? we would note the following particulars, which seem to give an idea of its nature. Let us take an example. In the year 999 of our æra, there rose a man in the university of Oxford, a deep student of the prophetic word, who like Daniel gave himself to prayer and fasting. To him it was revealed by the Holy Spirit that in the year 1769 a certain man should be born called Napoleon Buonaparte; that in the course of a few years he should attain to great power and glory as a warrior and hero; that he should fight many great battles in the West and in the East; that in the year 1804 he became emperor of France; in the year 1805 he overthrew the old empire of Austria by the battle of Austerlitz; in the year 1806 he conquered the empire of Prussia at the battle of Jena; that he reigned with great power and glory over the nations till the year 1812, when his mighty armies

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perished in the snows of Russia; that he was finally beaten and dethroned by the nations and imprisoned by the English in the Island of Elba, from whence he broke forth and fought the battle of Waterloo, and was then banished to St. Helena, where he died. This, let us suppose, was the prophecy of the Oxford student in the year 999. You say that is a mere statement of historical facts, and in so saying you answer the question, 'What is prophecy?' *It is anticipated history,* and nothing else, though of course in no case can it be so full and minute as actual historical narrative. But yet the great facts in the life of Christ are as clearly stated in the Old Testament, and more minutely than the Oxford prophet gave the events in the life of Napoleon. The birth (Isa. vii.). the birthplace (Mic. v.), the person (Isa. ix.), the character (Isa. xlii. 3), the miracles (Isa. xxv. 6), the sufferings and death (Isa. liii.), the resurrection and ascension of Christ (Psa. xvi. & xlviii.), are all clearly stated by the prophets in the Old Testament. Prophecy deals much, especially symbolic prophecy, in outlines and sketches without noticing the filling up. Thus, you have the four great monarchies under the form of four *metals* and four wild *beasts;* the restoration and conversion of Israel under the figure or symbol of the dry bones re-organised and vivified; and the advent of the Son of Man with his saints under the symbol of the warrior on a white horse, accompanied by the heavenly armies. (Rev. xix.) There are many others of a similar character, especially in Ezekiel and the Apocalypse. Prophecy is to be distinguished from promise by several marks, of which the principal are these.

(1.) The promises are often very general and the prophecies are more special. (2.) Tho prophecies are tied down to time, and place, and person, and circumstance, so that the fulfilment may be known. (3.) The promises refer only to good things to come; the prophecies to both good and bad. Hence the prophecies include both threatenings and promises, and all the prophecies are in fact promises or threatenings, though the promises and threatenings are not necessarily prophecies. Both prophecy and promise refer only to the future, and are intended to be to the faculty of hope and fear what history is to the faculty of memory. We are placed on the bridge of time between two eternities, and like Janus we have two faces, and these are essential parts of our nature. We cannot cease to remember while we remain men, neither can we cease to hope. History is the food of memory, and prophecy is the food of hope! and God in his providence has supplied us with the former, and in his word with the latter. Both are equally true and necessary for the guidance and edification of the church.

II. But you ask, "What is the value of the testimony of prophecy?" Is it not better to rest upon Christ's miracles, upon his lovely character, upon

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the purity and excellence of his doctrines, upon the sublimity and universality of his morality? Yes, all that is excellent and convincing, and irresistible, and we shall find no fault with you for throwing these arrows into the hearts of the enemies of the King; but yet the word says, "The testimony of Jesus is the spirit of prophecy. (Rev. xix. 10.) It must therefore be of great value, and indeed the least reflection will show that it is so.

(1.) As the events of futurity are and can be known only to the omniscient God, he alone is the author and giver of all prophecy from first to last. He alone holds in his hand the chain of events and can guide them to the purposed end; and therefore every prophecy is utterly and absolutely beyond the reach of human calculation and sagacity. The greatest likelihoods are often turned aside in a moment, and the mightiest averted by the smallest. Nothing seemed so likely as the murder of Mahomet and the extinction of his horrible system in its infancy; but all this was prevented by a spider's web. Nothing seemed so likely as the revolution of the East and the dethronement of the Sultan; but both were prevented by an English prisoner escaping from the Bastile in his wife's clothes. Thus the greatest events are linked together by the smallest, and the whole system of providence is so general and yet so minute, has so many contingencies or seeming contingencies, so many wheels within wheels, so many actions depending on physical and moral causes, working into, controlling, and modifying one another, that to foretell the future is the prerogative of God alone. Our religion, therefore, fortified by a long series of divine predictions, is based upon an immovable rock.

(2.) But, again, there is another excellence in the argument from prophecy, which is this; it continues deepening, unfolding itself, and acquiring fresh strength with the course of time. It does not wear out with age. Like its great author, it multiplies as the ages roll the demonstrations of divine mercy and love, nor shall it cease to do so until the destinies of our world and the human race are summed up in the judgment of the great white throne. (Rev. xx. 11.)

(3.) But, thirdly, prophecy is intended to keep the mind of the church active, and the eye of hope ever fixed on the bright and morning star. We are apt to settle down in tranquillity and ease, contented with the earthliness in which we are, and which like an earth-crust or serpent-ring, encircles us on all sides. Now, prophecy breaks this rock-sepulchre and gives us glimpses of the glories, or the judgments, that are coming upon the church or the world. It is the voice of Jesus saying to the dead Lazarus, "Loose him, and let him go!" His bands are broken, his sepulchre is rent, new life and hope flow into him, and he is fitted to bear witness of Jesus and the resurrection.

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(4.) But why not dwell on the fulfilled prophecies? They are certain; in the unfulfilled all is uncertain and of minor importance. We deny both these assertions. We deny that the unfulfilled are uncertain, and we maintain that they are still more important, and far more numerous, than the fulfilled. Certainly, the resurrection of the body, the coming of the Lord, the judgment of the quick and the dead, the destruction of Antichrist, the restoration and conversion of Israel, the translation of the saints, the royal priesthood of the church, the glories of the new Jerusalem, the new heaven and the new earth, and the full and final glorification of God in the whole universe—these are neither uncertain nor insignificant. They are, on the contrary, the fulness and the perfection of the principles contained and unfolded in the fulfilled prophecies. The second advent is as important as the first, and the announcements of glory as dear to us as those of grace.

(5.) Finally, the study of prophecy keeps us in company with a living, acting, controlling Deity; who orders and guides, controls and governs, all things. It is not the God of the philosophers, sleeping behind the elements and leaving the universe to take care of itself, with whom we have to do in prophecy. It gives us true, noble, and grand ideas of the Creator and Ruler of the world, and tends to keep up the remembrance of him among men. Nor does the value of the study depend altogether on the correctness of our conclusions. Suppose that I am honestly wrong in many points, I may still get the blessing promised to the obedient reader of the mysteries of the apocalypse; for though I who read may possibly be wrong, you who do not read and study the prophecies cannot possibly be right; for you are refusing the blessedness he has promised (Rev. i. 3), and neglecting the word which he has inspired. In my errors I have clearer ideas of a great and powerful God, than you in your idleness can have. I am by the very study itself brought into contact with the source of all power, and grace, and love; I behold him in all history and prophecy as the ruler and orderer, or the predestinator and King. The rise and fall of empires, the overthrow of kings and dynasties, the march of liberty, or the sole rule of autocrats and monarchs; the renovation of exhausted civilisation by the irruptions of barbarians, and the wars and rumours of wars that are to fill the nations with fear and trembling—these all, and indeed the whole stream of human events are but the shadows that surround the throne of God, the drapery in which the person of the great King is invested while he rides in glory or in terror through the world. Prophecy, more than any other study, brings you into contact with a living God, and when reverently and humbly pursued never fails to bring a blessing.

III. But what are the subjects with which prophetic Scriptures are mainly concerned? These are exceedingly numerous and varied, nor is it

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perhaps possible to reduce them all to a few general heads; nevertheless there are three very conspicuous, around which many, if not most of, the prophecies are clustered; viz., the CHURCH, the JEWISH PEOPLE, and the NATIONS. By the *Church* we mean the Head and the members, the Bridegroom and the bride, the Vine and the branches, who are both together in 1 Cor. xii. 12, called "*Christ*," the anointed one, in whom and to whom, and through whom, the fulness of divine love is manifested. What a mighty system of prophecy is this the centre of, from Paradise to Pentecost and from Pentecost to the end of time! The two advents of Christ, the cross and the crown, the mystery of divine love and the manifestation of the divine glory, are indeed the two burning centres of prophecy and promise, the poles around which the orb of revelation rolls; and in him, be it remembered, are included all believers, who are his body, "the fulness of him that filleth all in all!" What a unity we have here! However boundless the circles of the prophetic spheres, the radii all centre in the Son of God—the Word, the Revealer, the God-man—who has chosen to take his church into the fellowship of his love and insphere her with the radiance of his glory! All varieties are here harmonised, and all events reduced to their place in the divine administration. He is the God and Head of all, but more especially of his church, to which he stands in the closest of all relations, and to which he has given the greatest of all promises, and around which he has gathered a cluster of the brightest and most magnificent prophecies. From the promise of the Comforter, which we now have, to the promise to sit with him on his throne (Rev. iii. 21), what an array of divine prophecies, like stars in the night, does the New Testament unfold to guide us, like the fiery and cloudy pillar, through this wilderness! May we look to the light shining in this dark world till the day dawn and the day-star arise in our hearts!

But ISRAEL is another very conspicuous object of prophecy in both Testaments, but especially in the Old. You can as easily shut out his church from the hopes of the New Testament as the Jews from the hopes of the Old. The church is the centre of the spiritual, the heavenly, the resurrection glory; and the Jewish nation is the centre of earthly dominion, the inheritor of the promised land, and the blessings of the Abrahamic covenant. It is no easy matter to weed out the promises and prophecies concerning Israel from the word of God; but yet earnest men, Christian men, and learned divines, have made the attempt. The Jews are to have no national future, no restoration to Palestine, no other hope than to be lost among the nations! So these men say, and by one sentence they annihilate a great portion of the word of God! Yes! as much, and perhaps more than Colenso does in the Pentateuch. No; this shall not stand, neither shall this counsel come to pass. Salvation is of the Jews.

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the Saviour is from the Jews, the two covenants (Rom. ix.) are from the Jews, the prophets and apostles were Jews, Jerusalem the throne of the Lord (Jer. iii. 17) belongs to the Jews; and the recovery of them, when the Deliverer shall come to Zion, shall be like life from the dead. The promise of incarnation is not more certain than the promise to sit on David's throne, and they are given in the same passage. (Isa. ix. 5, 6, 7.) The holy angel, Gabriel, testifies the same thing in Luke i. 31—33, so that as certainly as Jesus was born of the Virgin, so certainly shall the Lord God give unto him the throne of his father David. Faith sees no difficulty here. It is as easy to believe in the throne of David as the stable of Bethlehem! He who does not shrink from the difficulties of incarnation, need not shrink from the restoration of Israel and the reign of the Son of David.

We believe simply because the word of God testifies. The Jewish people, therefore, is the second great object of prophecy in the Bible, and any attempt to shut them out of it is a wresting, or a denying, of the text of Scripture. The three parties into which the opponents of Israel may be divided are alike wrong, though their errors are of different magnitudes. Some expositors fix upon the *curse* which the Jews are now bearing, and argue that they are never to be released from it. Hope for them there is none. They are the people of the curse, and Jehovah has cast them off for ever! Others, again, and these not a small though a diminishing number, deny their nationality and restoration. They are finally and for ever scattered, and their destiny is to vanish nationally from the face of the earth. How many things do these hard-hearted expositors forget? They forget the ancient covenant, they forget the oath of God, they forget the depth of the eternal mercy, they forget that "the gifts and callings of God are without repentance," they forget that the curse is generally accompanied with the promise of future blessing, and they forget that to deny the prophecies leads to a denial of the historical parts of Scripture also. This is natural. You forge a weapon to smite in one direction—the Rationalist uses it to strike in another. It is just as easy to explain away the bondage in Egypt, the journeying in the wilderness, the settlement in Canaan, and the present dispersion of Israel as their national conversion at the coming of the Deliverer (Rom. xi.), their miraculous restoration, and their final tranquillity under the sceptre of the Son of David. In both cases the words are clear and the evidence complete—equally clear and equally complete. (Isa. lxi.) In this chapter you may believe verses 1—3, but you are to explain away verses 4—11. In Isa. xi. you may believe verses 1—3 but explain away 4—16. The sixtieth chapter of Isaiah must be entirely applied to the Christian church, especially verses 6, 9, 10, 15, 19, 20. Isaiah liii. may be interpreted simply and naturally, but

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Isaiah lxiii. 1—6 must be put in the crucible and pounded till it applies to the crucifixion of Christ. Finally, we give you one general direction to save the trouble of particular cases: "Whenever you find curses heaped upon Israel, hold the language to be literal and correct, but whenever you find blessings promised to Israel, explain them of the spiritual Israel, which is the Christian church." This principle of exposition will be of use to you in your generous appropriation of the property of your neighbours!

We mentioned a third subject of prophecy, which is *the nations*, including what is called "the world," the Antichrist, the opposition to the Lord and his Anointed. Think of the fulfilled prophecies referring to the four *metals* or *beasts* of Daniel; the kingdoms of Egypt, Edom, Moab, Damascus, and many others; think of the many unfulfilled prophecies that refer to the Man of Sin, the kingdom of Antichrist, the perilous days of the last times, the nations of Gog and Magog, the king of the North, and the king of the South, the nations that are to be gathered round Jerusalem (Zech. xiv. 2), and discomfited by the coming of the Lord Jesus Christ with all his saints. (Zech. xiv. 5.) Then, again, consider the prophecy that refers to the nations that shall go up to Jerusalem—many nations (Isa. ii. 1—4)—to learn the ways of the Lord, who shall be given to the Son of Man when he cometh in the clouds of heaven (Dan. vii. 13, 14, 27), who shall form his dominion from sea to sea and from the river to the ends of the earth (Psa. lxxii. 8), who shall be blessed in him and call him blessed. Who are the nations that are to come to Israel's rising Light. (Isa. lx. 3, 9.)? Who are the nations that shall be governed around the throne of Jehovah when backsliding Israel has returned to the Lord (Jer. iii. 19)? Who are the nations of the saved who are to walk in the light of the New Jerusalem and be healed with the leaves of the tree of life (Rev. xxi. 24; xxii. 2)? These are the converted, renovated nations of the earth rejoicing under the reign of the Prince of Peace and filling the vault of heaven with songs of praise; and in these songs, and above these singers, and louder than the noise of many waters, are the hallelujahs of the glorified church, who have come with their Lord and Redeemer, saying, "Thou art worthy to take the book and to open the seals thereof; for thou wast slain and hast redeemed us to God, by thy blood, out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests; and we shall reign on the earth." Stop that grand song, Mr. Grant and others; we don't wish to reign on the earth, we would rather reign in heaven; it is a "carnal" note in your new song, and you must try to get it altered. It is true, indeed, that the prophecies concerning the nations, and many others, must be unintelligible to those who believe that the great day of God's judgments consists only of twelve hours, and that the coming of the Son of Man is not to restore

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(Acts iii. 21), nor to regenerate (Matt. xix. 28); but by one stroke of doom to terminate the human species, carry his saints away to glory, and abandon the earth to fire and desolation for ever. If that be so indeed, this earth, the scene of the Saviour's teaching and miracles, cross and passion, has only a poor prospect before it. When the burning is done, it is, we suppose, to be annihilated. "Come, Lord Jesus, come quickly. Amen. Even so come, Lord Jesus."

IV. Can you think with us for a moment of the old Temple of Dagon, where the Philistines worshipped their water-god, and Samson, in his blindness, stood by the pillars that sustained the building? See! the strong man bows himself, and the pillars are torn from their pedestal, and the beams and rafters come crashing down, and the blind hero and the fish-worshippers die together. So is it with the temple of prophecy. The Lord in his grace, through a long succession of ages, has been building this house of his glory; and here comes a strong man, not an Israelite indeed, but a Philistine and blind as Samson, and wrenches away one of the main pillars on which the temple stands, so that both the symmetry and the safety are gone. Tear away the Scriptures that relate to the future glory of Israel, and you shiver the whole orb of revelation into a thousand fragments. For as Israel was necessary to give form and consistency, time and place, and historical exactness, to the great facts of redeeming love as they are manifested in Nazareth, Bethlehem, the Sea of Galilee, Calvary, and the Mount of Olives; so are Israel, the Holy Land, Jerusalem, and Olivet, the conversion, restoration, and kingdom of the scattered nation all necessary to give form and unity, time, place, and credibility, to the glorious prophecies that are yet to be fulfilled upon the earth. In no other way can you keep clear of mysticism and the dim region of intellectual idealism. Remove the form, and the essence will vanish; take away *time*, and *place*, and *nationality*, and you destroy the basis on which history rests; and the entire future of Israel, of the church, and of the world, is shut up in impenetrable darkness.

> Lo! thy dread empire, Chaos is restored,
> Light dies before thy uncreating word;
> Thy hand, great Anarch! lets the curtain fall,
> And universal darkness buries all.

V. But after all you say, we have not proved the restoration of Israel from Scripture. No, we have not, nor do we intend at this time of the day to dwell on that clear and simple truth, stated in very many Scriptures—such as Isa. ii. 1—4; xi. 10—16; lx.; lxi. 4—11; lxii. 10—12; lxiv. 17—25; lxvi. 20. Read these passages, from one prophet only, and you will see how clearly their national restoration is taught in them. But as all the prophets, except Zechariah and Malachi, prophesied before the return from

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the Babylonish captivity, perhaps it may be said that these Scriptures have been already fulfilled. This has been said, and it may be said again, for some people will say anything; but it is false, and the least consideration will prove it to be false. If you choose to say that some of these passages had an initiatory reference to the restoration from Babylon, we can have no objection, leaving the exact and complete fulfilment to the future; but, in the meantime, remember the following particulars, which may guide you in this enquiry.

(1.) All prophecies which speak of the joint restoration of Israel and Judah are unfulfilled.

(2.) All prophecies which join their conversion with their restoration are unfulfilled.

(3.) All prophecies which represent them as the chief of nations, the ruling governing power on the earth, are unfulfilled.

(4.) All passages which represent Jerusalem as the Throne of Jehovah, the centre of nations, are unfulfilled.

(5. All prophecies which represent the restored Jews as conquering all their enemies are unfulfilled.

(6.) Many Scriptures represent the restored nation as free and happy, rejoicing in the Lord, abounding in holiness, and altogether exempt from national calamities and fears; and all these Scriptures are still unfulfilled.

(7.) All those prophecies that connect signs and wonders with their their restoration, as it was when they came out of Egypt, are still unfulfilled.

(8.) The prophecies of Zechariah, written after the restoration from Babylon, cannot refer to that event. Read the fourteenth chapter, and you will find the judgment and the restoration still future.

(9.) Finally, all the passages, and they are many, which connect their restoration with the coming of Christ *must* refer to his Second Advent, and therefore to a restoration still future. His coming in the flesh scattered them; his coming in glory will gather them. By these, and similar marks, you can easily determine whether the passage be fulfilled or not.

VI. But how shall their restoration be effected? What means shall be used? How shall it be done? Very simply. The Lord shall set his hand to restore them, as he did formerly from the land of Egypt, and it shall be done. (Isa. xi. 11.) When the time comes, the set time to favour Zion, "the Lord of Hosts shall make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will

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swallow up death in victory, and the Lord God will wipe away tears from from off all faces; and the rebuke of his people shall he take away from off all the earth, for the Lord hath spoken it." (Isa. xxv. 6—8.) The ancient flocks are now scattered upon the mountains and hidden in the valleys, but the time of deliverance draweth near, and it shall no more be said, "The Lord liveth that brought up the children of Israel from the land of Egypt; but the Lord liveth who brought up the children of Israel from the land of the North, and from all the lands, whither he had driven them; and I will bring them again into their land that I gave to their fathers. Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after I will send many hunters and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks." (Jer. xvi. 14—16.) Here, as everywhere else, the restorer is God himself and no other. His hand shall set the nation in motion, and guide the returning multitudes to the covenant-land. What fishers and hunters he may use, what that ensign may be (Isa. xi.) around which the outcasts of Israel shall gather, we need not wait to enquire, and it would be foolish to dogmatise. That multitudes shall return by the ships of Tarshish is clearly stated (Isa. lx. 9); but it is by no means clear who Tarshish navies are, and I can only wish and hope that Britain, the first in giving the Jews freedom, may be the foremost in conveying them to their promised home. But in all cases the word constantly attributes the whole action to the will and power of God. He prepares the land; he awakens the desire, at the same time, both in Israel and in Judah; and this desire, deepening and strengthening, leads them in troops towards Jerusalem. He sends the hunters and fishers; he erects the standard or ensign, and he prepares the ships of Tarshish to bear them safely home. Let us, then, be satisfied with what God has revealed, and yield our convictions joyfully to his holy will, believing firmly *all* that is written and believing nothing *more*.

VII. But the grand position which the Jews take in *prophecy* as well as *history*—in the education of the human race on earth, as well as in our preparation for heaven, arises clearly from the great events which are clustered round them in the word and in the providence of God. The germ of this exceeding glory was the *promise* of deliverance given in Paradise, confirmed to Abraham, repeated to David, manifested in and to Israel in the Virgin's Son, glorified in the heavenly mansions, and now about to reappear in the King and the kingdom of righteousness and peace. How fruitful is a word of God! How tenacious his love! How firm his purpose to bless his creatures! We read this promise on every movement of the Saviour in this circle of grace and love. In the bosom of the Father, in his descent from the heavens, in the Virgin's womb which he did not

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despise, in the stable of Bethlehem, on the cross as our substitute, in the grave as the death-destroyer, on the throne in our nature as our forerunner and glorifier—we still see in its various stages of development the one promise of the woman's Seed, the serpent-bruiser. Now, this mighty Hope of our fallen race was enshrined in the temple of Judaism, set like a pearl of great price in the material framework of the Israelitish constitution and ritual. Whatever Jesus has touched he has honoured and glorified. He has warmed even the grave, he has taken the sting out of death, he has borne our sickness, he has glorified the very cross, he has blunted the darts of Satan, and shall shortly bruise him utterly. There is no roughness which he has not smoothed, no enemy which he has not subdued, no temptation which he has not endured, no sin or uncleanness for which he has not opened a fountain. O my Lord, and thou hast loved me and given thyself for me! and thou lovest me still, and thou wilt love me for ever! Most sweet and blessed Jesus, and I do love thee, for thou hast drawn me by the cords of thine own love. Help me, O help me to love all things for thy sake—the cross, for thou hast borne it, our sinful nature, for thou hast redeemed it, our earth, for thou hast trodden it, our streams, for thou hast drunk of them, our air, for thou hast breathed it. All things are of thee! I see thy strength in every rock, thy beauty in every star, thy glory in the meridian sun. Thou art the Light of the circumambient air! The rose of Sharon, the lily of the valley, the bleating lamb, and the roaring lion, bear witness to thee. I can apply to thee the immortal lines of Pope:—

> "Warms in the sun—refreshes in the breeze,
> Glows in the stars and blossoms in the trees,
> Lives through all life—extends through all extent,
> Spreads undivided—operates unspent."

And in the spirit of the noble songs of Keble's "Christian Year" I can say of thee:—

> "There's not a strain to memory dear,
> Nor flower in classic grove;
> There's not a sweet note warbled here,
> But minds us of thy love.
> O Lord, our Lord, and Spoiler of our foes,
> There is no light but thine; with thee all beauty glows."

Reader, forgive this little gush of tenderness; my heart is often cold, and I have rarely anything of the kind to give.

But to return again to the cold region. We said that the Jews occupy such a grand place in prophecy because such grand persons, events, and doctrines are connected with them. Let me mention a few of these prophetic glories connected with Israel's future, and thus conclude this chapter.

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(1.) The restoration and conversion of Israel are connected with, and effected by, the coming of our Lord in his glory; as it is written, "The Deliverer shall come out of Zion and turn away ungodliness from Jacob." (Rom. xi. 26.)

(2.) At this same period also the dead saints are raised, and the living saints are translated to meet the Lord in the air. This is the resurrection of the just, this is the resurrection of the children of God, this is the first resurrection. (Luke xiv. 14; xx. 36; Rev. xx. 5.)

(3.) Then, also, we have the fulfilment of Zech. xiv.:—the terrible battle of the nations, the siege and distress of Jerusalem, the last agonies of the Jewish nation, the deliverance of the faithful remnant by the Lord himself in person, when he shall stand on the Mount of Olives as Jehovah the Lord of Hosts, accompanied by the hosts of heaven.

(4.) At that very period also, when the Jews are seeking their Messiah and looking in sorrow upon him whom they have pierced, shall the great enemy of God, of the Messiah, and of the church, get his doom; and his judgment takes place at the coming of the Lord, not before it and not after it, but at the coming of the Lord. The Little Horn of Daniel is slain, and the body of the Beast, out of which it sprang, is given to the burning flame, at the coming of the Son of man, with the clouds of heaven. (Dan. vii. 9—14.) And this same power, called the whore of Babylon, which is the false prophet that deceives the nations, and the Beast from the bottomless pit her paramour, and the ittle horn that springs from their union and rules over them—this manifold antichristian power and system is destroyed and judged when the King of kings, and Lord of lords, descends from heaven, followed by the armies of heaven. (Rev. xix.) And, again, this same Antichrist of St. John, and son of perdition of Paul, and Little Horn of Daniel, and Beast of the apocalypse, and the Man of Sin in the temple, comes to his inglorious end at the coming of the Lord, as it is written, "Then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth and destroy with the brightness of his coming." (2 Thess. ii. 8.) All the Scriptures agree that Antichrist continues till Christ comes, and they all assert that he shall then be destroyed.

(5.) Then also the Jews being gathered, or gathering, to their own land, and the Beast and the false prophet cast into the lake of fire (Rev. xix.), Satan the deceiver of the nations is bound and shut up in the bottomless pit for a thousand years. Thus, the two great enemies being removed, the visible which is Antichrist, and the invisible which is the Devil, there is room for the kingdom of righteousness and peace. Then shall be fulfilled all the promises given respecting the latter day of glory, and it will be seen that our faithful God has been true to the covenant of his grace. Read the following Scriptures, and look with confidence to a glorious future.

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"As truly as I live, all the earth shall be filled with the glory of the Lord." (Numb. xiv. 20.)

Breathe out also the prayer of the psalmist: "Blessed be his glorious name for ever, and let the whole earth be filled with his glory." (Psa. lxx. 19.)

"The earth shall be full of the knowledge of the Lord as the waters cover the sea." (Isa. xi. 9.)

"They shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." (Isa. ii. 4.)

"He shall speak peace to the heathen; and his dominion shall be from sea to sea, and from the river to the ends of the earth." (Zech. ix. 10.)

"And the kingdom, and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." (Dan. vii. 27; see also verse 14.)

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts iii. 19—21.)

"The creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." (Rom. viii. 21.)

"Thy people shall be all righteous; they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified." (Isai. lx. 21.) Read the whole chapter.

Let these, and such like wonderful promises, sustain us in our labours of love during the cloudy and dark day until the Morning Star appear, and the Sun of Righteousness arise with healing on his wings.

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THE VISION OF THE PALM-BEARING MULTITUDE.

"After these things, I saw, and behold, a great multitude which no one could number, out of every nation, and (of all) tribes, and peoples, and tongues, standing before the throne and before the Lamb, clothed in white robes, and palm-branches in their hands; and they cry with a great voice, saying, The salvation (be ascribed) to our God who sitteth on the throne, and to the Lamb. And all the angels were standing around the throne, and the elders, and the four living ones, and they fell before the throne on their faces and worshipped God, saying, Amen, the blessing, and the glory, and the wisdom, and the thanksgiving, and the honour, and the power, and the might, be to our God unto the ages of the ages. Amen.

"And one of the elders answered, saying unto me, These that are arrayed in the white robes, who are they? and whence came they? And I said unto him, My Lord, thou knowest. And he said (to me), These are they that come out of the tribulation, the great (one); and they have washed their robes and made them white in the blood of the Lamb. On this account they are before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne (*codex sinaiticus*—knows them) shall tabernacle over them. They shall not hunger any more, nor yet thirst any more; neither shall the sun light on them, no, nor any scorching heat: because the Lamb, which is in the midst of the throne, shall be their shepherd, and shall lead them to fountains of waters of life, and God shall wipe away every tear out of their eyes." (Rev. vii. 9—17; *Revised text.*)

THE rapt apostle is in heaven. He was called thither at a very early stage of these successive visions, and from thence he contemplates all that he narrates after the beginning of the fourth chapter. It was from heaven that he beheld the shaking and the sealing; and from the same point of observation he sees this company of palm-bearers. They stand before the throne and before the Lamb. They shout and praise God for their redemption. The angels form a grand circle around them; the throne, with the living ones and the elders, as described in the fourth chapter, being in the centre. They are arrayed in bright robes, are acknowledged as servants of God, and pronounced for ever free from tribulation, and from whatever might distress them or interfere with their blessedness.

The picture would seem to be a very plain one; and one easy to be understood. There was also such a particular announcement of the history and character of the multitude in view, that there would appear to be no room for difficulty in this regard. And yet, on all the prevalent systems of Apocalyptic interpretation, the question of the elder: "*Who are they? and whence came they?*" is still the great question to be decided. Indeed, there is scarcely one point with reference to these palm-bearers upon which expositors are agreed. It is generally acknowledged that they are, or represent, children of men, who had a deal of trouble in their day, and are some way related to the family of the redeemed; but whether people in the flesh on earth, or disembodied spirits in the intermediate state, or risen and glorified saints in their heavenly home, is matter of mere dreamy opinion, indifferently debated, and in no way settled. And from what I have seen upon the subject, I would take it as a crucial point to try the consistency of any proposed method of interpreting the Apocalypse, whether it has capacity satisfactorily to dispose of this palm-bearing multitude.

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On the plain and simple principles upon which we have conducted this exposition thus far, we cannot fail to reach results of a definite and solid character, needing no far-fetched and doubtful substructure to bring us to them, and so direct that the plainest understanding may judge of their worthiness to be accepted as the real truth meant to be set forth.

It is sometimes profitable to consider questions negatively; it serves to narrow the enquiry, and to free and clear the subject for more direct solution and settlement: and this method seems to be called for in this case. In order, therefore, to decide rightly who these palm-bearers are, I will first show *who they are not.*

1. Evidently they are not the first and highest class of redeemed men. As we have seen in the fourth and fifth chapters, there is a body of ransomed ones, glorified, crowned, and promoted to pre-eminent dignity in heaven, where the apostle beheld and heard them before the book was taken, and hence in advance of all the judgment plagues developed under the seals. These are the elders and the living ones, redeemed out of every kindred, and tongue, and people, and nation—the seniors in glory, and highest of all the saints—crowned with golden crowns, and related to the throne as others. No sooner had John seen the judgment throne set than he also saw other thrones around it, and these princely elders seated on them, ready to take part in the solemn adjudications about to be visited upon the earth; and also living ones conjoined with the throne, and sharing in the administration of its decrees. These same elders and living ones appear again in the vision before us, occupying the same nearness to the throne and the same royal dignity in which the seer first beheld them. They are distinguished in various particulars from the palm-bearing multitude. They *sit*, the palm-bearers *stand;* they have crowns and thrones, the palm-bearers have neither; they appeared in their places and received their rewards before the sorrows of judgment began, the palm-bearers only come to their place before the throne *after* the judgment has progressed to the sixth seal. The elders were in heaven before the "hour of trial" came, being "accounted worthy to escape all these things;" the palm-bearers were in that "trial," and only reach heaven "out of the tribulation, the great one." The elders and living ones are "kings and priests;" the palm-bearers are connected with the same general company, but only in the capacity of servants. It is, therefore, a great mistake to confound these palm-bearers with the brightest order of saints.

2. Equally erroneous is it to identify these palm-bearers with the sealed ones of the preceding vision. The sealed ones consist of a definite and ascertained number; but these palm-bearers are uncounted and numberless. The sealed ones are all Israelites, blood-descendants of the patriarch Jacob; but these palm-bearers are described as "*out of every nation, and (of all) tribes, and peoples, and tongues.*" The sealing of the sealed ones had reference to their preservation through storms of judgment upon men on earth, which storms are only let loose under the seventh seal; but these palm-bearers are already in heaven before the seventh seal is touched. Besides, in a subsequent vision, in chapter xiv., we find this particular one hundred and forty-four thousand again, in their own distinct character, and only then, at that late period, introduced into their glorified estate. It is, therefore, most unreasonable, and for ever irreconcilable with the record, to take these palm-bearers and the one hundred and forty-four

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thousand sealed ones as one and the same body. They are as different as time, place, and characterising circumstances can make two classes of people.

3. Neither do these palm-bearers represent the church universal at the end of the great tribulation. We have that in the twentieth chapter, in its own proper place, and including all these several separate classes of the redeemed. I have seen it put forth by an otherwise creditable writer, and upon the authority of the vision now before us, that there is no such thing as a rapture of the church before the great tribulation; that these palm-bearers show us the church in final salvation; and that they all pass under the great tribulation, and only come to glory through it. But he is sadly mistaken in every point of this statement. Where do the gold-crowned elders and living ones come from, if there is no rapture of the church before the great tribulation? They are glorified saints, clearly identified as such, in chapters iv. and v.; and they are glorified and crowned before the great judgment tribulation begins, being saved from that "hour of trial." And where is the proof that these palm-bearers represent the church at all? They are not called the church or any part of it. The church—the *ecclesia*—in its proper New Testament acceptation, ends its earthly course with what is represented by "the seven churches," and is never heard of again in all the Apocalypse, after the third chapter, except as it appears in the elders and living ones in glory. There still are believers, saints, and witnesses for God, who subsequently attain to high and glorious places in the divine kingdom; but they are not "the church of the *first-born*"—the only proper church—which receives its judgment, and whose true members are apportioned their heavenly dignities, before a single seal is broken, and hence sometime before this palm-bearing multitude appears before the throne.

Besides, if there is no rapture of the church until the final termination of the judgment troubles, and all the saints together only then are introduced into glory, how shall we account for John's mental questionings and uncertainties with reference to these palm-bearers? If they represent the finally complete church, did he not know that the church was to be thus exalted and glorified? Was he so ignorant of the character and destiny ofthat chosen body of which he was an apostle and a chief, as not to know it, or whence it came, upon encountering it in heaven? Would it not be a sorry impeachment of his apostolic character and enlightenment, besides very stupid and unreasonable, to proceed on such an assumption, or on anything which involves it? The manifest fact that he was perplexed and in doubt with reference to these palm-bearers, and that the elder interfered to solve his questionings, proves that they are not the church proper, but the church of the *after-born*, if of the church at all; that is, a body of saved ones, with a history and place peculiarly their own, and not as yet exactly understood by the apostle.

Still further, it is a false gloss upon the elder's words to understand them as if these palm-bearers had passed through the entire duration of the judgment troubles before reaching the position in which he beholds them. The language corresponds with the order of succession in these several visions, and suggests, if it does not imply, that these palm-bearers cease to be in the great tribulation before its final termination. It is not said that they *pass through it*, but that they *come out of it*, thus leaving it behind them to run on after they are gone.

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Some argue, indeed, that "the great tribulation" is realised only under the seventh seal, during the murderous domination of the Beast and the false prophet; and that as these palm-bearers "come out of the tribulation, the great one," we must necessarily throw this vision forward and nearer to the extremity at which all tribulation ends. But this also is a mistake. That which the Scriptures describe as "the great tribulation," though inseparably linked with the judgment, is made up of more than one blast. There is a tide in it, dividing it into sections. There was a prelibation of it in the destruction of Jerusalem and the Jewish state, as that was also a prelibation of the judgment itself. And though the highest stress and fulness of the great tribulation are realised under the seventh seal, with its trumpets and vials, we have the testimony of Christ himself, that mighty gusts of its power are expended before the opening of the sixth seal. The darkening of the sun, the obscuration of the moon, the falling of the stars, and the shaking of the whole system of nature, described in Matt. xxiv. 29, and Mark xiii. 24, are precisely identical with the great physical prodigies which John beheld at the opening of the sixth seal, and which are the great characteristics of the sixth seal. And yet, in both instances, these occurrences are located by the Saviour "*after*," and "immediately after," very sore and awful tribulation, which is necessarily embraced in, though it does not exhaust, that "great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." (Matt. xxiv. 21.) We thus have it scripturally ascertained that "the tribulation, the great one," partly precedes, as well as partly succeeds, the breaking of the sixth seal. These palm-bearers could therefore be *in it* and *come out of it*, and still be transferred to heaven before the last dregs of it are poured out upon the guilty world.

Referring back to the second, third, fourth, and fifth seals—to the red horseman taking peace from the earth and filling it with strife, havoc, and bloodshed; to the black horse of scarcity and famine; to the livid horse, with death-plague on his back and greedy hell at his heels, overrunning the world; and to the persecution and butchery of men for their faithful testimony for God under the fifth seal—we behold an accumulation of sufferings and horrors which, if they belong not to the great tribulation of the judgment times, I know not how to place or what to call. And as these palm-bearers do not appear upon the heavenly scene until after the opening of the sixth seal, they must needs have been partakers in these dreadful trials, and hence are rightly described as coming *out of* "the tribulation, the great one," though translated and in heaven before its last blasts smite the guilty world.

4. It is doubtful even whether there are any resurrected people at all among this multitude. There may be such, but there is no proof to that effect. There is nothing said about resurrection, and nothing which necessarily involves it. A rapture, or translation, like that of Enoch or Elijah, is implied; for these people are in heaven, and have received their places and rewards; but it is not intimated that any of them had ever died. They are to hunger and thirst no more; but it is not added that they shall die no more. To those under the fifth seal, who had lost their lives for Christ, the word was that they must rest as disembodied souls under the altar, until others of their brethren should be slain as they had been. But we read of no more such slaying of witnesses for

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the truth before the opening of the seventh seal. This would seem to imply that no resurrection occurs between the fifth and the seventh seals. It is but a remote implication, and cannot be regarded as conclusive; but if correct, it precludes the possibility of any resurrected ones being among this palm-bearing multitude. At any rate, as all of them come "out of the tribulation, the great one," there can be no resurrected ones included, except such as died during the great tribulation time.

We thus find our enquiry greatly narrowed, and ourselves far on the way to a satisfactory understanding of the whole matter. I therefore proceed to state more positively who these palm-bearers are, and whence they come.

1. They are ransomed human beings. They were once sinners and sufferers on the earth, and members of its tribes and peoples. They were cleansed and sanctified by the blood of Jesus. They ascribe their salvation to God and to the Lamb. Whether they be rated with the church proper or not, they are by nature of the stock of Adam, and by grace of the family of the redeemed.

2. They are people who were living on the earth at the period of the judgment. The great tribulation times are everywhere inseparably linked with the judgment times (see Dan. xii; Matt. xxiv; Mark xiii; Rev. i. 7;) and this whole multitude is made up of those who come *out of the great tribulation.* This is positively stated by the hierophant Elder, and so recorded by John. It is therefore true, and no man is at liberty to question it. There are other saved ones, of several classes, who subsequently come out of the afterparts of this tribulation—the one hundred and forty-four thousand, for instance, the two witnesses, and those who refuse to worship the beast, or to receive his mark—but they are not of this particular company.

Some make a great deal of the allusion to *the number* of these palm-bearers, and might perhaps bring this against their being contemporaries in one particular period of the world's history. But Dr. Hengstenberg has well observed, that "this magnifying the numbers here to something beyond all bounds," is not legitimate. The Jews constitute a very small fraction of the people now living, or that will be living when the judgment comes. And yet the few elect and sealed from among them, as beheld in the preceding vision, make up a multitude which the apostle did not pretend to count. He "*heard* the number" of them; otherwise even that company would have been numberless to him. And if we add to that number, in proportion as all nations, peoples, kindreds, and tongues exceed the Jewish population, we will necessarily have a body sufficiently large to answer all the terms of the description before us. When John speaks of these palm-bearers as "a great multitude which no one could number," he speaks relatively, not absolutely. (Compare his language in John xxi. 25.) And if we add to the number of the sealed ones but twenty-five for one, we will have more than four millions of people, who, if viewed in one congregation, as in this vision, would be vastly in excess of the capacity of one man to count, and hence "a great multitude which no man could number." And when we consider the import of the opening of the first seal, the moral and spiritual revolution which it sets forth in vast masses of mankind, and the continuous outgoing of these conquests, judgment-aided, under all the subsequent seals, there certainly is no just reason for hesitating to believe that, by the time the end of the sixth

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seal is reached, there will be people enough won from the half-christianity, lukewarmness, unbelief, and sins in which the beginning of the judgment found them, to make up even "a great multitude which no man could number." At any rate, we are not to allow reasonings of our own, upon expressions altogether indefinite, to stand against the clear and positive divine statement, that all these palm-bearers come *out of the great tribulation*, and hence must of necessity have lived upon the earth contemporaneously in the judgment time.

3. They are people whom the judgment found unprepared, and who consequently were "left" when the rapture of the church took place. The Scriptures are everywhere very particular in forewarning us that the day of the Lord shall come as a thief in the night; that it will come as a snare on all them that dwell on the earth; that the great mass of men, and even of the professing church, shall be overtaken by it unawares; and that "in that night there shall be two in one bed," one of whom "shall be taken and the other left;" and "two grinding at the mill," one of whom "shall be taken, and the other left;" and "two in the field," one of whom "shall be taken, and the other left." The representations are also very clear that great will be the number of those who will thus be "*left.*" Indeed, the intimations are, that so few will be found ready and waiting for their Lord, that their removal will cause no very noticeable depletion in the population of the earth. The great body of the professed church of that day will be "left," as well as the entire community not of the church; for "when the Son of man cometh, shall he find faith on the earth?" And to all that are then found unready, and are "left," gone for ever will be the privileges and the honours of "the church of the first-born!" Gone the crowns, the thrones, the princedoms of eternity, which are now so freely offered to every hearer of the gospel! Gone to return no more, all hope and opportunity of regaining the lost prize of immortal kingship and dominion! Grovelling worldlings, profane blasphemers, blinded sceptics, may not understand it, and, for the most part, go on in their sins; but for millions upon millions "there shall be weeping and gnashing of teeth." In place of invitations to heavenly rulership, will be judgment pangs; and in place of the day of God's longsuffering, will be the dark waves of the great tribulation.

But even then not yet everything is lost. The crown will be gone, but salvation may still be attained. There will then be no more heavenly thrones to be distributed, but there will still be palms to be secured. The pains of the great tribulation will then have to be endured, but there will remain a possibility of coming out of it, before it culminates in eternal perdition. And many whose repentance comes, alas! too late for eternity's higher glories, will turn themselves in sorrowful earnestness to that Saviour whose sublimer offers they let slip for this paltry and perishing world. "For when God's judgments are in the earth, the inhabitants of the world will learn righteousness." (Isa. xvi. 9.)

Not by any means all who are "left" when the church is translated, will thus turn unto the Lord. The corrupt world will continue to be the same base and God-defiant world, until the waves of hell go over it for ever. "Many shall be purified, and made white, and tried; but the wicked shall do wickedly." (Dan. xii. 10.) As the calamities thicken and deepen, evil will become more outbreaking, and rush with giant strides to its final

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consummation. But, amid much painful disappointment, regretful tears, and great tribulation, Laodiceans, who thought they were rich, and increased in goods, and had need of nothing, will discover how wretched, miserable, poor, blind, and naked they were the while, and repent and profit by their chastenings, and find salvation, though having lost their crowns; and many more who would not give themselves to Jesus in order to be eternal kings, will learn to think themselves happy to follow him in the fires of judgment, if they may only be servants in the kingdom of heaven. And these are they whom John here beholds "standing before the throne and before the Lamb, clothed in white robes, and palms in their hands."

All this is latently contained in what is recorded of these palm-bearers. "These are they that came out of the great tribulation, the great one; and they have washed their robes and made them white in the blood of the Lamb. On this account they are before the throne of God, and serve him day and night in his temple." Having been "left" when the elect were "taken," John would be naturally surprised to find them in heaven. Having come under the judgment pains, he would naturally infer that heaven was not for them. Hence his silent astonishment at beholding so large a company of after-comers into the presence of God, and hence the special explanation of the elder.

It is one of Christ's messages from heaven to his people on earth, "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments." (Rev. xvi. 15.) The implication of the Elder's words is, that these people had failed to comply with these conditions, while the judgment delayed; but were worldly in their temper, had their "garments spotted by the flesh," and so were without right to the promises. How came they, then, in heaven? The Elder explains it. Having been cut off from the church of the firstborn, and made to feel their failure by the fierceness of judgment sorrows, they came to a better mind. Their spotted garments they washed in the blood of the Lamb. Their false philosophising they gave up for the simplicities of the faith; and the truths they once accounted fanaticism they found to their sorrow, and at length confessed to be realities. And by the depth of their penitence, amid the pains of the great tribulation, and by the sorrowful earnestness of their seeking unto Jesus in the last extremities, they obtained forgiveness, and were recovered from their sins, "On this account," the Elder says, they are saved, though out of the fires of judgment; admitted into heaven, even though they have lost their places among the crowned ones; permitted to stand "before the throne of God," though they have no thrones for themselves; made servants in God's house, though not of the high order of royal sons.

Having, then, ascertained who these palm-bearers are, the next point to be considered is, *their blessedness*. We have not the time now for such a discussion of it as it deserves; but a few observations are demanded before dismissing the subject.

1. *They are in heaven.* This is a great thing to say of any one. It is to be in the enjoyment of an estate, by the side of which all the exaltation, honour, and glory this world can bestow shrinks into utter nothingness. Lazarus in heaven is a far sublimer picture than that of any rich man on earth, however royally clad, or sumptuously luxuriant in worldly possessions. "Oh, if I can only get to heaven!" is often the highest

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ejaculation of the noblest and purest hearts. And this goal of pious longing these palm-bearers have reached. They are where the gold-crowned elders and the glorious living ones are. They are where the holy angels stand round them in serried ranks of glory upon glory. They are where the Almighty's throne is located, where God is, and where the Lamb shows himself, in all his sublime benignity and power. They are where the pure worship ascends for ever in the presence of eternal Godhead, and the *Amens* to every strain of adorations come in from principalities and powers. They are in heaven! True, they have no crowns, no thrones, no dominion. True, they stand, while some others sit, and serve while others reign. True, they come in after all the royal places of the firstborn are filled. But still, *they are in heaven*—bright, beautiful, lovely, untainted, imperishable HEAVEN!

2. *They are "before the throne of God"*—that throne which John saw set in heaven, encircled with the iris of emerald, and filled by him whose appearance is like crystalline and smokeless flame; that throne around which all other thrones are stationed, and out of which go forth the lightnings, and voices, and thunders of the eternal forces. They are not joined to the throne, as the Living ones; nor associated with its occupant in sub-regencies, like the Elders; but they are in the presence of it, before it, near it—nearer even than the angels. To be admitted into the presence of the King, to be permitted to stand before the throne, when the King is there in the majesty and state of his eternal dominion, and to be allowed to remain in such a station permanently, is an honour not to be despised. It was the high distinction of David to stand before King Saul after that victory over Goliath. It is a privilege which is awarded to none but those who find favour in the king's sight. And these palm-bearers "stand before the throne, and before the Lamb."

3. *They are "clothed in white robes."* They wear the garments of saints, they are attired in unspotted righteousness and faultless splendour, acquired through the Saviour's blood. They were sinners once, but they are holy now. They were naked once, but they are clothed now; and their clothing is the pure and shining raiment of heaven. To be free from sin! to be sure that our hearts are clean! to be released for ever from the soils of earth and its corruptions! to be clothed with the unsullied purity of the spiritually perfect! is the deepest, greatest, heaviest sigh of every child of God! But these palm-bearers realise what it is to have these yearnings satisfied. They have robes, and those robes are spotless bright, having been washed and whited in the blood of the Lamb.

4. *They have "palm branches in their hands."* The joy of the feast of tabernacles is theirs. God ordained for his ancient people that, after the harvest was gathered, they should take the branches of palm trees, and dwell in booths, and rejoice before him, as the Lord that brought them up out of Egypt. And so we read in Nehemiah, that "all the congregation of them that were come again out of the captivity," as they found written in the law, fetched olive branches, and palm branches, and branches of thick trees, to make booths, and sat under the booths, "*and there was very great gladness.*" These seasons were the most joyous, exultant, and bright, observed by the Israelitish people. They were times when everything glittered and thrilled with deep, pure, and lively joy. And these palm branches in the hands of this white-robed multitude connect with the ancient feast of tabernacles, and bespeak gladdest exultation over their

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deliverance. To this also answers the further description, which represents them as "crying with a great voice, saying, The salvation (be ascribed) to our God, who sitteth upon the throne, and to the Lamb;" whilst angels, and elders, and living ones, fall down on their faces in reverent adoration, and answer—"Amen, the blessing, and the glory, and the honour, and the power, and the might, be to our God, unto the ages of the ages. Amen."

5. *They serve day and night in the temple of God.* This shows them to be no longer subject to the clogs and weariness of mortal life, but glorified, and in the immortal state. John saw no temple in the New Jerusalem, but the New Jerusalem is not all of heaven. There is a celestial temple as well as an earthly one. Jesus, in this very Apocalypse, gives the promise: "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out." (Chap. iii. 12.) And in that temple these palm-bearers serve continually. In what their service consists, is not told us; but they are services befitting saints and the glory of heaven, and such as give ample exercise to all their glorified capacities and powers.

6. Nor are they without God's distinct and favourable acknowledgment. "He that sitteth on the throne knows them;" or as in other copies of the text, he "shall spread his tent upon them," "tabernacle over them." As the Shekinah brooded over the pilgrim Hebrew by day and by night, the glorious symbol of the divine presence, protection, and favour—so these palm-bearers abide under the shadow of the Almighty. As in the final consummation the tabernacle of God shall be with men, and he shall tabernacle with them, and they shall be his people, and God himself shall be with them as their God; so shall his pavilion cover these palm-bearers, and they shall be his people, and he will be their God.

7. "They shall not hunger any more, nor yet thirst any more; neither shall the sun light on them, no, nor any scorching heat." Oh, to be delivered from the straits, and wants, and painful necessities of mortal life! to be released from these earthly burdens, vicissitudes, and deaths!—to find some blessed homestead where these aching, wasting, dying natures may once know what it is to have abiding rest! Man's anguished spirit knows no intenser hunger and thirst than this. But what we all thus yearn for, is the everlasting possession of these saints. Once they felt the weight of famine, the plague of drought, the fires of trial, and the burdens of toil; but, gone for ever, now are all "the burdens that galled, and the cares that oppressed them." And the reason why they fare thus happily, as stated by the Elder, is, "because the Lamb which is in the midst of the throne is their shepherd, and shall lead them to fountains of waters of life, and God shall wipe away every tear out of their eyes."

(We are indebted for the above exposition to the Rev. Dr. Seiss' *Lectures on the Apocalypse:* the first volume of which has just been published. (Philadelphia: Smith, English, & Co.) We sincerely trust that Dr. Seiss may be enabled and encouraged to complete his truly valuable exposition of the wondrous book. Most truly does he observe in his preface; "It is manifest, if the Apocalypse is to be comprehended by Christians, and made to serve them as a writing from God worthy of the Holy Ghost, that a new style of dealing with it must be inaugurated, and a different class of books made to take the place of the prevailing literature on the subject. Indeed, there is no part of biblical exposition in which real guides are so scarce, or fresh effort so much needed."

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WHAT IS MAN?

PART III.

WHAT IS MAN? According to the *Materialist*, he is simply a material organism, of which life, consciousness, and thought are the resulting phenomena. According to the *Immaterialist*, he is essentially a spirit—immaterial, indivisible, and immortal; the body being but an adventitious receptacle, a temporary abode, apart from which he not only exists, but exists in a higher and more perfect condition. Both these mutually destructive theories—each of them most confidently maintained and most earnestly advocated at the present time—we have, in our previous papers, examined and found wanting; not only because of the lack of either direct or inferential Scripture evidence in their favour, but also because we perceived them to be exposed to objections absolutely fatal to their claims on our acceptance. Once more, then, we repeat our question, addressing it on the present occasion to one whom we have ventured to designate the *Bible Psychologist*, though a rightful claim to that description has yet to be established. And truly in this case we ask it not only with intensified interest, but also with no small degree of anxiety, for if the reply be again unsatisfactory we know of no other authority to which the appeal can be made; our last hope of arriving at a well-founded conclusion will have failed us, and we shall be constrained to admit, with the great poet, that "Man, proud man, is indeed—

> "Most ignorant of what he is most assured—
> His glassy essence."

The theory of the Bible Psychologist may be briefly stated thus:—The essential constitution of man includes not one element merely, the body (in Greek σῶμα), as the Materialist holds; nor only two—body and *soul* (in Greek, ψυχή)—as the Immaterialist maintains; but THREE—body, soul, and *spirit* (in Greek, πνεῦμα.) And to determine the distinct nature of each of these, together with their mutual relation and dependence, form the ultimate problems which must be solved ere we can hope to receive a really satisfactory answer to our great question, *What is man?* That we have all the necessary data for such solution, either in Scripture or in science, we by no means assert. The whole subject of human psychology is still invested with much of doubt and obscurity, and probably ever will be in this world; but, nevertheless, we do possess certain clear intimations of Scripture, as well as certain crosslights of science and philosophy, which may enable us, at all events, to perceive with tolerable clearness in what direction the truth lies in regard to most of them. Assuming for the moment the tripartite division of man's nature as above defined to be correct, that man possesses in some sense a body, a soul, and a spirit, we see at once that the former of these we possess in common with all organised matter, the organisation, however, becoming higher and more complex, especially in one organ, the brain, as we advance upward through the various tribes of creation, till we reach its highest point

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in man. The second, the *soul* (using the term in its proper rather than its popular sense), man possesses in common with all conscious beings. It is the seat of the instincts, appetites, and affections; and, like the body, doubtless exists in various degrees of power and perfection in different animals, attaining again its greatest complexity and grandest development (as far as our present knowledge extends) in man. For inasmuch as brain is the immediate organ of the soul, the link by which it is most intimately united to the body, the comparative mass of complexity of structure exhibited by that organ may fairly be taken to indicate the relative perfection of the soul for whose use it is designed; just as from the elaboration of the mould we can safely infer the beauty and delicacy of the casting. Were we, however, to stop here in our analysis of man's nature, we should be constrained to regard him as, after all, only a superior kind of animal. But, thirdly, beyond and above the animal soul, with its wide range of desires and faculties, the Bible Psychologist attributes to man the possession of the *spirit* with which he alone, of all created beings on this earth, is endowed; in which highest element of his inner being he recognises the oracle of conscience, the seat of moral responsibility, and the latent capacity for a divine and immortal destiny.

Such, substantially at least, is the theory of man's essential constitution now accepted by the most distinguished Christian psychologists; not only those of Germany, with Delitzsch at their head, but among ourselves by such men as Bishop Ellicott,* Dean Alford,† Dr. Hannah,‡ and Mr. Heard.§ Nor is this doctrine of the tripartite nature of man by any means a new one; it is, on the contrary, like some other clearly revealed truths only now being rescued from the neglect and denial of ages of apostacy and priestcraft, merely a revival of the primitive doctrine of the Christian church. "It is easy to show," says Bishop Ellicott, "that we find this belief in a tripartite nature, and especially in a difference between soul and spirit, expressed (by the early Christian writers) in language of great distinctness and precision. In Irenæus, the existence and union of body, soul, and spirit, is defined as the characteristic and criterion of the perfect man. Justin Martyr speaks of the body as the tenement of the soul, and the soul again as the tenement of the spirit. Clement of Alexandra, amidst much adventitious Platonism, is no less definite. Origen, in his "Commentary on St. John," makes the express statement, that the soul is different from the spirit; and in his "Commentary on the Romans," in a passage quoted by Hammond with distinct approval, he enlarges, not only on this threefold composition of man, but on the relations and interdependence of the component parts. His greatest pupil, Didymus of Alexandria, in his admirable treatise on the Holy Spirit, urges this very text (1 Thess. v. 23) on which we are dwelling as an irrefragable proof of the tripartite nature of man. Basil of Cæsarea defines our imperishable part as soul and spirit, and designates the spirit as that part which bears the truest image of God."

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* "The Destiny of the Creation," etc. Serm. 5.
† "Greek Testament," *passim;* and "Essays and Addresses." pp. 48—56.
‡ "The Relation between the Divine and Human Elements in Holy Scripture." (Bampton Lectures, 1863.)
§ "The Tripartite Nature of Man."

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The subsequent obscuration and practical denial of this important doctrine is traced by Bishop Ellicott to two causes: "*first*, the dangerous ratiocinations of Apollinaris, and his perverted application of the doctrine,* threw on it a shade of unmerited suspicion, and caused it to be regarded in the Oriental Church with growing disfavour. *Secondly*, the influence of Tertullian, who opposed it, and still more that of Augustine, who, in his treatise on the soul, even while he theoretically admits it, says that he considers it safer practically to ignore it, so effectually checked its progress in the West, that Gennadius of Marseilles, at the end of the fifth century, conceived himself authorised to denounce the distinction between soul and spirit as contrary to the doctrine of the church."†

When we proceed to examine into the testimony of Scripture, to which, by us at least, the ultimate appeal must be made, we discover that the evidence it affords in favour of this human trichotomy, though small in actual amount is perfectly satisfactory and unambiguous in character. In the Old Testament, indeed, in nice accordance with the partial and progressive order of its revelations, we discern the latent germs of the doctrine rather than any distinct unfoldings of it. And it is only when the sublime destiny reserved for mankind, under a new and divine Headship, is fully revealed to us in the Scriptures of the New Testament; it is only when in the glorious gospel of his love and power, Christ has "abolished death and brought life and immortality to light," that the essential constitution of the subjects of this great redemption is clearly disclosed; because then only does it become of real importance that it should be understood. Even in the account of man's original creation, recorded in the second chapter of Genesis, where, if anywhere in the Old Testament, we might have anticipated some explicit information, the tripartite nature of man is indicated rather than expressly asserted; for while the three essential elements composing the complex unity-*man* are distinctly referred to, as (1.) The *material* element: "The Lord God formed man dust of the ground." (2.) The *spiritual* element: "He breathed into his nostrils *the breath of lives*."‡ (3.) The *psychical* (or *soulish*) element: "And man became a living soul." Yet taking the passage as it stands, and apart from the light thrown upon it by subsequent revelation, we should naturally have been disposed to regard the two former, *i.e.*, the body and the spirit, as the ultimate elements of man's nature, from the merging of which into one indivisible unity, the third—the soul, or human personality, resulted. Just as, to recur to Professor Huxley's illustration, quoted in our first paper, when the chemical elements, hydrogen and oxygen, are mixed in certain proportions, and an electric spark is passed through them, they disappear, and a quantity of

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* "Apollinaris pressed the (then) generally received doctrine of the trichotomy in our nature, that he might define more precisely his views of our Lord's spiritual nature, and of the exact way in which it differed from our own. In a word, he acknowledged that our Lord had a σῶμα and ψυχή, but he denied his having a human πνευμα; this part, according to his views, being occupied by τὸ Πνεῦμα (the Holy Spirit). Apollinaris was rightly condemned by the Council of Constantinople, A.D. 381." We may have occasion presently to refer to this opinion again.

† "Destiny of the Creature," pp. 115—117.

‡ By the Hebrew plural, "breath of lives," only used in reference to man, more than the ordinary notion of life is implied; hence Gesenius explains "life" (*lives*) in the ninth verse of this chapter, to be "a longer, divine life."

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water, equal in weight to the sum of their weights, remains in their place; which illustration is actually, though we cannot but think somewhat incautiously, used by Mr. Heard in reference to this very subject.* But if this were really the drift and meaning of the language of Genesis, it would seem to follow of necessity that the separation of those ultimate elements of man's nature (and that such separation does actually occur we know as matter of universal experience), would involve the absolute extinction of the human personality; just as the decomposition of water into its constituent elements, hydrogen and oxygen, is incompatible with the continued existence of the water itself. And thus all ground of hope for the continued existence of man after the death of the body would be swept away, and we should be reduced to a position in nowise in advance of that of the Materialist. It is clear, therefore, that man's becoming "a living soul," consequent upon the breathing of the "breath of lives" into the material organism, while it certainly indicates the *nephesh* or soul as the point of union, or *tertium quid* of the higher and lower elements of man's nature, by no means involves the conclusion that the soul is a mere result of their union, and not in itself a distinct and actual entity. On the contrary, we regard it as absolutely certain that there is in the constitution of man an actual something which we properly denominate the soul; and hence the sum of the teaching which we derive from the record of man's creation in Gen. ii. 7, is briefly this—that God having moulded man's material body out of the common matter of which this earth is composed, inspired it with a spiritual principle termed "the breath of lives," and that these were united in and by a third essential element denominated the "living soul," the source of which is not specified, but to which man's personality specially attaches, as being that which he was made to be; for "man became a living soul."†

Whatever ambiguity, however, may be held to characterise the language of the Old Testament in its bearing on this subject, assuredly nothing of the kind attaches to the clearer and more explicit revelations of the New. In the New Testament we meet with at least three passages on which the doctrine of man's tripartite constitution can be safely founded. The first of these is, of course, 1 Thess. v. 23: "The God of peace himself sanctify you wholly; and may your spirit, and soul, and body, be preserved entire, without blame, in the presence of our Lord Jesus Christ." In this cardinal text, as it may well be called, we find the apostle offering a twofold prayer

* "In the soul of man the animal and the spirit meet and combine in a union so intimate, that after their union their separate existence may be said to be destroyed. Just as oxygen and hydrogen gas, when uniting in certain fixed proportions, lose all the properties of gas and become water, a substance which seems to have little or nothing in common with its two constituent elements, so the animal and the spirit combining in certain proportions, as definite as those of oxygen and hydrogen, though not as easily described by numerical ratios, produce a third and apparently distinct nature, which we call the soul." *As before*, p. 49.

† We seem to have an indirect, but striking indication, of the trichotomous nature of man in the narrative of the first temptation. (Gen. iii. 6.) The tree of knowledge, we are told, was "good for food," thus appealing to the wants of the 'body;' "pleasant to the eyes," thus appealing to the animal or sensitive 'soul;' and "a tree to be desired to make one wise," thus appealing to the higher aspirations of the 'spirit.' With which compare the profounder parallelism exhibited by the history of our Lord's temptation in the wilderness. (Matt. iv. 1—11; Mark i. 12, 13; Luke iv. 1—13.)

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for the church of the Thessalonians. He prays, in the first place, that they may be 'sanctified wholly' (ὁλοτελεῖς); that is, in all the collective powers and constituents of their ideally perfect being: and then, secondly, that each of these constituents—'spirit, and soul, and body' may be found in the great day of Christ's presence so preserved as to be 'entire' and unbroken (not simply 'blameless') in itself, as well as in the unity of their, consequently, wholly sanctified nature. "The apostle," says Mr. Heard, "had desired that the very God of peace should sanctify them wholly. The word ὁλοτελεῖς, which occurs nowhere else in the New Testament, is clearly contrasted with the following ὁλόκληρον, and the contrast is that between *totus* and *integer*, complete and entire. In the one case the apostle prays that sanctification may be *complete* as a whole (*totus*), in the other *entire* (*integer*) in every part. The complete sanctification of the believer thus suggests those parts of man's nature that the Divine Spirit is to enter, and entirely sanctify by his indwelling power. If sanctification is to be complete as to the *end*, so it must be as to the *means;* if of the *whole*, so of the *parts*."* And hence, when the apostle enumerates 'spirit, and soul, and body,' these three and these three only, while on the one hand he distinctly claims for each of them its true and proper position as an integrant part of man's essential nature, he, on the other hand, no less absolutely excludes all supposition of the existence of any fourth element therein; and thus, as it appears to us, this passage, even if it stood alone would establish the doctrine of the trichotomy in the most conclusive manner possible. Nor can we leave the text without directing attention for a moment to the *order* in which the apostle enumerates these essential elements of human nature. First, he mentions the spirit, then the soul, and lastly the body, the nice and almost scientific accuracy of which arrangement, in reference to the great work of sanctification of which he is here speaking, becomes obvious when we recognise the important fact that it is the spirit which is the primary subject of that divine renewal which is finally to embrace the whole of man's being, even changing the weak and mortal body into one incorruptible and glorious.

The second passage, which beautifully supplements the teaching of the one we have been considering, is Heb. iv. 12: "For the word of God is living and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, as if of joints and marrow, and is a discerner of the thoughts and intents of the heart." Here no mention is made of the body, but, what is the more special province of Scripture psychology, the distinction between the two immaterial elements —soul and spirit—of which philosophy knows nothing is clearly indicated. Not only are both these elements mentioned, but the possibility of a separation between them (though not of their separate existence) is both asserted and illustrated. It is easy to penetrate the flesh, and even to separate it from the bone which it encloses, and in like manner it is easy to reach the soul through the body, and even by rough violence to separate the two, for man can kill the body; but to penetrate the bone itself, and separate as with the delicate scalpel of the surgeon, between it and the marrow it contains, this is a work of difficulty, and can be accomplished in the case of the soul and the spirit, the relation of which to each other is

* As before, pp. 73, 74. See also Elliott—"Destiny of the Creation." p. 107.

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thus adumbrated, only by the sword of the Spirit which is living and powerful. "As the knife of the Levitical priest," says Mr. Fausset, "reached to dividing parts, closely united as the *joints* of the limbs, and penetrated to the inmost parts, as the *marrows*; so the word of God divides the closely joined parts of man's immaterial being, soul and spirit, and penetrates to the inner parts of the spirit. The clause (reaching even to), 'both the joints and marrow,' is subordinate to the clause, 'even to the dividing asunder of soul and spirit.' An image (appropriate in addressing Jews) from the literal dividing of joints, and penetrating to, so as to open out, the marrow, by the priest's knife, illustrating the previously mentioned spiritual 'dividing of soul from spirit.' . . . . Evidently 'the dividing of the soul from the spirit' answers to the 'joints' which *the sword, when it reaches unto divides asunder,* as the 'spirit' answers to the innermost 'marrow.' . . . . . Alford's interpretation (which is also Ellicott's) is clumsy, by which he makes the soul *itself,* and the spirit *itself,* to be divided, instead of the soul, *from* the spirit; so also he makes not only the *joints* to be divided asunder, but the *marrow* also to be divided."* Since, then, the 'soul' and the 'spirit' can thus be discriminated and even separated from each other, it is evident that these terms express no mere verbal metaphysical distinctions in the Psyche itself, such as in Aristotle's, but denominate primary elements of man's nature, which are real entities. And since the existence of the third element is not, and cannot be denied, we have in this passage again conclusive evidence of the trichotomy contended for.

Not less important, or, when correctly interpreted, less satisfactory, is the teaching in the third passage to which reference was made, and which is the last we shall now adduce—1 Cor. xv. 44, 45: "It is sown a soulish body (σῶμα ψυχικόν), it is raised a spiritual body (σῶμα πνευματικόν). There is a soulish body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam a life-giving spirit." A strange misconception of the meaning of this profound and important passage very widely prevails in consequence of the inexact rendering of the Greek of the forty-fourthverse in our English Bible. When the unlearned reader finds the '*natural* body' thus contrasted with the '*spiritual* body' he not unnaturally attaches to the word 'natural' the sense of 'material,' and to the word 'spiritual' the sense of 'immaterial;' hence it has come to pass that in popular apprehension the phrase, 'a spiritual body' expresses simply a contradiction in terms; it is a spirit which is yet a body, or a body which is not a body but a spirit! The contrast which the apostle really intends to indicate, however, is not that between a body which is substantial and tangible, and one which is ethereal and phantom-like; but that between two bodies alike solid and material, so far as anything is here stated to the contrary, but the formative and governing principle of one of which is the Psyche, while the formative and governing principle

* "Portable Commentary," *in loc.* Dr. John Brown says; "This figurative description is amplified in the words which follow: 'It pierces to dividing asunder of soul and spirit, and of the joints and marrow.' The meaning of these words is not, 'piercing not only the skin and flesh, but penetrating to the inmost core of the individual—to that point where there is a division of the soul and the spirit, and of the joints and marrow;' for there is no such point. The meaning is, piercing so as to divide the soul from the spirit, and the joints from the marrow." ("Exposition of the Hebrews," vol. I. p. 215.)

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of the other is the Pneuma. That, to use the language of Olshausen, "as the soul first *earthwards* clothes itself with the body, so, afterwards, *heavenwards* is the body glorified in the spirit. The natural body is the clothing which the unenlightened ψυχή effects for itself, thence termed σῶμα ψυχικόν; the spiritual body (σῶμα πνεματικόν), is the garment in which the πνεῦμα having become celestial and glorified through the Spirit of Christ, arrays itself." How completely and marvellously these bodies differ the one from the other we may learn from the two preceding verses, which certify us that whereas the psychical or soulish body is corruptible, base, and impotent, the pneumatical or spiritual body will be incorruptible, glorious, and powerful; and, from the character and extent of this diversity, we are surely warranted in inferring a radical and essential difference in the nature of those inherent principles of which these bodies are, respectively, the embodiment and manifestation; not indeed to the exclusion but subordination of the other; the spirit, in the case of the psychical body, being overborne by the soul; and the soul, in the case of the pneumatical body, being ruled by the spirit.

Though the limits of this paper will not allow us to refer to any other particular passages bearing on this subject, we should leave on the reader's mind an altogether inadequate conception of the real amount of Scripture-evidence in favour of the trichotomous constitution of man's nature, if we omitted all reference to the distinction which the Scriptures so uniformly maintain between the *flesh* and the *spirit*. This has been admirably stated by Bishop Ellicott: "Is it not very noticeable that in the frequently recurring contrasts of our material and immaterial natures—contrasts which, at first sight, might be thought only to imply a twofold nature—the terms regularly opposed to each other are of such a kind as really to give to the assumption of a threefold nature a very high degree of plausibility. Observe, it is ever the flesh and the spirit—the soul and the body which stand in respective opposition to each other: and with the exception of a very few passages, in which, indeed, a most satisfactory reason can be assigned for the change, this law of antithesis is never violated. Let us pause a moment to notice how instructive these oppositions are, especially when we remember the vast scriptural significance of the term *flesh*; how it comprehends not only the mere sensual desires, but all motions of worldliness; how, in a word, the flesh might be defined as the active principle of the world, and how, consequently in these antitheses, we find it perpetually contrasted with the spirit, whether the spirit of man, or the personal Holy Spirit of God.

"Then, again, when the nature of man is considered simply and by itself apart from any higher principle, then the contrast is not body and spirit, but body and soul; as when our Lord says, 'Fear not those who can kill the body, but are not able to kill the soul.' (Matt. x. 28.) Ever the same contrast: when higher principle is balanced against higher principle, then flesh and spirit; when only perishable part against imperishable part, then body and soul. Can these contrasts be merely accidental? Can they be ignored in such an argument? Can they be satisfactorily explained on any other hypothesis than that of a threefold nature, which, when viewed under one aspect, suggests one contrast, and when viewed under another aspect, suggests another?*

* The "Destiny of the Creature," pp. 113, 114.

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There is one modification, and as we are constrained to regard it, perversion of the doctrine of the trichotomy, which it is necessary to notice ere we proceed further. Bishop Bull is its most distinguished advocate, but we will state it in the words of a living and popular divine. Dean M'Neile writes thus:—"What is a member of the church of God? What is a Christian, indeed? The question is a simple one, but the scriptural answer to it is fraught with most excellent wisdom. A real Christian is an immortal compound being, consisting of two essential parts; first of all that which other men consist of, body and soul, with all the powers, passions, and infirmities thereto belonging; and, secondly, of that which no other man except a real Christian possesses, namely, that which is born in him, and sustained in him by the Holy Spirit of God. And what is that? I answer in the words of the Lord: 'That which is born of the Spirit is spirit.' (John iii. 6.) Hence the apostle calls the Christian a *spiritual* man (πνευματικός), as distinguished from all those who are called natural or *soulish* (ψυχικός) men. (1 Cor. ii.) By a true member of the true church of God, then, I would be understood to mean a man or a woman who possesses, not only a human body, with all its wants, infirmities, and lusts, and a human soul, with all its capacities, but also a human spirit, with all its holiness."*

That there is a great deal that is plausible and attractive about this theory we do not care to deny, nor even that it has an *apparent* foundation in Scripture; yet it is not difficult to show that it is exposed to objections which are absolutely insuperable. In the first place, the theory is simply a revival of the heresy of Apollinaris, with this difference, that whereas Apollinaris denied only the truth of our Lord's humanity, the maintainers of this doctrine deny the truth of all humanity. This, at least, is quite obvious, that if man naturally has not a spirit, our Lord could not have had one as man, and that, consequently, Apollinaris was quite correct in his opinion. Leaving Dean M'Neile and those who agree with him to settle this point with the Council of Constantinople, we must observe in the second place, that this theory would destroy all satisfactory ground of belief in the existence of the unrenewed man after the death of the body. For it is to the undissolved union of the soul and the spirit alone that the best modern psychologists ascribe the future existence of man. As Dean Alford has strongly said, "There is absolutely no reason for believing, if man is compounded only of body and soul, that he continues to exist after this present life."† And so, again, the idea that the divine act of regeneration involves any alteration in or addition to the essential nature of man, is quite opposed to the Scripture revelation of that great doctrine. The quickening of that which was before dormant, the development of that which previously existed only in a germinal condition; the lifting up and liberating of that which was heretofore crushed down and imprisoned; all this beyond question enters into the idea of regeneration; but not the introduction of any element essentially new. Were that indeed the case, were regeneration the endowment of man with a new principle of nature, differing from and superior to any originally possessed, its effect would necessarily be to make him *something more than*

* "The Church and the Churches," p. 215. First edition.
† "Essays and Addresses," p. 50.

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man. It would be a distinct violation of the integrity of human nature, and hence a virtual yielding of the victory to Satan—a tacit confession that he had so effectually marred God's original handiwork that only by changing it into something better, somthing more divine, could the damage be in any measure repaired. But this accords neither with the divine purpose, as revealed in Scripture, nor is it consistent with the divine honour. Christ came to redeem man *as man*, and his work of regenerating grace and power is effected by quickening and sanctifying his nature in its primitive integrity; by pouring the tide of divine life through all the regions of his complex being, so that, in the final consummation of the divine work man's entire spirit, and soul, and body, shall be found blameless in the day of the Lord's presence. Nothing less than this would be *Redemption.*

We might proceed to show that even exegetically this view is quite untenable, since it fails to recognise the fundamental distinction between our human spirit and the Spirit of God dwelling in us, which is so clearly implied in Paul's statement, in his epistle to the Romans, that "the Spirit itself beareth witness *with our spirit* that we are the children of God" (Rom. viii. 16); and also in the special use of the pronoun, '*your* spirit' (*ὑμῶν τὸ πνεῦμα,*) in 1 Thess. v. 23, which would be inexplicable, and the plain rule of homogeneity distinctly violated, if the first-mentioned part did not relate to the same subject as the similarly expressed remaining parts. Not to urge the point that the apostle's exhortation to cleanse ourselves from "all filthiness of the *spirit*" (2 Cor. vii. 1) would thus "almost savour of unintentional blasphemy." But on nothing of this can we here enlarge.

Passing on, then, with reluctant haste to the question of the essential difference in the nature—the substratum, so to speak—of soul and spirit, we meet the central difficulty, the veritable *crux*, as we take it, of Christian psychology. Here the Scriptures help us but little. They no more define the essential nature of soul or spirit than they do that of matter. Still they do furnish us with at least a safe and advantageous starting-point for our enquiry. As we have elsewhere said, 'If they do not tell us what the soul *is*, they at least tell us what it *is not*. They clearly distinguish it, on the one hand from the gross material body, and on the other from the strictly unconditioned spirit. And hence they fairly warrant us in concluding that it is of a nature and substance distinguishable from either of these; partaking neither of the essence of simple uncompounded spirit, nor of solid ponderable matter.'

Neither, assuredly, do the terms 'soul' and 'spirit' in themselves cast any light upon our problem; since it is a remarkable, though by no means inexplicable fact, that the Hebrew, Greek, and Latin words which they represent are all alike derived from roots signifying wind or breath. "Such a stock of soul words" (as *nephesh* = *ψυχή* = *anima*; and *ruah* = *πνεῦμα* = *spiritus*), observes Mr. Baring Gould, "exhibit a rude condition of mind when they were formed, ready to give names on the most superficial analogies, without troubling to penetrate into the depths of the personality in quest of a true basis on which to raise a fabric of psychic terminology. The analogy between soul and breath was so plain, that it was at once concluded that they were identical, or, if not identical, were very similar. *Ψυχή* is breath or soul, from a root expressive of blowing;

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and πνεῦμα is derived from the same radical as πνείω, to blow.* The essential nature of the soul is not therefore at all disclosed by the import of the terms used to denote it. This we are left to discover, if possible, by other means.

Unfortunately, again, psychology, in the hands of its most distinguished teachers, fails us at the same point as etymology and revelation. Even those psychologists who most clearly and strongly maintain the doctrine of the trichotomy, very generally represent soul and spirit not only as being alike spiritual in nature, but even as forming parts, after all, of one and the same indivisible entity. This is the case not only with Delitzsch, but even in some measure with Mr. Heard, whose language is sometimes ambiguous.†

On the clearness and sharpness with which we are enabled to distinguish between the Psyche and the Pneuma must depend, however, much of the practical value of the doctrine of the trichotomy. We can ourself see no valid reason for hesitating to identify the soul, as contradistinguished from the spirit, with the Eidolon of the Greeks, the Nerve-spirit of German psychology, the Vehicle of the Neo-Platonists, and the Spiritual Body of Swedenborg, and the Spiritualists, as has been done by the learned George Stanley Faber, Mr Sheppard, Mr. Grindon, and others among ourselves; by Lange, Rudloff, and Magwahlen in Germany; and by Professor Bush of America. All these terms being, in fact, nearly synonymous, and denoting a fine *ethereal* form, corresponding with and diffused through the material body, from which it is separated in death, and then serves itself as the embodiment and vehicle of the absolutely immaterial spirit. As we have on a former occasion, in the pages of the *Rainbow*,‡ entered somewhat fully into this subject, and adduced evidence to show that this view has been maintained in all ages, alike by Heathen sages, Christian fathers, and later writers, we shall content ourselves, on the present occasion, with a single extract, from one who is at least an impartial witness: "After the entire disintegration of our material organs," says Mr. Alger, "we may, by some now unknown means, possess in a refined form the equivalents of what those organs gave us. There may be interfused throughout the gross mortal body an immortal body, of exquisitely delicate structure, invisibly extricating itself from the carious ruins at death. Plattner develops and defends this hypothesis with plausible skill and power. The Hindus conceived the soul to be concealed within several successive sheaths, the innermost of which accompanied it through all its transmigrations. 'The subtle person extends to a small distance over the skull, like the flame of a lamp above its wick.' The later Pythagoreans and Platonists seem to have believed that the same numerical ethereal body with which the soul was at first created adhered to it inseparably during all its descents into grosser bodies; a lucid and winged vehicle, which, purged by diet and catharms, ascends again, bearing the soul to its native

* "Origen and Development of Religious Belief," p. 92.

† As *e.g.*, when he says, "Man is, indeed, a tripartite person, τριμηρης υποστασις made up of three parts, which we can ideally distinguish. But this does not imply that we can actually divide them, much less that any one of these three natures in one person can maintain an existence apart from the other two."—*Tripartite Nature of Man*, p. 115.

‡ Vol. II. Article "*Hades*," p. 544.

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seat. The doctrine of Swedenborg asserts man to be interiorly an organised form, pervading the physical body—an eternal receptacle of life from God . . . . However boldly it may be assailed and rejected as a baseless theory, no materialistic logic can *disprove* the existence of an ethereal form contained in animating and surviving the visible organism." * More than this, however, may we think fairly be said; for not only does the remarkable fact that the wisdom of different ages and nations—Christian and heathen alike—has, as we may say instinctively, adopted some such theory, give to it a high antecedent probability, but that probability is raised almost to a certainty in view of the arguments adduced by many able divines and philosophers to prove that existence in a condition of absolute spirituality is the exclusive prerogative of the Deity; some of which arguments were briefly stated in our last paper. It may, indeed, be still objected that, admitting the probability or even the certainty of such an element in the human constitution, it by no means follows that it is to be identified with the soul, being rather its body or vehicle. But to this we can at once reply that having established, on the testimony of Scripture, the *tripartite* nature of man as consisting of body, soul, and spirit, the supposition of any element different from and additional to these is altogether inadmissible, since in that case we should have not the scriptural trichotomy, but an unbiblical '*tetrachotomy*,' embracing body, soul, spirit, and *nerve-spirit*. Nor will the metaphysical quibble, that whatever is not spirit must be matter, and whatever is not matter must be spirit, all existence being included in these two categories, be held to have any force, since modern scientific discovery has established, beyond reasonable doubt, the existence of a third and intermediary entity—an excessively rare and elastic ether, wholly distinct from all common matter, diffused throughout all known space, pervading all material bodies by occupying the interstices between their molecules, and of which, in its relation to matter, light, heat, electricity, and—as we venture to think—life itself, are the phenomena. At all events, that ether and matter act and re-act upon each other is certain, and that, in their mutual relations and reaction, should they ever be brought within the sphere of science, lie hid a field for wondrous discovery can scarcely be questioned. For almost prophetic, read in the light of modern scientific discovery, seem the concluding words of "Newton's *Principia*," wherein the great philosopher expresses his belief in the existence of "a certain very subtile spirit, which pervades dense bodies, and lies hid in them, by the power of which bodies at very small distances attract each other, and when brought close together, adhere; and electrical bodies act at greater distances, attracting and repelling neighbouring bodies, and light is emitted, refracted, reflected, and warms bodies; *and sensation is excited, and the limbs of animals are moved at will, through vibrations of this spirit*, propagated through the nerves to the brain, and from the brain to the muscles."

But our space is exhausted, and we can only, in brief conclusion, indicate a few of the more important doctrinal results of the doctrine of the tripartite nature of man which we have thus very imperfectly traced out.

(1.) In the first place, let us glance for a moment at the bearing of

* "Critical History of a Future Life," p. 634.

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Biblical Psychology, as we have endeavoured to establish it, on recent scientific theories touching man's nature and origin; such as the law of natural selection, advocated by Darwin, and the fundamental unity of all organic life, as maintained by Huxley. Granting all that these leaders of science can fairly claim as proven, the doctrine of the trichotomy yet enables us to point triumphantly to the *spiritual* element as constituting the true differentia between the most brutalised specimen of humanity and the most 'man-like ape.' Not by the superiority of his material organisation, though that superiority is manifest; not in the comparative mass and structure of his brain, though the difference is marked; not even in the fact that he is "a living soul"—a distinction which he must be content to share with the lower animals—but by the possession of a higher principle of nature, even that 'spirit of man' which is 'the candle of the Lord' (Prov. xx. 27; comp. Job. xxxii. 8), is man elevated to an immeasurable superiority over any mere animal, and a great gulf fixed between them. which, for the humble believer in revelation, science can never overleap, Never in Scripture is *spirit* (*ruah*, πνεῦμα) attributed to the lower animals. An esteemed contributor to the *Rainbow* has, in the November number, stated the contrary, but it is an error; the one apparent exception (Eccl. iii. 21) being simply the objection of the sceptic, who would deny that man had any future existence, expressed in the form of a contemptuous query.*

(2.) Let us glance, in the second place, at the bearing of our doctrine on the revealed truth of an intermediate state of consciousness. It will hardly be denied that it has mainly been the difficulty, not to say the impossibility, of conceiving how man when his external bodily frame is dissolved, can yet be capable of experiencing thought, emotion, or even conscious existence, seeing that in this life they are manifested only through the instrumentality of the brain, that has led many Christian writers to doubt, and even to deny, the reality of such a state altogether. Accepting, however, the theory that the soul or Psyche is really the embodiment of the spirit or Pneuma (according to the comparison of Justin Martyr, that 'as the body is the house of the soul, so is the soul the house of the spirit'), and possesses in itself the actual equivalents of what the bodily organs afford in this life, this difficulty is immensely lightened if not entirely removed. Why should it be held a thing incredible that the soul retains the power of thought, memory, and self-consciousness, when dissociated from the body, if we recognise its identity with that nerve-spirit which even in this life underlies the material organism, and which, being itself the seat and subject of consciousness and thought, as well as the ethereal vehicle of the spirit, departs with the spirit out of the body and accompanies it into Hades, retaining all its past experience by means of impressions indelibly engraven, so to speak, upon its exquisitely plastic and subtle organisation?

(3.) Let us glance, in the last place, at the light thrown by our doctrine on the question of the true nature of that *death* which Adam incurred, in accordance with the divine threatening, by his disobedience to God's command, which Christ endured when he made his soul an atonement

* See Dr. Ginsburg's masterly and exhaustive Commentaries on this difficult book—"Coheleth." London: 1861.

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on man's behalf; and which, though arrested by the operation of divine grace, still impends over every unrenewed soul, as the wages and the end of sin. We have shown from Scripture that man's essential nature includes three distinct and separate entities—body, soul, and spirit; but that any one of these can maintain a separate, to say nothing of a conscious, individual existence, we must take leave to deny. What says analogy? Death, in its first and proximate stage, as it comes under our observation in this world, affects the body only. It is essentially the separation of the material element from the still united immaterial elements. For fundamentally, and in their last analysis, death is ever separation, and life is ever union.* Hence, "The body, separate from the spirit, is dead." (James ii. 26.) What, then, befalls the body when thus isolated in death? It not only ceases to possess life and becomes a corpse, but it falls back under the law of chemical decomposition, and is speedily resolved into its component elements; in the language of Scripture, it "returns to the earth as it was." Plainly, then, the bodily element in man is incapable of a separate existence, and death is to it, as Delitzsch has well defined it, 'a return to the nothingness which preceded his coming into being.' But is this true also of the soul, the Psyche? Clearly it must be, unless we are prepared to concede a future existence to the lower animals; for they also, as we have seen, are possessed of souls, and these souls, as is almost universally allowed, and as the Scriptures attest (see 2 Peter ii. 12; Psa. xlix. 20), perish with their bodies; being merged in the universal element of which they are formed—the world-soul of Grecian philosophy, the luminiferous ether of modern science. Man, indeed, survives the death of the body. but this is solely in virtue of his tripartite constitution, and the still abiding union of the Pneuma with the Psyche. Were these separated from each other, as well as severally separated from the body, man's being would be dissolved, or annihilated; for even the spirit must perish under this law of death, since, as was shown in our last paper, no *creature* is capable of a perfectly incorporeal and spiritual existence. But this is the second and ultimate stage of the death denounced by God against sin, though a stage which must assuredly be reached by all those who finally put from them the unspeakable gift which God, in the riches of his grace, has given to us in his blessed Son. For that sword-like word of God which, in its keen and living power, "pierces even to the dividing asunder of soul and spirit" (Heb. iv. 12), is the word of final judgment which consigns to eternal death; since to 'divide the soul from the spirit' is but another mode of expression for '*to kill*'—not indeed as man, who is only able to kill the body, but, as Christ has himself forewarned us, he will kill, "who is able to destroy both soul and body in hell." (Matt. x. 28.)

Our subject is far from being exhausted, but our limits are overpassed, and we must at once take leave of it and the reader. We will do so with

* Therefore, the separation of the spirit, and consequent alienation of the whole man from God, which was the inevitable concomitant of Adam's fall, may truly be spoken of as 'spiritual death.' Yet is that death as yet partial only, not total; inasmuch as, though thus objectively dead, the spirit is still, by reason of its undissolved union with the soul, subjectively alive. Its eye being not totally blinded, but turned from God, on whom it may no longer look, in upon itself; and the light of conscience, which still gleams in the darkening orb, being the lingering refraction of the glory of truth, and holiness, and love, on which it once had gazed.

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the following lines, designed, in their present form, to express a more accurate and scriptural psychology than is usually found to pervade our hymnology:—

"Lord, *What is man?* Extremes how wide
In that mysterious name combine!
The flesh to worms and dust allied—
The soul, ethereally fine.

The spirit, too, a noble flame,
Kindled by the Almighty's breath;
Till, stain'd by sin, it soon became
The seat of darkness, strife and death.

But Jesus, oh, amazing grace!
Assumed our nature as his own,
Obey'd and suffer'd in our place,
Then took it with him to his throne.

Now what is man, when grace reveals
The virtue of a Saviour's blood?
Again a life divine he feels,
His spirit lives and pants for God!

And what in yonder realms above
Is ransomed man ordained to be?
With glory, holiness, and love,
No being so adorned as he.

Nearest the throne, and first in song,
Man shall his hallelujahs raise;
While wondering angels round him throng,
And swell the chorus of his praise.

Birkenhead. W. MAUDE.

THE RELATION OF THE BODY TO THE SOUL.

PERMIT me to say a few words in reply to Mr. Errington's strictures in your *Rainbow* of December, 1869. I venture to say that in that short paper of his, professing to represent "the common theology," there is self-contradiction, and contradiction of Scripture, to a most extraordinary amount.

My view of human nature is this: Man, in his origin, was only dust; man, in the perfection to which God by a second operation brought him, became a living soul, *i.e.*, dust animated by the spirit breathed into him by God. This account of him is that given in Gen. ii. 7: "*God formed man of the dust of the* ground, and breathed into *his* (*man's*) nostrils the breath of life, and *man became a living soul.*" This account is perfectly consistent with the more general account given in Gen. i., which, not entering into the details of the creation, gives us only the idea of that

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perfect man which no doubt God contemplated from the first. For that more detailed account of man in Gen. ii. 7, which represents his creation by two distinct stages, *in each of which he was truly man*, we may be sure there are wise reasons. I think I can see such reasons in reference to man's subsequent history, but I have not here time to refer to them. It is enough for me that Scripture thus narrates the creation of man.

How does Mr. Errington treat this scriptural account? *By denying it, in effect, to be a true account.* According to Mr. Errington, the figure made of the dust of the ground was not man at all. It *became* man by a subsequent operation of God, but was not man before it. According to his representation the text should run thus: "God formed a lifeless figure of the dust of the earth, and breathed into its nostrils the breath of life, and the lifeless figure became man, became a living soul." If we are at liberty to alter Scripture thus, it is very little matter indeed what it says.

Mr. Errington next finds fault with me for my use of God's words to Adam in Gen. iii. 17. I suppose that even after man's body was united to his spirit, the body is still regarded as the representative of that nature which in its first stage was body only. I quote for this purpose God's words to Adam, "*dust thou art.*" Mr. Errington is displeased with me for supposing from these words *that man was really dust.* He does not by any means agree with this account of man. He tells us with a profusion of words (p. 566), out of which I cannot gather much meaning, that these words were only intended to humble man's arrogant pride *by telling man what he really and truly was.* Does Mr. Errington think that they were intended to humble him *by telling him what he was not*—by giving him an inaccurate definition of his nature, by a pious lie?

Mr. Errington thinks I contradict myself, when in one place I make the spirit, separated from the body, represent the man, and in another make the body, separated from the spirit, represent the man. I would merely remind Mr. Errington that it is a very usual thing for a part to be put for the whole, and that he himself reasons in this way. He allows (p. 565) that man is made of "two parts," body and soul, and yet he tells us that one of these parts, the spirit separated from the body, represents the man, and is in fact "the man"! (p. 569.)

But that the body, when separated from the spirit and reduced to a lifeless state represents the man, is what we cannot deny, unless we choose to deny the uniform language of Scripture. We are told that Adam, Moses, David, and so on, *all died.* What died? According to Mr. Errington the spirit does not *die,* although he believes in its being *asleep* until the resurrection. (p. 567.) It is then only *the body* that dies; but if so, this body, of which Mr. Errington makes so little, is all through Scripture called and regarded as the man.

In the question of the resurrection Mr. Errington contradicts both Scripture and himself. He tells us plainly and repeatedly that the resurrection body is not identical with our present bodies, that in the resurrection our "earth-made body" has no part. (p. 568.) *Then there is no resurrection.* There is the creation of a new body, not the raising again of the old. Is this what we are taught by that *resurrection of Christ which is the type and pattern of ours?* He rose with the very identical body which was nailed to the cross and born of a woman. This body was of course *changed*, but *it was not laid aside for another.* He left it not behind him.

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upon earth any more than Elijah did. With it he rose to heaven, with it he will return to earth. We shall see the dear form which Mary carried in her arms, and the sinful woman bathed with her tears.

Mr. Errington also contradicts Paul's account of the resurrection. There it is, "*this corruptible which puts on incorruption, and this mortal which puts on immortality;*" but according to Mr. Errington we have no more to say to the old corruptible body at all. The soul, by him called immortal, is the living germ which in resurrection puts on its new incorruptible body, which has no relation to that which was laid in the grave. Mr. Errington, to carry out his views, must change the text of Paul as he must change the older text of Moses; with him Paul's text must run thus—"*this incorruptible must put on incorruption, and this immortal must put on immortality!*"

But Mr. Errington contradicts himself on this question of the resurrection as much as he contradicts Scripture. In the beginning of his paper (p. 565) he speaks of it just as Scripture does, and says that at "some future period there will be a resurrection *of this body*" (*i.e.*, of the old mortal body)—"*that is to say, a renewal of its life.*" Nothing can be more scriptural than this account, but unfortunately, Mr. Errington does not adhere to it. Confused by the course of his reasoning, he is carried on to a direct contradiction of his original position, and appears quite unconscious of the new ground on which he stands. "The identical body, which died a thousand years ago," he now tells us, "*is irrecoverable.*" God will work "no miracle" in its restoration. It has "*died as a thing that may never be restored to its former likeness;*" "*the old body of dust will make no response to the 'trump of God.'*" (pp. 567—9.)

In my account of the soul, Mr. Errington thinks that I am "*cloudy.*" If I undertook to tell my readers *the nature of the soul,* I am sure I should be very cloudy and very silly. I have done no such thing. I only spoke of what is open to our observation, namely, of some of *the effects* which the spirit or soul has upon the body animated by it. I do not see that in my description of these effects I am "cloudy," but perhaps I am; but I take the liberty to say that if I am "cloudy," I am azure clearness itself compared with the account which Mr. Errington gives. According to Mr. Errington, the soul *is not* that breath of life which God breathed into the lifeless figure of man. (p. 567.) We have, then, according to Mr. Errington, the following as the true account:—God first formed a lifeless figure of earth; God then breathed into this lifeless figure the breath of life which, according to Mr. Errington, was not the soul; but, as the consequence of this inbreathing of God, *the lifeless figure became a living soul. Why, here is transubstantiation!* The lifeless figure is changed into the soul; earth becomes spirit! Mr. Errington is careful to tell us that he does not believe in the *Roman* doctrine of transubstantiation, but, if his argument is a good one, he has found out a transubstantiation which is even more difficult of belief. Rome transubstantiates one kind of matter into another, but Mr. Errington transubstantiates *matter into soul.*

That there are difficulties, and great ones, in any attempt of ours to understand our own wonderful nature I fully believe. That we shall ever here fully understand it I, for one, do not expect; but for any measure of understanding that we may arrive at, we must be indebted to

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following with childish spirit the teaching of our Maker in his word. That I have sought to do, and certainly Mr. Errington's strictures have not convinced me that I have hitherto gone wrong.

HENRY CONSTABLE.

GRADUAL REVELATIONS.

"I have yet many things to say unto you, but ye cannot bear them now."—John xvi. 12.

IT must have been a real grief to our blessed Saviour to have "many things," important things—things most dear to him, things of which he best knew the value—to tell those with whom he was living every day, and whom he loved so much, and yet to feel obliged to lock them all up in his own breast. For his was the most open, expansive heart that ever beat in human form; he had no joy which was not his people's joy. And if to any generous man it is a pain to have a secret which he cannot divulge, though it must increase another's happiness; and if it is a sad thing to have to go out of this world without saying what we wish to say for the good of those we leave behind us, what must Christ have felt when, just on the eve of leaving those beloved ones with whom he had lived for years, he was still compelled to say, "I have yet many things to say unto you, but ye cannot bear them now"!

It is very touching to observe the course his thoughts took for comfort at that moment. "Howbeit, when he the Spirit of truth is come, he will guide you;" the expression shows the gentle way in which the Spirit acts, "He will guide you into all truth." And when the Spirit shall be teaching them, long after he was gone, the Saviour seems to have loved to think that it will be just the same as if he was doing it himself, for, "He shall glorify me: for he shall receive of mine, and shall show it unto you." How true all this is to the best feelings of our nature!

Now the thought which our Saviour expressed was in strict accordance with his whole method of life. He was always measuring what and how much his followers could bear, for he was that true wisdom which cometh down from above, and is always gentle.

Once upon a time, some came and found fault, and said, "Why do we and the Pharisees fast oft, but thy disciples fast not?" Jesus answered that "the days would come" presently, when they would fast, but not now; to command it now would grate too roughly upon their joyous expectations: "but the days will come when the Bridegroom shall be taken away from them, and then they shall fast." "No man putteth new wine into old bottles." There must be a fitness in the mind, first, before it can receive a doctrine. It is no use to attempt a new life upon old feelings, "but new wine must be put into new bottles, and both are preserved." "I have many things to say unto you, but ye cannot bear them now."

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In the same kind thoughtfulness it was, that at the beginning of his ministry, he said little or nothing to his disciples about his own sufferings and death. But indeed, as his discourse goes on, you may remark that they gradually entered more and more into the deeper mysteries of truth. For example, the Second Advent is a doctrine reserved entirely for the close of his teaching. Well might the apostle say, "We beseech you by the gentleness of Christ;" for if it was true of Paul, how much truer of him, "We were gentle among you, even as a nurse cherisheth her children!"

And here, brethren, let us notice the blessedness of having the mind placed under God's own direct teaching. The great power of a teacher lies in being able to have sympathy with the mind of his scholar. If he want this, whatever else he has, he will be sometimes too much below, and sometimes too much above, the understanding and attainments of the person he teaches. We have all felt, and felt painfully, what it is, when under human instruction, to be urged on too quickly. We have probably known it in our spiritual life. As we have grown in grace and knowledge, we have often looked back upon some past stages, and said, "I was pressed too prematurely; that book that was put into my hands was too difficult for me at that stage; that doctrine was too deep for me then; I see it now, but I did not see it at the time; if I had waited till I had grown to a little higher standard, I should have been prepared to receive it, but the truth failed in its power, was actually injurious to me, because there was not then the necessary adaptation in my mind to contain it." God's teaching never does that. He, knowing exactly the real state and power of everyone's heart, marvellously suits the lesson to the capacity, and leads on as we can bear it. The child has the child's milk, and the giant has the giant's meat. This is what makes it such an exceedingly pleasant thing to sit under God's own silent teaching, as in some morning or evening hour, when we are alone with our Bibles, in those prayerful, dew-like seasons which we all know. There is such a delicacy, and it is so grateful, there is such an exact propriety. What comes from without harmonises exactly, and blends with what is within; we feel that we have to do with One who knows us through and through; we are humbled, but never offended; exercised, but never burdened; satisfied, but never cloyed. Oh! there is none can teach like God teaches.

Brethren, do you know his teaching? It is my great comfort which I feel about my ministry. I believe that God is graciously pleased, in a very striking way, to suit a minister to his congregation, and the congregation to their minister, so that as they go on together, week by week, and year by year, if so be the Spirit of God is there, they become singularly suited to each other. The minister would not be as suited, and therefore would not be as useful, in any other congregation in the whole world. Like a good shepherd, he is enabled just to go before his sheep a sufficient distance, not too much, to lead them on. Were he anywhere else, he would be too far on, or too far back; but where he is, God, using him, remarkably accommodates him on the one side to the needs, and on the other side to the capability of his people. This is often our happy confidence, it is a great argument for a settled ministry, it is a very great reason for a regular attendance at the same church. For if there is not a settled ministry, and if you do not always attend the same church, you and your minister cannot go on parallel.

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Would that there more of that tenderness in all our dealings with one another's souls! Would that we took more into calculation all the circumstances which are bearing, and all the considerations which are affecting, the heart that we are teaching. We should not touch so roughly! Would that we looked more with the eye of Christ on every young Christian! How different would be our estimate! How much milder our spirit! How much kinder our judgment! How much more skilful our teaching! I often think, should we have said, if we had been there, "Thou art not far from the kingdom of God!" or, "She hath done what she could!" or, "Behold an Israelite indeed, in whom is no guile!" or, "Neither do I condemn thee, go in peace!" or, "They know not what they do!" If there were more of this indulgence, a softer handling of spiritual things among us, how much more winning truth would be—how much more real wisdom and true greatness we should show, and how much more God would be magnified! Surely, brethren, surely, it is not a light matter to have to do with souls!

But if, which God forbid, through our harshness or inconsideration, a stumbling-block should ever be cast in the way of one of the least, may we never forget that solemn denunciation, "It were better that a millstone were tied about that man's neck, and that he were cast into the depths of the sea."

But the subject opens to us another field of thought. We are all placed in this world as in a school; we have all to learn of God—his being, his word, his work, his love, his glory. For this is life, "to know him, and Jesus Christ whom he hath sent." All other knowledge springs out of that knowledge. The cross itself, the whole life and death of Jesus Christ, were, after all, a means to know God. Now this knowledge lies in a long series, and the different parts range one above another in a continual scale; and by these ranges of knowledge we are all ascending. We shall be ascending, probably, for ever and ever; for no man, no saint, no angel, has reached the top. Now God's system is this. He gives knowledge as a certain reward and privilege to particular states of heart. The spiritual intellect will advance according as the spiritual state improves. This principle is contained in that important verse, "If any man will do," *i.e.*, if any man is willing and desires to do—"if any man will do my will, he shall know of the doctrine." Consequently, the way to grow in divine wisdom is continually to be attaining a more humble, affectionate, holy, pure, praying, active condition of life. And any man who would be wise, must be patient in the cultivation of his affections; otherwise he cannot receive the truth, or if he receive it, he could not bear it. If any man, without an adequate spiritual preparation, were to be admitted at once into the occupations of the blessed, they would be to that man either intensely dull, or witheringly grand.

What then we all want at this moment, is more inward preparation to receive what God on his part is waiting to communicate. The difference between some and others of us—as many of us as are taught of God, is that God has found some, by his grace, more able to receive, and therefore, God has shown them more.

For instance, one man has assurance, another cannot see it. Doubtless it is one of those things which that man who cannot see it, "could not bear now," but as he grows, and it becomes safe to him to have it, he will

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have it. Very various are the degrees in which different minds have been led upon the deep places of prophecy. Some are able, as they ought to be, some are able to be in daily, happy expectation of Christ's second coming; some have not yet reached it. Again, I believe the secret of the distinction lies in the difference that there is in the present experience and attainments of the inward spiritual life. Some have great liberty of soul with God, some are almost strangers to that feeling. Some see God all love; to some he is still an object of awe and frequent fear. Some are up on the heights of great happiness, some are always walking along the valleys of humiliation and sorrow. But to all, as God sees it well for them, the proportion in every one is perfect, between what he has, and what he is able to receive. And each one hears the same voice, reproving him, stimulating him, encouraging him—"I have yet many things to say unto you, but ye cannot bear them now."

If these things be so, then observe one or two consequences which spring out of it. How urgent every one ought to be in that prayer that he may be "strengthened with might by his Spirit in the inner man, that he may be able to comprehend." How humble we all of us ought to be, that we have not reached to more acquaintance with the divine truth, seeing that the cause why we are such backward scholars is that we have loved so little, and grieved so much, shown such poor services, and such sad disobedience in our heart and conduct towards God! O brethren, where are we all after years and years of privilege? At what a low point we are all standing! Well, have we prayed God to-day to "forgive us our ignorances," seeing that ignorance is guilt, for it depends upon moral badness. Is not it enough to cast us into the dust, to see what clouded, imperfect views we have upon every subject, and what miserable utter ignorance upon some? How very little we are grasping of the body of truth in the mind of God! How our prayers lisp, and how our tongue stammers, and how our perceptions are dimmed, and our minds cannot rise even to the level of their own desires! O brethren, must I not say to you to-night, "I could not speak unto you," to all of you, "as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal." Now observe, brethren, this fearful thought, that St. Paul calls it the same thing to be a "babe in Christ," and to be "carnal;" why? because the last is the cause of the first. If we were not "carnal," we should not be "babes."

Let us try to be more practical in our religion, to have more secret communion, to be more diligent in some good work, to be more decided, to give our hearts more to God, if it be only for this, that we may enjoy more of his gracious, life-giving, ennobling revelations. Let us stand in the continual, waiting expectation of more knowledge. It is boundless. We are yet creeping along the shore, but it will spread out into floods of light and glory as soon as we are "able to bear it."

[From Sermons preached in Christ Church, Brighton. By Rev. J. Vaughan, M.A. London: Hodder and Stoughton.]

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THE YEAR-DAY SYSTEM.

MUCH as I desire to avoid controversy, it is necessary for me now to observe that, for a long time, it was taken for granted as an axiom not to be disputed, that *a day* in prophetic language stands for *a year*. But, when, *even superficially* examined, there appears not so much as a shadow of foundation for this extraordinary assumption; and it is a most serious offence for any man, without express warrant, thus to alter the plain words of holy Scripture, and in effect, to assert that the Lord God *does not mean what he says*. He says, "days;" and who will venture to change it into "years" without either warrant or necessity?

Numbers xvi. 34, and Ezekiel iv. 6, are usually appealed to by the advocates of the "year-day" system, as triumphant proof of the principle for which they contend. "The Israelites were to wander *forty years* in the wilderness in reference to the *forty days* that the spies searched the land. And Ezekiel was to lie upon his side a certain number *of days*, to signify *the years* that Israel was to be punished." But the fact is that these examples tell entirely *against*, instead of in their favour. For they show clearly that wherever *it was intended* that a day should represent a year, the Lord God did expressly make it known to his servants, and did positively enjoin it. "Lo, I have appointed thee each day for a year;" showing clearly that this was a *special appointment*. But is this "special appointment" for a special occasion, any reason that a day must *always* stand for a year? Surely to make any such assertion is a violation, not only of Scripture, but of common sense. Besides, its advocates do not apply this principle to all cases, but only to some of the prophecies! that is, in fact, where it suits their own favourite theories to do so. But if a principle be good in one cause, it is good in all. If a day stands for a year in prophecy, then it must so stand also in history, especially as one, at least, of the above examples is taken from the historical books; then see what confusion would ensue! Grammarians say, "The exception proves the rule." Now, common sense would decide that "a day for a day" is *the rule;* and "a day for a year" *the exception.* But no; these interpreters assert that "*a day for a year*" is the rule; and yet, strange to say, they make the "exceptions" infinitely to exceed the rule in number; for they only apply their rule in a very few—some half-dozen cases.

The seventy weeks of Daniel (chap. ix.) have also been pressed into the controversy. "These weeks," they say, "are proved by the event to have been weeks of years, *therefore* a day stands for a year." But in this instance it is impossible to acquit those advocates of what logicians call the "*suppressio veri*"—suppression of the truth; for they themselves know perfectly, and unfairly conceal the knowledge from their readers—that the "weeks" of Daniel are not ordinary weeks, but simply "Hebdomads," *i.e., periods of seven,* and might be hours, or days, or months, or

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years, or centuries, or any other division of time. The event only could decide which; and the event has shown them to be "Hebdomads" of years."

The first to question the "year-day" system was the Rev. Mr. Maitland, whose pamphlet fell like a bombshell amongst the interpreters of his day, scattering and demolishing all their theories. His pamphlet was published many years ago, and has never been answered, simply because it is unanswerable. Such replies as were attempted consisted merely of personal abuse, and declamatory appeals to popular prejudices. Mr. Maitland's arguments from Scripture, reason, and common sense, are perfectly irresistible, and as impossible to overturn as the position that two and two make four. Since then, many other writers have likewise demonstrated the unsoundness, indeed, *palpable absurdity* of the "year-day" system; and. amongst others, the Rev. W. De Burgh, whose most valuable works on prophecy the student may consult with equal pleasure and advantage."

[The above is transcribed from pp. 253—4 of the Rev. W. Ker's very valuable book on the *Prophecies of the Last Days*. We inserted a short paragraph last month from the same source on the same subject, since which, Mr. Ker has suggested to us the propriety of laying before our readers some of the proofs which guided him to a conclusion on the matter. We do so with pleasure, and we take this opportunity of saying that a careful perusal of the entire volume will amply repay the time it requires.—*Ed. R.*]

COMMUNION.

My soul is like a still dark pool,
On which with fitful rays
The light of an unrisen sun
In awful beauty plays.

And like the breeze that gently curls
The waters calm and smooth,
In thoughts that breathe of Jesu's love
I feel the Spirit move.

Still shine thou thus, O Light Divine,
In bright'ning glory shine;
Blow wind of God, till through its depths
My spirit blends with Thine.

Till o'er the hills the sun shall rise
And pour eternal day;
Till, blown aside the mists of earth,
My soul in glory lay.

W. M.

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Literature.

The Duration and Nature of Future Punishment. By HENRY CONSTABLE, A.M., Prebendary of Cork. Second edition, revised and enlarged. London: Longmans, Green, & Co.

To introduce Mr. Constable to the readers of the *Rainbow* is not necessary. He has already spoken much and well in these pages, and we hope will often speak again. It is only needful to say that his celebrated pamphlet has reached a second edition, and that we commend it most heartily to the attention and study of all who wish to be delivered from a tremendous delusion, and blessed with the joy and liberty of the truth. If we said all that we think of this masterly production, we should be charged with wild exaggeration. All we shall say, therefore, is, read it carefully, and if after that you believe that the Bible teaches eternal life in misery, your conversion to a happier creed is hopeless.

The Popular Ideas of Immortality, Everlasting Punishment, and the State of Separate Souls, brought to the test of Scripture. By the Rev. WILLIAM KER, M.A. Vicar of Tipton. Second edition. London: Simpkin, Marshall, and Co.; Dudley: W. H. Laxton.

THIS volume consists of a series of discourses delivered in the parish church of Tipton, Staffordshire. Mr. Ker is the author of that excellent book, "The Prophecies of the Last Days," which we had the pleasure of introducing to our readers in the autumn of 1868—a volume of great value, the result of much earnest study of the prophetic Scriptures, and written in language of transparent clearness that all may be able to understand. The work now before us, "Popular Ideas of Immortality," has reached a second edition, and as the momentous subject of which it treats, with a beautiful combination of reverence and earnestness, is now before the mind of Christendom as it never was before, we may safely predict that many persons will carefully read it; nor can we err in saying that it will be found a great help to a right understanding of the inspired testimony respecting man and his future.

The Lord's Prayer: Lectures by Rev. ADOLPH SAPHIR, B.A., Author of "Christ and the Scriptures." London: James Nisbet & Co.

ANOTHER book on the Lord's Prayer! Prolific as is the literature of this subject, there were room and need for this volume. It is marked by all those characteristics which distinguish Mr. Saphir's previous productions, and have won for him so high a position among the true Christian teachers of our day; viz., freshness and originality of mind, deep spiritual insight, great fulness and variety of matter, transparent simplicity of thought and expression, and all-pervading unction. The word of God dwells very richly in Mr. Saphir, and the truth wells out of him very abundantly. He has adopted what we believe to be the true method of expounding the Lord's Prayer; he views it "in connection with the revelation of God in Christ, in the Pentecostal light of the Epistles." Very satisfactory are the lectures on the petition, "Thy kingdom come," which is treated in two chapters, entitled respectively—"The kingdom of grace within us," and "The Messianic kingdom." We refer to these particularly, because the prophetic views enunciated are thoroughly sound, and because they illustrate a most admirable feature of Mr. Saphir's teaching—its thoroughly Biblical form, and his freedom from one-sided extremes. We could particularise and commend many other parts and passages of the book, and might take exception to one or two points, but prefer to recommend the reader at once to procure it, assuring him that he will find it, as we have found it, a rare treat. The book is well fitted to correct some errors in different directions by which Christians in our day are apt to be misled.

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Early Called: A Memoir of the Rev. William Deans, late assistant minister to the Rev. James Parsons, York. By the Rev. T. W. BROWN, M.A., Trinity Presbyterian Church, Newcastle-on-Tyne.

THE memoir of a pious youth, whose tragic end lends a mournful interest to his brief but devoted life. The book is well fitted to be useful to young men of the middle classes, whose opportunities may be comparatively few, and whose abilities are not above the average. It shows how useful such an one may be who fully redeems the time and cultivates his gifts. It farther warns young men, whose zeal and devotion are in danger of leading them to do too much, against the peril of such a course. Some young men need such a warning. William Deans was blessed in his life, is held in grateful remembrance by many, but the promise of much usefulness in the future was cut down by his death. We can cordially recommend this book to young men. The biographer's part has been admirably performed by Mr. Brown, with whose congregation Mr. Deans was for some time associated, though he was afterwards led to join the Congregationalists by conviction and circumstances.

Correspondence.

"THE ROYAL RIGHTS OF THE LORD JESUS."

DEAR SIR,—I confess, to my shame, that I used to laugh at those who expect the Lord to return from heaven and reign over mankind; and in this ignorance of Scripture, and foolish mockery of better and wiser men than myself, I was fortified by the teaching of "our minister," who sometimes said severe things against the "Millenarians." On one occasion he referred to your book, named above, severely deprecating its doctrines. *This led me to buy it and read it for myself.* The result has been a flood of light on a most glorious subject. The Bible is now to me a new and most wonderful book, and I thank you from my heart as the instrument of my deliverance from error. Let me emphatically recommend "The Royal Rights of the Lord Jesus" to those of your readers who have not seen it.

I am, dear sir,
Yours affectionately,
Hackney. C. D. L.

PERSONAL RESPONSIBILITY.

DEAR SIR,—I was much struck with Mr. Westfield's very earnest and able letter in your last number, and intend to take two copies of the *Rainbow* monthly for next year. I have no doubt I shall find a subscriber for it, and perhaps I shall obtain several subscribers. We cannot do without the *Rainbow* now. Its disappearance would be a calamity. O that I could place a round sum of money at your disposal that it might be advertised over the kingdom, and made known to the myriads of perplexed Christians who know not what to make of the present state of things! Your Magazine is a priceless treasure to me.

I remain yours truly,
West End. W. T. B.

GRATITUDE.

DEAR SIR,—Let me thank you, with all my heart, for showing that the "everlasting destruction" of the enemies of Christ, spoken of by Paul in 1 Thess. i. 9, is the same as the "everlasting punishment" of Matt. xxv. 46. This is to me a great and blessed LIGHT. I see it all now. The punishment is everlasting, because the destruction is complete and immediate. Sin and sorrow are to be burnt out of God's universe! Blessed be his name! He is a "Consuming fire;" and, as you have pointed out in relation to the valley of Hinnom, "His fire is in Zion, and his furnace in Jerusalem."

Very thankfully yours,
CEPHAS.

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"THY KINGDOM COME."

I LOOK for that bright kingdom
That is not of this earth,
When nature robed in beauty
Shall own her second birth;
When Christ shall reign victorious,
With power and glory crowned,
And songs of joy and triumph
Shall echo all around.

I look for that bright kingdom
That cometh from above,
A home of happiness and joy,
A heaven of perfect love;
When sin no more a shadow
Shall cast upon the soul,
When all shall dwell in union
Ruled by love's sweet control.

I look for that bright kingdom
And a robe of purest hue,
A robe of righteousness divine
That is for ever new;
A diadem to deck my brow,
A palm within my hand,
Delighted I shall praise the Lord
With all the ransomed band.

I look for that bright kingdom
When all the saints shall meet
In gratitude and wonder,
And worship at his feet;
Where Jesu's presence ever
Sheds hallowed fragrance round,
And peace, and joy, and blessing,
For ever more are found.

Bristol. LYDIA DENNING.

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

FEBRUARY 1, 1870.

THE CONQUEROR'S REWARD.

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."—Revelation iii. 21.

SURPASSING honour! amazing dignity! incredible exaltation! And yet it is strictly true. It is neither to be "spiritualised" nor explained away as meaning something not literally represented by the words. "*The Truth*" says it, and he will do it. It is the Great Conqueror's promise to those who conquer by and for him; the Chief Victor's reward to the victors that follow in his steps, and exhibit his spirit, and fight his battles, and remain steadfast to his truth amidst the whirlwind of opposition which loyalty to the coming King occasions in an unholy world, the language of whose heart is, "We will not have this man to reign over us." And what a reward it is! No king of earth ever bestowed such honour upon his favourite. No poetic flight of imagination ever placed classic hero upon such a lofty seat of empire.

Look at it, as steadily as its dazzling grandeur will permit, ye who daily groan being burdened with the infirmities of the mortal state; ye who are sometimes half-tempted to give up all in despair because of the difficulties of the conflict, and the severity of the discipline; ye who experience the pain of being suspected, shunned, and evil spoken of by fellow Christians, because the tradition of the elders and the theology of the schools are nothing to you if the Holy Scriptures have taught you something higher, nobler, more glorious and God-like; ye who are oppressed with a sense of your utter unworthiness to bear the name of the glorious Occupant of Jehovah's throne; and ye who are bewildered by the miserable heartlessness in Christ's service of thousands who call him Lord, and the utter failure of all religious organisations, not only to establish righteousness

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in the earth, but also to prevent the voice of truth from being silenced, in many places where she has a nominal home, by the din of militant theologians, the champions of rival creeds, and the defiant shouts of the Goliaths of unbelief. Yes! look at it until the magnificent reality fill the field of vision, and the surpassing love of the Royal Promiser compel you to fall at his feet in wonder and worship, and to determine, then and there, that you *will* conquer for his dear sake—throne or no throne the issue, just as he pleases! Let the text interpret itself. It needs no illumination from men. Surely it is bright enough to satisfy the loftiest aspiration without any word-painting of ours. The Lord means just what he says; and we do not think he feels at all indebted to us for making him in a thousand instances—in our great wisdom—mean what he does *not* say.

The very thought of being enthroned with CHRIST, "the King of kings," when he ascends his own glorious throne in the coming kingdom, is enough, and more than enough, to stir a Christian man's heart to its very depth, and to nerve him with holy heroism amidst the severest trials and sorrows of this preliminary life. The shadowy, flimsy, intangible heaven of common theology is surely a self-condemned absurdity; but the inspired representation of the resurrection-life of the Christian "conqueror" gives us something real, substantial, grand, with which the sanctified mind can fully sympathise—work, space, position of which we can form a distinct idea, while all has the unutterably precious commendation of being holy and permanent, and of being flooded with the glory of the Chief Conqueror's presence. He who ascended to the Father in his perfect humanity, will so come as he went—the blessed, beloved, glorious JESUS; and when he sets in order the affairs of his great kingdom, the overcomers for his sake shall have dominion with and under him, and "reign on the earth." Be glad, then, ye patient sufferers for Christ and conscience; hold on; be faithful; fear not. Your reward is great. "If we suffer, we shall also reign with him."

That GOD should elect the kings and princes of the "world to come" from among some of the sons of men whom, by grace, he has already made sons of GOD and co-heirs with CHRIST, is very wonderful, and calls for special adoration and praise; but it is, after all, only in harmony with his revealed character, and his eternal purpose to glorify the Redeemer with a peculiar and transcendent glory. Every available tribute to his unequalled worth and work is not only right and proper in itself, but is also a public recognition of the services he has rendered to the moral universe. Of his followers, then, some are being qualified by peculiar discipline for the principalities and royalties of the pre-determined kingdom and dominion. Daring all for Christ, they shall reign with Christ. Faithful in a few things, they shall be made rulers over many things. Bold to confess the

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Rejected One in the face of all opposition, by him they shall be confessed before his Father and the holy angels, when he ascends the throne of the empire that awaits him. The high qualities of holiness, fidelity, self-denial, zeal, wisdom, and moral courage in which they are trained by the Spirit of Christ, will find ample field for exercise in the grand future; and the immortality they derive from their risen Lord will sustain them without weariness in the discharge of their princely functions. They are now at school, and if they knew what God intends by the trying tasks he sets them, they would neither murmur nor grow impatient. Every privation has its meaning; every trial, its import; every bereavement, its lesson; every disappointment, its significance; every storm, its interpretation; and every cross, its result in the world to come. The Father has no pleasure in any one of these things for its own sake. To put his little ones in pain is no joy to him. If it were possible to make them fit for what he means them to be, and do, and enjoy, without the rough but most salutary school of personal experience, into that school he would not send them; but to take a beggar from the dunghill and set him with the princes of God is not the work of a moment. Such rapid transitions are not according to the mode of working which the Allwise has adopted. A man called from sin, pollution, ignorance, shame, and degradation, with the purpose on God's part to make him a king—not in name, but in truth and in glorious reality—must have much done in him and for him before he can possibly be *fit* to enter on such a high office. He must be pardoned, justified, adopted, cleansed, educated. Men are trained for the trades and professions of the present life, and the training in each case has, of course, strict respect to the trade or profession which the individual intends to follow. This is simply the dictate of common sense. The necessity of adaptation is its essence; and the recognition of this necessity is intuitive. Men do not reason on such a subject: the true common sense, logical sequence of the premiss is reached in a moment. But shall *that* universally recognised necessity in the affairs of threescore years and ten be ignored as unnecessary in the immeasurably higher affairs of a Millennium? "Not a novice" is one of the laws in relation to the Christian ministry; shall its principle be dispensed with in relation to the co-assessors of the Son of Man during the thousand years of righteous judgment? O that Christian men would *think*, in the light of revelation!

Another word, not by way of exposition, for that we have already disclaimed in this paper, but of suggestion. "To him that overcometh will *I grant* to set with me in *my throne*." Who speaks? He who, though he is Lord of all, had not where to lay his head; he who, though he is the Father's Beloved, was despised and rejected of men; he who, though he is the Dispenser of the water of life to all who shall live for

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ever, asked a draught of water from the woman of Samaria; and he who, though he is worshipped by the angels of God, had a couple of wretched thieves as his companions in a shameful death. This is he who distributes thrones, and assigns to the conquerors their different ranks in the royalty of heaven. Now mark the lesson; it will richly repay the thought it demands. Follow Christ, in the life of faith, through humility, and patience, and reproach, and rejection, and death; and when he comes he will give you honour and glory, and immortality. Follow Christ in the spirit of earnest, thorough consecration, and the day of his revelation will be the day of your recognition. Follow Christ, with the settled conviction that the trials of the present are, in reality, tests of the qualifications that will be necessary for high *post*-resurrection office; and when he chooses the high officers of his kingdom he will say, "Sit with me in my throne."

THE EDITOR.

THE FIRST ADAM AND THE LAST ADAM.

ST. Paul bases his assertion that "if there is a psychical body, there is also a spiritual," first, on the analogies of Nature, and, second, on the nature of Man as revealed in Holy Writ.

The analogies of Nature teach that the quality of life and its conditions determine the form it assumes. One substance may take many forms, one kind or type of life many different bodies. The one seed, for instance, takes two bodies—the body that rots in the earth, and the body that waves in the air; and each of these corresponds to the life in the seed and the conditions in which that life is placed. There is one flesh; but it takes many forms in man, in beasts, in birds, in fish, although in its earliest embryonic stages it is similar in them all, and often indistinguishable. There is one glory of light; but this glory again, though one in essence, is manifold in form; the glory of the sun differing from that of the moon, that of the moon from that of the stars, star differing even from star in glory. In short, throughout the universe, as in the seed and butterfly, we see life determining form; the form rising as the life rises and changing with its changed conditions. Why then should man, and man alone, be exempt from the operation of this universal law? The presumption is that he is not exempt. The presumption is that, as *his* life rises in quality and power, as it shifts into new and more heavenly conditions, it will clothe itself in a new organism answering to its new conditions and capable of expressing its newly developed powers. We may rationally conclude that as the earthly man has an earthly body, so the heavenly man will have a heavenly body; that if the psychical man has a psychical body, the spiritual man will have a spiritual body.

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This conclusion, drawn from the analogies of Nature, is confirmed and defined by the Scripture revelation of the nature of Man. Man, according to St. Paul, is a trinity; that is, he consists of body, soul, and spirit. Under the term "soul," the apostle includes the intelligence and passions which man possesses in common with creatures lower than himself. Under the term "spirit" he includes the higher reason, conscience, faith, hope, charity—the moral qualities which raise man above other creatures. The mortal body we now wear is a *soulish body*—a body exquisitely adapted to serve and express *the soul*, to feel and use the world of sense. But it is not a quick and adequate minister of *the spirit*. It veils the spiritual world from us; it clogs and thwarts the action of our spiritual energies; it restrains devotion, and faints into weakness under the pressure of the willing spirit. Before the spirit can be at home in the body, it must clothe itself with *a spiritual body*—an organism as responsive to the impact of spiritual truths and virtues, as quick and serviceable to faith, love, devotion, as the eye is to beauty, the ear to music, or the hand to the busy uses of the contriving soul. When the spirit reigns over the soul, when it is supreme in us, we may hope that, according to the analogies of the natural world, it will weave for itself a body like itself, an incorrupt and immortal body, a spiritual and heavenly body corresponding to its spiritual character and heavenly conditions.

All this is included, as we have seen, in St. Paul's assertion that, "if there is a psychical body, there is also a spiritual."

We may now advance to the second point of his argument, viz. *the historical basis* on which his assertion rests. Thus far we grant the force of his logic. We admit that, throughout the universe, form is determined by the quality of the life that dwells in it as modified by the conditions which surround it; and that, therefore, the quality of life in man and the conditions in which it is placed will determine the character of his body or form. We admit that if the psychical man requires and obtains a psychical body, so also the spiritual man requires a spiritual body, and may hope to obtain it. But we may reasonably demur to St. Paul's metaphysics. We may reasonably ask, "Is his distinction between the soul and the spirit in man a true distinction? Are there in us both a psychical and a spiritual nature?" And to this question St. Paul gives a singular but profound reply. Instead of at once throwing us back on our own experience, or plunging into the subtleties of Hellenist metaphysics—both of which would have supplied the answer he wanted—he appeals to historical facts which at first may seem to have very little to do with the question, but which we shall nevertheless find to contain the truest and deepest answer it could receive. The historical facts to which he appeals are the nature of Adam and the nature of Christ as revealed in the Sacred Records. "Thus it is

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written, 'The "first man," Adam, became a living soul,' the last Adam a life-giving spirit."

Before looking for the meaning and argumentative force of these words, it may be well to clear them of one or two collateral questions and connections of thought. The opening clause, "The first man, Adam, became a living soul," is, with the exception of the words "first" and "man," an exact quotation from the Hebrew of Moses,* who says: "The Adam became a living soul." That the second clause, "The last Adam became a Life-giving Spirit," refers to the Lord Jesus Christ is proved by these two facts; that with the rabbis,† at whose feet Paul sat, "the last Adam" was a common name for the Messiah; and that St. Paul never uses the designations, "the second Man" or "the last Adam," of any one but the Lord Jesus.

Another point of interest in these words is this:—What is the exact force of the verb "became"? or has it any special force at all? The rabbis‡ have no doubt that it has, and it is probable that St. Paul shared their conviction. They bid us note that Moses says, not "man *was made*," but, "man *became* a living soul." They hold that when God breathed the breath of life into Adam, he conferred on him the higher spiritual nature of man; but that, when Adam sinned, he fell from that high position, and, by his own act, *became* a living soul, *i.e.*, a man in whom the soul ruled rather than the spirit. They say: God gave man "a holy spirit that he might give him the life of the world to come; but he, by his sins, turned himself to the animal soul of brutes." They say: "Man of himself turned to the life of creatures taken from the earth, and left the life . . . which gave life to its possessor." And therefore Rabbi Tarchum exhorts: "Let us return to that which at first dwelt in us," *i.e.*, the higher life of the spirit. Nor can we well doubt that the Rabbis have the Bible on their side. The conclusion they draw, somewhat too curiously, from the use of a solitary verb is in harmony with the general drift of Scripture. For the Scriptures teach that man was created a spiritual being, or, at the lowest, a being capable of the higher life of the spirit, and that he degraded from his first estate. What was "the fall" but a fall from this higher life into the lower life of the soul, into a life of mere intelligence and passion as distinguished from a life of righteousness, faith, love, joy, peace? Why was he straitly debarred from "the tree of life"? why prevented from eating of the fruit eating of which he had "lived for ever"? What does that denote if not that, now that he had sunk from the

* Gen. ii. 7.

† "Adamus postremus est Messias." This and other instances are given by Schottgen *in loco*.

‡ I take the following quotations from Stanley *in loco*, who takes them from Schottgen on 1 Cor. ii. 13, 14.

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life of the spirit to the life of the soul, it was no longer meet that his body should put on incoruption and immortality? St. Paul's words, then, may mean that Adam *became* a living soul in the sense, that he fell from the lofty spiritual plane on which God created him, and by his own act became subject to death and vanity.

But if the verb *became* has this force in the first clause of the sentence, it must in all fairness have the same force in the second clause. We must read "the last Adam *became*," not "the last Adam *was*," "a life-giving Spirit." And to this reading it may be objected: "Christ was a Spirit, and a life-giving Spirit, before, of his own will, he took flesh, and dwelt among us." True: and yet the Scriptures, which affirm his eternity, also affirm that in order to give life to men he *must* assume our nature, live our life, die our death. What that divine necessity was, why he could only give us life by humbling himself to manhood and death, is a question which would carry us far from our present theme. We must not enter on it. It is enough to know that the Scriptures affirm such a necessity; for, remembering that, we can at least understand what St. Paul means when he says that, as the first Adam *became* a living soul, so also the last Adam *became* a quickening Spirit.

But now, having noted these collateral points of interest, let us return to the main argument. In order to show that there must be *in rerum natura* a psychical and a spiritual body, the apostle affirms that both a psychical and a spiritual man have actually appeared in human history. Adam was, or became, a psychical man; Christ was, or became, a spiritual man. The psychical life demands a psychical body, the spiritual life a spiritual body. This is the bare argument. But, let us mark what light the introduction of Christ and Adam into the argument sheds upon it.

The psychical, or soulish, *man* is, as we have seen, a man in whom the soul is supreme. Intelligent and susceptible of passion, he uses his intelligence on temporal things, his passions are excited by that which is sensuous, transient, earthly. He does not live in the spirit, nor walk in the spirit. Conscience, righteousness, faith, hope, love, heaven, eternity, God, do not stand first with him; but man, time, earth, the gratifications of sense and intellect. Was not Adam, the living soul, a man of this type? Endowed with a rare intelligence, he could distinguish the characteristics and differences of all the creatures God had made, and name them after their several natures; what he called them, that they were.* He could love and fear, desire and hate; he could use and enjoy whatever ministered to sense and passion, whatever was good for food, or pleasant to the eye, or able to make one wise. He could even aspire to be as God in knowledge

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* Genesis ii. 19.

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and in rule. But all this was living after the soul, not after the spirit. When *the spiritual* crisis came, his faith failed him, his hope in God, his gratitude to his Benefactor; the sence of right yielded to the stings of desire; his love of the creature conquered his love for the Creator; the craving for knowing subdued the dictates of conscience; the pleasures of a season overmastered the prospect of immortality. God was not first with him, nor God's will.

A soulish man, he had, or came to have, *a soulish body.* What the physical change was that passed on him through sin, we cannot determine with precision; but that there was a change, a disastrous change, is beyond a doubt. The newborn shame of his own nakedness was one indication of it. The sudden heat and violence of passion which made Cane a murderer and a vagabond was another. The infirmities, the special forms of death and corruption, to which he and his children became liable—these, too, indicate a change as sweeping as it was disastrous. Nevertheless, as our own experience proves, the body, even when thus changed and depraved, was a most quick, subtle, and delicate minister of the soul. It might limit spiritual insight, and impede the energies of spiritual life. But for all the purposes of the soul—as the servant of intelligence and passion, as conversant with earthly and temporal objects, nothing could well be more exquisitely adapted to its work than the eye with which Adam looked out on heaven and earth, or the ear which gathered all the sweet sounds of nature. Flowers were still fragrant to him, food still pleasant to the taste; Eve could still thrill him with her touch: and the inventive soul, which rules the senses, soon taught him to *create* beauty, to *make* music, to store up food and so to dress it as to enhance its rich savours; it soon learned at least the simpler secrets of social order and domestic peace. If he had only a soulish body, it was nevertheless perfect in its adaptation to the faculties, functions, cravings, needs of the soul. Not capable of immortality so long as it was informed by the soul alone, it was a perfect instrument of all mortal uses and delights.

But if the first Adam was a living soul, Christ, the last Adam, was a life-giving spirit,* He was *the* true *spiritual Man:* for in him all faculties and passions of the soul were in subjection to the spirit. Man, time, earth, social and intellectual pleasures, the wisdom and wealth, the political splendours and æsthetic marvels, of the world did not stand first with him:

* Theophylact, in his comment on this verse, writes: "The first Adam indeed was a psychical man, that is, he had a body inhabited by psychical powers; but the last Adam, the Lord, is a life-giving spirit. He (Paul) does not say a *living* spirit, but a *life-giving*, which is saying much more. For the Lord had the co-substantial holy spirit in him, by whom he both quickened his own flesh and gave us incorruption. Wherefore we have the pledges of this corruptible life in the first Adam, but of the life to come in Christ."

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but God, eternity, heaven, worship, conscience; faith, hope, charity; righteousness, joy, peace. We cannot so much as conceive of him as craving a splendid mansion, sumptuous fare, robes of state; as making a a fortune, inventing manufactories, collecting works of art; as seeking the the suffrages of men or discovering laws of nature, as wearing the poet's crown, or ascending an imperial throne. All these, though they may be in themselves innocent or even commendable aims and avocations of the soul, we instinctively feel to be utterly alien to him, incongruous even with our poor thoughts of him. But why? Simply because he was a spiritual man. To him, living and walking in the spirit, all that is of earth and time and soul was as nothing when compared with the eternal realities; all that was good only as it served to exercise and cultivate spiritual graces, to bring heaven to earth, to lead men to God and prepare them to meet him. And therefore he could refuse all the kingdoms of this world. Therefore he could nevertheless hasten to help any man, however lowly, however earthly, and seek to quicken in him, by help to the body, the life of the spirit. Of a charity so intense that he loved every man better than himself, of a faith so clear and strong that he looked through all the shows of time to the eternal substance from which they rise and over which they float, of a hope so lively that he despaired of no man, of a righteousness so pure that even the keen practised eyes of incarnate evil could find nothing in him, of a peace so perfect that even his unparalleled agony of labour and conflict could not impare it; in heaven even while he was on earth; carrying an eternal life through the changeful hours of time; making his Father's will his daily food, he stands before us *the Man*, the one true spiritual Man, bearing all the marks and tokens of life in the spirit, not in the soul, in their most exquisite and consummate perfection.

So also, if the last Adam teaches us what the spiritual man is, he also teaches us what *the spiritual body* is. He who had no appetite but for his Father's will, no ambition but to finish the work his Father had given him to do; he who, in the strength of the spirit, gave up all that men love and dared all that they fear; he who poured out his soul unto death that by his spirit he might give life to the world, had a body like to ours, yet not altogether the same as ours. Conceived of a virgin by the Holy Ghost, whatever else that profound and awful mystery of the Immaculate Conception may mean, it surely means this: that in taking our flesh, Christ took it, as Adam took it, from the hands of God, undepraved, untainted, *immaculate;* receiving a physical body which might change and rise into "a spiritual body" without passing, as our bodies must, through the purifications of corruption. *We* die perforce. We see corruption. We are held in Hades till, at the sound of the trumpet, its walls are shattered, and we are summoned to meet the Lord. But *he* "lay down" his life.

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He saw no corruption. It was not possible that he should be holden of death, even though of his own will he "descended into Hades" to preach liberty "to the spirits that were held in ward."* And, therefore, we may with reason look for some signs of the spiritual body even in the body of his humiliation. Do we not find them? Virtue went out of him. He lived not by bread alone. He walked on the storm-tossed waves. His benison multiplied the loaves. On the mountain he was transfigured into an excellent glory; the face more marred than that of any man shone like the sun in its strength. As he talked with the spirits of just men made perfect of the "exodus" he was about to accomplish at Jerusalem—that triumphant close to his work of redemption, the spiritual glory burning within the veil of his flesh peered through, *broke* through, and suffused it with a divine intolerable radiance. He stood before the eyes of his amazed and dazzled disciples *a spiritual Man in a spiritual body:* corruption put on incorruption, the mortal immortality; weakness was clothed in strength, shame with honour.

But, observe, all these signs of the spiritual in the physical region of his life were prompted by that which is of the spirit, not by that which is of the soul. It was not when he sat with Martha, and Mary, and Lazarus, nor when John leaned on his bosom, that he manifested forth his glory; though love, even such love as we bear to friends, often raises and imperfectly transfigures the body through which it shines: nor was it when he uttered thoughts too large and high for human reach, though high thoughts do refine and elevate the face and bearing of those who habitually pursue them. It was not at the prompting of intellect or passion, or aught else that holds of the soul, that the body of Jesus proved itself a spiritual body or capable of becoming a spiritual body. It was at the touch of faith, of spiritual need and desire and trust, that virtue went out of him. It was that he might feed the hungry, succour the distressed, or deliver the imperilled, that he exerted a supernatural control over natural laws: and he fed, succoured, delivered men that they might come to know him, and God in him, and thus possess themselves of eternal life. When the weak physical frame was transfigured with an immortal strength and splendour, it was because his spirit was rapt in the extasies of redeeming love as he talked with Moses and Elias, because he saw that the work of his redemption would be triumphantly accomplished.

After his death and ressurrection, the signs that he inhabits a spiritual body grow more apparent, yet more mysterious. Though he can still eat and drink, though he still bears the stigmata of his wounds, and may be seen and touched, he glides through closed doors, passes as in an instant

* 1 Peter iii. 19.

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from place to place, vanishes from their sight as the disciples recognise him. As we read the story of his life, during the interval between the Resurrection and the Ascension, we receive the impression that, though for the most part invisible, he is always with his disciples—with them all, even when they are in different places; that at any moment "the sightless air" may seem to take form, and he be seen in their midst: that, so often as he needs to quicken and assure their faith, to revive their hopes, to inspire them with an unconquerable ardour for his service, he manifests himself unto them by a mere effort of will. In brief, at his will, he is visible or invisible: he is here, he is there; he is gone, he returns: the spiritual body being now as perfect a servant of the spirit in him as the psychical body of the soul. He can eat, but he does not need to eat. He can utter audible words, but words are no longer indispensable to his communion with his friends. He can show himself in visible form; but he may be present, yet not seen. *If* his body be subject to the laws of time and space, it is not subject to them as our bodies are, or even as his body was before. It is raised into higher conditions, endowed with loftier powers. It is heavenly, not earthly; it is ghostly and spiritual rather than physical or psychical.

Do any ask, "But what is all this to us? Adam and Christ were both exceptional men. If the first Adam was a psychical man and the last Adam a spiritual man, how does that bear on St. Paul's argument, that, as *we* have a psychical body, so also we are to have a spiritual body; or, on his exhortation, 'As we bear the image of the earthy, let us also bear the image of the heavenly?'" It is much—nay, it is everything—to us; and that precisely because both Adam and Christ were exceptional men, men who stand in an exceptional relation to the human race. For, as we learned when we studied verse 22, St. Paul maintains that *both the Adam and the Christ are in us, and in all men;* that they contend together in us for the mastery; that it is at our own option to side either with the one or with the other; and that, according as we espouse the first Adam or the last, we become earthly or heavenly, psychical or spiritual men. From Adam, the living soul, we and all men derive the intellectual and passionate qualities which we name collectively the soul. From Christ, the Life-giving Spirit, the Creative and Redeeming Word, we and all men derive that higher better nature which believes, loves, hopes, which lays hold on spiritual truth, and follows after righteousness. In every man there are two men, and these are contrary the one to the other; the one draws us towards God, eternity, heaven—the other draws us towards earth, time, man. While we are "little children," we are in the kingdom of heaven; "heaven lies about us in our infancy;" the better nature is strong, and strongest, in us. When we are men, even though we have suffered the lower nature

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to usurp dominion over us and deprave us, the better nature still asserts itself, and so asserts itself that we know it to be the better. It speaks with an authority which the base self never claims. And it is because these two natures, these two men, are in us, that, "as in the Adam all die, so in the Christ all are made alive." *These* are the Adam and the Christ in us, the psychical and the spiritual, the earthly and the heavenly. It is as we yield to the one or to the other of these that we become men of the soul or men of the spirit. If we permit the Christ to reign in us, in our mortal members, our mortality will put on immortality—as his did, and be swallowed up of life—as his was. Like his, our spiritual manhood will demand and receive a spiritual body. And, therefore, St. Paul may fairly exhort us that, "as we bear the image of the earthly (man), so also we should bear the image of the heavenly."

Let us take the exhortation: for obedience to it involves an exceeding great reward. When the spirit rules the soul in us, and Christ the spirit, when "our citizenship is in heaven" from whence we look for the Saviour, the Lord Jesus Christ, then "*He will change the body of our humiliation, that it be fashioned like unto his glorious body;*" virtue will go out of us: we shall be redeemed from our bondage to the temporal and the visible; we shall be transfigured, rising from glory to glory till we stand before him reflecting his eternal splendours, seeing him as he is, satisfied with his likeness, our very bodies spiritualised and wearing his heavenly image.

[From "The Resurrection." By Samuel Cox. A volume remarkable for fresh and earnest thought. Strahan & Co.]

A RICH PARENTHESIS.

IN the opening of his first epistle, the mind of the apostle John is burdened with a great thought which human language is unable fully to express. Yet, as he knows its immense value to the whole body of divine truth, as a sun in a planetary system, essential to its very existence, he is anxious so to present it that no one may mistake his meaning. The human mind may not comprehend its breadth, and length, and depth, and height, yet it may be correctly realised as far as the mind is able. We may see that it means something of transcendent importance, though *all* that it means we may not grasp now, nor perhaps in the ages to come. Accordingly, he arrests attention by an emphatic assurance, as an honest and truthful witness, that he had heard, seen, steadily looked upon, and touched the Word of Life, the same blessed One whose eternity and Deity he declares in the opening of his gospel; and then before he proceeds with

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his letter, pens this grand parenthesis: "For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life which was with the Father, and was manifested unto us."

Is there anything in the Bible more striking and important than that? There is apparent repetition in John's introductory words, but it is language trembling under the weight of its burden; it is the loving heart lingering on a theme of surpassing interest; it is the facets of a great brilliant throwing light in every direction; and the strength of the revelation is condensed in the parenthesis. We do not care to vindicate the apostle from the charge of tautology, which those who know more of philology than theology bring against him. Loved truths hang upon the lips like fragrance on the rose, and John's aim was not elegance of diction—though he is often elegant even to sublimity—but exactness in doctrine, that we might know the love which God has to us, and return our tribute of filial adoration.

The apostle sees around him a world of mortals: the failure of the first man was of course the failure of all men to rise above the state of mortality; the possible prize of Eden has been lost; and corruption, sin, and death are co-extensive with the human race. Yet there is no tone of disappointment in his words, as if man's highest conception, that of immortality, were altogether a delusion. No, so far from that, his heart is bounding at the very thought, and he says, 'I write this unto you that your joy may be full.' The possibility of immortality is not a mistake, only you are to look for it far above and beyond the human race; not in Eden but in heaven; not in man but in Christ; for "the Eternal Life *was with the Father*," away back, far, far back, long before months and years began to be, or the measuring line of time was put into the hands of mortals. But the period determined by perfect wisdom has come, the fulness of time for the incarnation of the Logos; and the Eternal Life which was with the Father has been manifested unto us. The Word, the Life, the Eternal Life, has come from the Father to give sonship and life everlasting to so many as receive him; and we declare this unto you that ye also may have fellowship, communion, participation, with us in this divine and permanent life; and truly our fellowship—I speak of myself and my brethren who are in Christ—is with the Father and with his Son Jesus Christ.

This paraphrase of the apostle's great testimony is not submitted to our readers as either perfect or exhaustive, but we believe it is accurate so far as it goes; that is to say, it fairly sketches the outline of this Scripture, and of all other Scriptures that speak on the subject—immortality only in Jesus Christ. Man has no natural immortality stretching out into eternity, but he who was in the beginning with God comes down to men to

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give the superhuman boon to all who "believe on him to life everlasting." The inspired witness-bearer, the beloved John, who knew his Lord and the sublime object of his Lord's incarnation as fully as ever man was privileged to know them, needs no corroborative testimony; yet the doctrine is of such paramount importance, sheds such light on the entire revelation of God, exhibits so fully the true import of the terms regeneration, redemption, atonement, salvation, perish, life, death, justified, sanctified, and the like; and unfolds so delightfully the character of our heavenly Father and kinsman Redeemer, that we shall transcribe a few passages for the reader, in the full belief that he will regard them not as the words of men but, as they are in truth, the words of the living God, meaning strictly and literally what they say.

"As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in him should not perish, but have eternal life; for God so loved the world, that he gave his only begotten Son that whoever believeth in him should not perish but have everlasting life." (John iii. 14—16.)

"My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." (Chap. x. 27, 28.)

"Father, the hour is come. Glorify thy Son, that thy Son also may glorify thee; as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." (Chap. xvii. 1—3.)

"I am come that they might have life." (Chap. x. 10)

"Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." (Chap. v. 24.)

"This is the Father's will who hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one who seeth the Son and believeth on him may have everlasting life; and I will raise him up at the last day. He that believeth on me hath everlasting life." (Chap. vi. 39, 40, 47.)

"To them who by patient continuance in well doing seek for glory, and honour, and immortality (God will render) eternal life." (Rom. ii. 7.)

"That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." (Chap. v. 21.)

"What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin and become servants to God, ye have your fruit unto holiness and the en

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everlasting life. For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." (Chap. vi. 21—23.)

"He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." (Gal. vi. 8.)

"Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all longsuffering, for a pattern to them who should hereafter believe on him to life everlasting." (1 Tim. i. 16.)

"Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses." (Chap. vi. 12.)

"In hope of eternal life which God that cannot lie promised before the world began." (Titus i. 2.)

"That being justified by his grace, we should be made heirs according to the hope of eternal life." (Chap. iii. 7.)

"This is the promise that he hath promised us, even eternal life." (1 John ii. 25.)

"And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life, and he that hath not the Son of God hath not life. These things have I written unto you that believe in the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. We know that the Son of God is come, and hath given us an understanding that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God and eternal life." (Chap. v. 11—13, 20.)

"Your life is hid with Christ in God. Christ our life." (Col. iii. 3, 4.)

"Because I live, ye shall live also." (John xiv. 19.)

Why all this—and the Bible has a hundred times more than this on the subject—if it be not the purpose of the Spirit to impress upon men that that there is no such thing as immortality except in God's beloved Son, and that the GIFT of "eternal life" to believers in him is a most marvellous honour? *We*, any of *us*, live FOR EVER? By our philosophical, poetical, and pagan "immortality of the soul" we have simply talked ourselves blind. Surely, to live for ever can only be predicated of God, or of one to whom God communicates of his own life. Now this is strictly true. It is really the case that in the new creation in Christ Jesus, we are made partakers of *his* life; the "divine nature" is imparted; we are "born from above," "born of God" "born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." It was to put away sin, and to bring in everlasting righteousness, and to make us children of God, and to give us this wonderful, divine, deathless life, that the Son of God, the Eternal Life, was manifested among us. Look

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again at the beginning of John's letter. What is this? "That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father and with his Son Jesus Christ." Surely there is something here to correct our vain conceptions of man, and to exalt our ideas of God's infinite love. So far from individual independent immortality being an attribute of man as such, it is not even an attribute of the saved. What! not even Christians partakers of independent immortality? No; their life as God's sons who shall live for ever, is a matter of fellowship with the Father and the Son; that is to say, they participate this divine and eternal life in common with the Father and the Son. This is the wonderful and glorious doctrine of the New Testament on this subject; they are one body of which the life is Christ. It is Christ's life in them, by the Holy Spirit, not their own, that gives them immortality. "I live, yet not I, but Christ liveth in me." That is the language which each of them must use if he would speak scripturally on this great subject. Christ came to give eternal life to as many as the Father has given him, but this life is not a grant so given as that each who receives it can henceforth live separate from, and independently of, Christ the giver. The eternal life-spring is in him; out of that they are constantly sustained; because he lives they live; they are one body in him, and they enjoy the certain prospect of immortality; because HE, their "life," is the glorious Son of God who, with the Father, only hath immortality.

One word more. We have throughout this article used the term "immortality" as the equivalent of eternal life, or deathlessness; but the Greek word is incorruption—incorruptibility always carrying the idea of perfect purity in resurrection-life; a sinful immortality being an absurdity and impossibility utterly unknown to the word of God. If, therefore, it be heterodox to deny the eternity of evil, we accept the epithet with all its consequences, as we prefer truth to orthodoxy, and the teaching of the Holy Spirit to that of modern theology.

THE EDITOR.

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THE MILLENNIUM IN ITS ASPECT ON THE GENTILE NATIONS.

[The following Essay is the substance of a Discourse, addressed to his own congregation, by the present writer (Feb. 8th, 1863), and entitled as above. He takes this opportunity of gratefully ackowledging his obligations to the learned author of "The Light of Prophecy" (Mr. L. Strange). From this valuable work the present writer has received much assistance, and especially on the important subject of this paper. He is compelled to dissent from many things in Mr. Strange's voluminous work. Yet is it of great value to the *discriminating* student of the "prophetic word;" and is by no means so well known as it deserves.]

"For the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Isaiah xi. 9.

THAT the whole earth shall one day be brought under the dominion of the Lord Jesus, is acknowledged by all denominations of Christian people; but widely different opinions exist as to the nature of that dominion, and the character of that "knowledge" which shall then "cover the earth, as the waters cover the sea."

I. The ordinary notion is that the Millennium will be the period of the world's conversion, when *all* upon the earth, even to its remotest bounds, will *spiritually* know the Lord, "from the least even unto the greatest." Moreover, it is believed that this happy state of things will be brought about by the preaching of the gospel, through the instrumentality of missionary and other kindred societies.

Far be it from us to say one word in disparagement of such societies. They are deserving of all respect, and justly demand the support of all Christian people. But *truth* is paramount to all other considerations; and, therefore, whilst according all honour to our missionary societies and their advocates, we contend that their claims should be based *on Scripture*, and not, as they too often are, on the unauthorised *fancies* and aspirations of man.

Nowhere in the whole Book of God is it said that the preaching of the gospel, during the present dispensation, shall convert the world, or anything like, or at all approaching to such a magnificent issue. The only result predicted or promised is this: "He that believeth and is baptised shall be saved."* Moreover, it is repeatedly and most clearly intimated that during this dispensation—called "the times of the Gentiles"—the number of those who should believe to the *saving* of their souls, compared with those who should reject the gospel to their souls' eternal *loss*, is small indeed; so as to justify the appellation of *a little flock*, which, in the days of his humiliation, the Saviour himself bestowed on his disciples. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."†

So far from any such expectations being justified, as by missionary advocates are so commonly put forward; so far from the moral and

* Mark xvi. 16. † Luke xii. 32.

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spiritual condition of mankind being more and more improved until, as they are fond of representing, we imperceptibly *glide into* the Millennium, we are warned that a period of "moral and spiritual" darkness is to precede the coming of the Lord Jesus, so deep, so universal, that he himself hath said, "When the Son of Man cometh, shall he find faith upon the earth?"

Instead of a gradual improvement, we are assured that "Evil men and seducers shall wax *worse and worse*, deceiving, and being deceived;"* until the whole world shall eventually apostatise from the faith, and surrender itself wholly, willingly, and absolutely to the blasphemous pretensions and accursed dominion of "the Man of Sin." The moral portrait of the world in "the last days," as drawn by the pencil of inspiration, is so *utterly* opposed to the glowing pictures of our missionary advocates, that it is marvellous *in the extreme* how such ideas could ever have originated in the minds of any who reverence the Scriptures. Here, for example, is the prophetic testimony of St. Paul:—

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof. (2 Tim iii. 1—5.)

To this inspired portrait of the apostle agrees the authoritative teaching of the Lord Jesus Christ himself.

"And as it was in the days of Noe, so shall it be also in the days of the Son of Man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of Man is revealed." (Luke xvii. 26—30.)

Does it not seem most strange that, in the face of such direct and unequivocal revelations, any should be found bold enough to promulgate the flattering doctrines which too often resound from the missionary pulpits and platforms of our day?

II. But we now venture to advance a step farther and to assert that, as the preaching of the gospel will not, and never was intended to bring on the Millennium; so, assuredly, during that period the nations of the earth will NOT be converts in heart to its power.

One, and one only, exception will there be to this, as we maintained on a former occasion in the pages of this periodical.† The Jews, hitherto conspicuous for unbelief, will then be a regenerate people. Of them, *i.e.*, of the whole nation of Israel united again and settled in their own land—and of them only is it said that the Lord God will give them a "new heart and a right spirit to fear the Lord alway;" so that they shall no

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* 2 Tim. iii. 13.

† September, 1868. "The Millennium; the King of the Jews."—p. 412.

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more need to "teach every man his brother," saying, "Know the Lord, because they shall all know him, from the least of them even unto the greatest of them."

But the great mass (at least) of the Gentiles, however held in check by outward restraints, and however saved by those restraints, and by the enforced* absence of Satanic temptations, from the grosser outbreaks of corruption, will remain, as now, unsanctified in heart.

Of this humiliating truth indisputable evidence is given at the close of the "thousand years," when Satan is "loosed out of prison," and that only "for a little season." For then "the nations which are in the four quarters of the earth," "the number of whom is as the sand of the sea," at once, and apparently without even momentary hesitation, yield themselves up to his temptations. They willingly permit that malignant spirit, whose hatred of our race is unquenchable, to "gather them together to battle" against the Lord. "They went up," it is said,† "on the breadth of the earth, and compassed the camp of the saints about, and the beloved city;" and so fell under final condemnation, for fire came down from God out of heaven and devoured them" all and utterly.

This evidence will appear even more convincing if we bear in mind what will probably be the term of human life in those days. Considering that all noxious influences and exhalations will entirely cease, and that all causes tending to shorten life will be removed; that the earth (generally) will teem with luxuriant abundance; and that man's evil passions will be held in restraint, we might beforehand assume that the term of man's existence would be greatly prolonged. But there is *positive* evidence in support of this assumption; for the prophet, speaking of this very period, says, "There shall be no more thence an infant of days, or an old man that hath not filled his days; for the child shall die an hundred years old"—*i.e.*, evidently, he that shall die at the age of one hundred years shall be counted but a child—as one who has only just entered upon the infancy of his existence.

This, no doubt, is *spoken* of Israel only; but no sufficient reason can be assigned why the same causes should not produce the same results all over the world.

Remembering also that in the days before the flood—although the wickedness of man was then so great that the whole earth was "filled with violence"—yet the age of man reached to nigh *one thousand* years, it is only reasonable to anticipate that, "in the regeneration," when all violence and bloodshed, rapine and oppression, want and poverty, famine and pestilence (as a general rule) shall cease entirely; and the conditions of human life be, therefore, so vastly more favourable, man's term of existence, at least *may*, and most probably *will*, fully attain to that period.

It is therefore probable, that at least the rising generation of those who shall witness the inauguration of Christ's Kingdom shall survive throughout its whole duration. Yet, at its close, all—ALL, it would appear, in one vast and united body will rise up in mad rebellion "against the Lord and against his Anointed."

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* Satan will then be a close prisoner in the abyss.

† Rev. xx. 9.

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How, we now ask, is it possible to understand this awful *fact*, as in any measure or in any way consistent with a true conversion to God? If the "knowledge of the Lord," which is then to fill the earth, be in truth a *saving* knowledge, where does all this vast multitude of rebels come from? and how is it that they are so easily, fatally, speedily, and universally seduced by Satan? We know, alas! that the "just man" is liable to fall; but then his transgression is speedily punished, repented of, forsaken, and pardoned. But for those who have once been united to Christ by a living faith, as branches into the "true vine," to fall finally into irreclaimable apostacy is, thank God! impossible. St. John, the beloved disciple assures us of this most cheering fact: "Whosoever is born of God doth not commit (*i.e.* habitually practise) sin; for his seed (*i.e.* the Spirit of God which dwelleth in every true believer as in a temple) remaineth in him, and he cannot sin, because he is born of God."* And, again, the same apostle accounts for the defection of individuals in a very summary manner indeed, even by denying altogether their membership. "They went out from us, but they were not of us; for if they had been of us, they would, no doubt, have continued with us."† Applying now th apostolic rule to the case before us, what becomes of the notion so fondly entertained by many that the whole world, during the Millennium, shall be a community of true and godly believers?

The rebellion at the close of Christ's reign is represented as universal; for the rebels are said to be "the nations which are in the four quarters of the earth," *i.e.*, all the Gentiles without exception; and their number is "as the sand of the sea." Moreover, no space is given them for repentance; for immediately and in a moment—like Korah and his company—they are consumed by "fire from God out of heaven." How then, we again ask, could they ever have been God's *true* servants, as must of necessity have been the case, if the overspreading "knowledge of the Lord" were a saving knowledge?

Surely, the bare fact of this universal rebellion occurring at its close, is alone sufficient evidence of our assertion that, as the preaching of the gospel is not intended to convert the world, so, during the Millennium, the "nations" of the world will *not* be converts to its power.

III. But it may now be asked, "If the preaching of the gospel be not intended to *convert* the world, for what is it designed? and what is the use of missionary operations?"

The question is natural enough, considering the glowing pictures which missionary advocates have been for so long exhibiting from pulpit and platform, that the Christian public have become so familiarised with the ideas of universal godliness as characterising the reign of Christ on earth, that it is next to impossible to bring down those brilliant fancies to the sober limits of *truth*. Nevertheless, no Bible student should need to put any such question; for on no point is the testimony of Scripture more clear and decisive. The gospel is being preached in the world, by command of its divine author, "as a witness" only to all nations, but not for their conversion; and the issue of that preaching to the Gentiles is—not to convert them in a mass, but to "take out of them a people for his name." Most express and unmistakable are the words of Christ: "This

* 1 John iii. 9. † Ibid ii. 19.

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gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come."* Not a word about the world's *conversion*, which is a mere dream of Gentile pride, but "*for a witness* unto all nations;" and when it has been so published to all nations, then cometh the end.

Equally decisive are the words of his apostle, St. James, at the first council of the church, held at Jerusalem."† Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for his name."‡ To *take out a people* from their midst is widely different to a universal national conversion!

If then it be asked, What is the use, authority, and encouragement for Christian missions? we reply, The only true ground for missionary labour is the express command of Christ: "Go ye into all the world and preach the gospel to every creature."§ And the *only true and legitimate* encouragement for those who engage in that noblest of all works is the promise of Jehovah: "As the rain cometh down, and the snow from heaven, and returneth not thither . . . . . So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."‖ And, considering the infinite value of the human soul arising from the revealed fact that the cordial reception of the gospel message *confers upon it immortality*, if all the missionary labours ever undertaken resulted in the saving conversion of *only one* individual, that alone might justly be esteemed a more than adequate reward. How much more when true converts may be counted, not by tens, not even by hundreds, but by thousands! How should we not from our hearts thank God, and take courage to proceed in the good work with ever increasing zeal, so long as the command of Christ and the promise of Jehovah are yet in force! This *only* is the true ground, and this the *only* true encouragement for missionary labour. To represent the matter in any other light, as though the preaching of the gospel were to issue in the conversion of the whole world, is, on the one hand, to contravene the plain teaching of the Scripture; and, on the other, to excite hopes and expectations which *can only* result in failure and disappointment.

IV. So far it would seem clear that the "knowledge of the Lord," which is to fill the earth during the Millennium, cannot be *that* knowledge which confers eternal life. The universal rebellion of the nations at its close, absolutely forbids our entertaining any such notion.

We are, therefore, compelled to understand our text in a sense widely different from that assigned thereto by popular opinion. Let us now see if we cannot discover its true meaning.

"The earth," it says, "shall be full of the knowledge of the Lord, as the waters cover the sea;" and this has been, almost universally, understood to signify that *all upon the earth* shall then have that peculiar knowledge which belongs to God's true, spiritual children. But the prediction, when carefully examined and compared with the context, necessitates no such construction; which, as we have seen, would be entirely opposed to both fact and Scripture. Another meaning, therefore, must be sought.

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* Matt. xxiv. 14. † Acts xv. 14. ‡ Acts xv. 15.
§ Mark xvi. 15. ‖ Isaiah lv. 10, 11.

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1. Now, "the knowledge of the Lord" is of various kinds. There is, for example, that of devils (more properly demons): "Thou believest that there is one God; thou doest well: the devils also believe and tremble."* "I know thee who thou art, the Holy One of God."† But this was no knowledge unto salvation: "Art thou come to destroy us?"‡ was the only feeling it led to; one evidently of terror only, and alarm.

2. There is a sense also in which God is not "without a witness" in every breast, though, alas! it is mostly inoperative for any spiritual good. King Agrippa had this kind of knowledge, and it even carried him a considerable way on the road to life: "King Agrippa, believest thou the prophets? I know that thou believest. Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian."§ Almost! but not altogether. Alas! how many have this sort of knowledge, causing them to "halt," it may be all their lives, "between two opinions;" *almost* persuaded, but never *fully* making up their minds until the opportunity for doing so is gone by for ever!

Here, then, are two kinds of "knowledge," neither of which is saving; that, viz., of *devils*, and that of *almost Christians*. But, however harsh it may sound, of these two that of devils is most akin to that knowledge which shall fill the earth in the latter days, simply because it is derived entirely from externals. Devils know far more than men in the flesh, because they are, in a measure, behind the scenes; and the secrets of the invisible world, to a great extent and necessarily, are exposed to their view. They know well that the once despised Jesus is the "Holy One of God;" and that he will, in due time, assume the direct government of the whole world. In that day men will know this also, because he will then be seated visibly in power; and, under the pressure of his rule thus manifested to the outward senses, all must recognise his Lordship. But this "recognition" may, and the result proves it will, be without any real drawing of the heart to him, any more than in the devils.

In these our times of all but general rejection, when he is unseen and his power unfelt, "no man," we are assured, "can say that Jesus is the Lord but by the Holy Ghost."‖ In our days, therefore, to "know the Lord" is commonly understood in the sense of knowing him unto life eternal. In our present apprehension, and according to our present views and feelings, these are equivalent expressions. Hence, perhaps mainly, has arisen the error (a most serious error it is) against which we are contending. Men fail to realise the vast difference between the two dispensations—the present, and that which is to follow. *Now*, the Christian's God is a God that hideth himself, and must be diligently sought after, ere he can, in the remotest degree, be apprehended. But *then* it will be far otherwise; for the Lord Jesus will be visibly manifested and his power sensibly felt. The "knowledge of the Lord," therefore, which shall then fill the earth, will be simply the knowledge of Jesus in Lordship—as King, not only of the Jews, but over all the earth.

V. Advancing now another step in our argument, we observe that the context, fairly and impartially considered, clearly proves this, and no other, to be the real meaning of the prediction. For, even the most superficial

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* James ii. 19. † Mark i. 24. ‡ Ibid.
§ Acts xxvi. 27, 28. ‖ 1 Cor. xii. 3.

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examination shows that it primarily refers to the *brute creation*, and to man only by remote inference. Let us now read the passage in its connection:—

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed, their young ones shall lie down together, and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the adder's (margin) den. They (that is the beasts) shall not hurt, nor destroy, in all my holy mountain:" and then it is added, as the cause and reason, "for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isa. xi. 6—9.) It will be, in short, a "knowledge" operating so as to restrain all beasts of prey, and venomous creatures, from injury and violence of any kind; but it would be in the highest degree absurd to suppose that anything spiritual or saving were here intended.

The meaning of the passage, thus considered simply in the light *of its own context*, is quite clear. The wolf and the leopard will be compelled to change their *habits*, but not (be it well observed) their nature. They remain each distinguished in creation just as they were before. The "wolf" is still "a wolf," and not converted into a lamb; and the leopard is still a "leopard;" only they are restrained from yielding to their native ferocity by the presence in power of the Lord Jesus. The whole creation (both men and beasts of prey) shall recognise him as Lord; and therefore the whole creation shall be at peace.

The same prediction, almost in the same words, is found in another chapter of the same prophet, with this slight but significant variation, that "dust shall be the serpent's meat." (Isa. lxv. 25.) This additional clause tends still more strongly to confirm our view of the passage, viz., that it relates to the brute creation only. In Paradise God pronounced this doom upon the serpent, in whose shape Satan beguiled Eve: "Thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." Now we know that this sentence has not as yet been inflicted to its full extent; for some species, at least, of serpents prey alike on beasts and men. But it would appear, from this remarkable clause, that in the Millennium this doom shall be *literally* exacted, and "dust shall" then "be the serpent's meat."

VI. Now, we contend that in these predictions we have the true key to the interpretation of our text. The brute creation, under the visible presence and rule of the Lord Jesus, shall be made to change their habits, their nature remaining precisely what it was before. We have only to apply the same distinction to men, and we see at once the true signification of the passage before us. Man also will be compelled to change his *habits*, but not necessarily his *nature;* nor is there any difficulty in comprehending how this distinction will operate.

Take, for example, the case of a convict in one of our prisons. Ferocity, cruelty, violence, fraud, and sensuality were the characteristics of that man ere he came under the power of the law. Now, behold him in confinement, compelled to cleanliness and industry, reduced to the plainest diet, enforced to the exactest regularity in all the actions of his daily life, and effectually restrained from all the outbursts of passion—what a different

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being he appears! We should almost feel inclined to doubt his identity—that he could be the same fierce criminal who so lately infested our streets!

But experience shows that we should be far astray indeed if we took for granted that the nature of that man had undergone any alteration for the better, or that any change at all had taken place in him, save the enforced change of habits. He is only the *caged tiger* forcibly withheld from violence, *but a tiger still;* and the chances are as one hundred to one that, when his term of penal servitude is over, he will return to his former ways, and become, perhaps, even a greater pest and scourge to society than he was before.

Just so will it be with the "nations" during the Millennium. Under the powerful restraints of an irresistible and all-righteous government man will be compelled to change his habits, but his nature will remain the same.

VII. In duly estimating the character of man during the Millennium, we should also bear in mind that Satan, the great tempter, being now secluded in the prison of the "abyss,"* man, freed from his influence, will be far more easily restrained than he is now. His *capacity* for evil will then be limited, though the *root* of evil, viz., an unregenerate heart, will remain. The power of deception, especially, will be wanting; for the devil is not only himself a liar, but the "father of it" (*i.e.* of lies and deception); and it is he that teaches men how to lie, and to cunningly gloss over and conceal their iniquities. But then, watched over by him whose eye and whose arm will be everywhere, and left to their own weak resources, men will be unable to cover over their guilt, as they do now through the subtle teaching of the wicked one. Everything will then appear in its true colours, and be dealt with promptly as it deserves. Evil will, therefore, be at once detected, and as instantly punished and put down.

VIII. We have hitherto reasoned *negatively* and by inference chiefly; but we are not left without *positive* evidence as to the true nature of that "knowledge" which will then fill the earth. It will be the "knowledge *of the glory* of the Lord," and of that only, as the Scriptures amply testify. Of these we shall only quote a few.

1. When Moses, *e.g.*, entreated pardon for rebellious Israel, the Lord said unto him, "I have pardoned according to thy word; but as truly as I live, all the earth shall be filled with the glory of the Lord." (Num. xiv. 20, 21.) With "the *glory*," let it be observed, not with the *Spirit* of the Lord, which would be the case if it were a *saving* knowledge.

2. The Book of Psalms also is full of such expressions as these, evidently relating to millennial times: "Let the whole earth be filled with his glory" (Ps. lxxii. 19); "Let thy glory be above all the earth." (Ps. lvii. 5. and cviii. 5.)

3. This visible glory it is which will shine upon the nations, and hence it is said of them in another passage of Isaiah (chap. lxvi. 18), "It shall come to pass that I will gather all nations and tongues, and they shall come and see my glory." The glory they shall come to see will be the glory of the once despised Jesus of Nazareth, now seated in the fulness of majesty

* Most improperly rendered—*the bottomless pit*. Rev. xx. 3.

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visibly revealed, with every symbol of regal power and dignity; and his dominion stretching far and wide around him.

4. For it is written, in the *second* Psalm, which, evidently, relates to this period (verse 8), "Ask of me, and I will give thee the heathen for thine inheritance, and the utmost parts of the earth for thy possession." This will be the *extent* of Messiah's rule; and its *nature* is clearly indicated in the verse following (9): "Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel;" from which it inevitably follows that his subjects will be, in heart, as unwilling and unreconciled as ever!

Hence it is, and for this cause, that in the following verses the psalmist delivers a most solemn warning to the kings and judges of the earth: "Be wise now, therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss," *i.e.*, submit and be reconciled to, "the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little."

Widely different will it then be from what it is now in these days of the Lord's longsuffering, patience, and forbearance, of which, alas, men think so lightly! For *then*, every offence, however small; every outbreak of human passion, however secretly committed; every act of oppression, however concealed by darkest shades of night, will meet with prompt and condign punishment.

5. Again, we read (Isa. xl. 5), "And the glory of the Lord shall be revealed, and all flesh shall see it together." Here also, evidently, it is the visible glory and not the saving knowledge.

6. Once more, that passage of Isaiah which we are now considering, is repeated almost word for word by another prophet; but with a variation which, though apparently slight is so highly significant that it at once proves our point, even in direct terms. We rejoice to see that it, and not the somewhat doubtful text of Isaiah, has been adopted as the motto of this magazine. (Hab. ii. 14.)

"For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." This is altogether clear and decisive. It is the "knowledge (or perception) of the *glory* of the Lord," not by any means, necessarily, the knowledge of his *grace*. The marginal translation is even more strongly in our favour, for there it is "the earth shall be filled by knowing the glory of the Lord;" *i.e.*, by perceiving the glory of his majesty and royal power, visibly manifested, and in full exercise over all the earth.

Of this kind of knowledge carnal men are quite capable, because it comes wholly through the outward senses; and it may be possessed without their hearts being in the least degree affected or influenced thereby. It was so with the Israelites when the law was given from Mount Sinai, with such and so awful tokens of Jehovah's presence. For these all, notwithstanding, perished in the wilderness, showing clearly that, in their case, "the knowledge of the glory of the Lord" was not the knowledge that bringeth salvation. Referring back again to Num. xiv. 22, and going on from where we left off, we read, "Because all those men which have *seen my glory*, and my miracles which I did in Egypt, and in the wilderness, and have tempted me now these ten times, and have not hearkened unto my voice; surely they shall not see the land which I sware unto their fathers."

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This case is quite in point to our present argument, for so will it be in the millennial reign. "The Lord (saith the psalmist) is among them *as in Sinai;*" and the same result precisely will follow, as the rebellion of the nations at its close, and their destruction, clearly proves. They also shall be cut off, and shall not see the promised land—even the "new heavens and the new earth" which shall succeed the dissolution of the old, and in which (*and not till then*) "there shall be no more curse."

The conclusion, therefore, from all these premises seems to us inevitable (however opposed it may be to popular imagination) that the Gentile nations, during the Millennium, will know the *power* of Jesus, but not his *grace.* They will bow the *knee* before his throne, but close their *hearts* against his love. They will submit to his rule, because they cannot help it, and because it will be so clearly for their own interest to do so; but their obedience will be the result of fear and not of love.

IX. If further proof of our proposition were needed, it would be found in the special punishments which, during the millennial reign, are denounced against the disobedient; as, for example, in the prophet Zechariah, and in a portion of his prophecy evidently belonging to that period. "And it shall come to pass, that everyone that is left of all the nations* which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. And it shall be that whoso will not come up of all the families of the earth unto Jerusalem to worship the King the Lord of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles." (Zech. xiv. 16—19.)

Two things are evident from this portion of God's word, which entirely confirm all that has been asserted (in this and in the article on the same subject in the *Rainbow* for September, 1868) as to the moral and spiritual condition of the world during the reign of Christ.

1. That the Millennium will be an *exclusively Jewish Dispensation.* For the feast of tabernacles was one of the three great annual festivals, when all the males of the house of Israel had to appear before the Lord; but hitherto that ordinance had never been extended to the Gentiles.

2. That annual and punctual attendance upon this peculiarly Jewish festival will be required of all the Gentile nations during the whole of that period, and under *the severest penalties.* Now, the *mere fact* of penalties of any kind being denounced shows a state of imperfection; and that the submission of the nations to the Son of David will be the result of compulsion and not of free will.

X. Upon the whole, therefore, we conclude that, whilst Israel will be a regenerate people, a holy nation—serving the Lord with a willing mind and a loving heart—the Gentiles, though participating fully in the moral and material blessings which signalise the reign of the Messiah and overspread the whole earth; such as perfect peace, righteous government, prolonged life, and fruitful seasons decking the face of all nature with perpetual verdure, and filling all hearts with joy and gladness; still, and

* And these were "ALL nations." (See verse 2.)

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notwithstanding all this moral and material prosperity, their submission to his rule will be the result of fear and not of love.

It is amongst his *enemies* that Christ will rule. For so it is written in Psalm cx. which, beyond all question, relates to millennial times.

"The Lord said unto my Lord, Sit thou on my right hand until I make thine enemies thy footstool." This is his *present position*. The Lord Jesus now sitteth on the right hand of God, awaiting the fulfilment of this promise. "The Lord shall send the rod of thy strength out of Zion." This is as it will be during the Millennium; for "out of Zion shall go forth the law, and the word of the Lord from Jerusalem." (Isa. ii. 3.) Then the royal prophet adds, "Rule thou in the midst of thine enemies;" clearly intimating that such will be the character of his reign. His people Israel shall be "all righteous," as we have seen and as David most plainly intimates in the next verse: "Thy people (Israel) shall be *willing* in the day of his power;" *i.e.*, surely, in the day of his manifestation in kingly power and sovereignty over the whole reclaimed earth. But the rest of the world—the "nations" or "Gentiles," as they are, indifferently, called*—however they may and *must* submit to his yoke, will remain to the very last unregenerate, as, we repeat again once more, the universal rebellion at the close of Messiah's reign infallibly proves. Even in their worship, fear leads to the act, and the dread of punishment retains them in its exercise. They know nothing of the Lord beyond his external pomp and visible dignity. They *see* his glory; they feel his power; they rejoice in the gifts of his providence; they acknowledge him as the King—"the Lord of Hosts." But it is all lip service and constrained homage; they have no love to him in their hearts, and no spiritual union with him by a living faith. Their convictions are such as carnal men may have; and during the whole of Christ's reign of "one thousand years" it is as carnal men—by the terror of punishment and the inducement of self-interest—they are held to their allegiance. It is also as carnal and unregenerate that they come to their end, are carried away *at once* by the wiles of Satan, and become, like Korah and his company, the righteous victims of divine wrath.

The whole history, from first to last, of the millennial generation; the way in which they are brought under the yoke; the means whereby they are held in subjection; their instantaneous transference of allegiance to Satan; and the crowning catastrophe of their awful fate, all unite to prove the same fact, that the "nations" during the Millennium are carnal and not spiritual; and that consequently, "the knowledge of the Lord" which will then cover the earth, as the waters cover the sea," will be simply "the knowledge" of his "glory," and *not at all* that knowledge which confers eternal life.

XI. Such is the plain teaching of Holy Scripture, and however it may shock the prejudices of many, in no other way can we understand the prophecies which relate to Messiah's *earthly* kingdom. The precious promises of universal holiness and undisturbed felicity, all belong to quite a different state of things, and which shall succeed that now under consideration.

The Millennium will be *the last trial of man*, and the solemn lesson its awful and disastrous issue is designed to teach is, simply and shortly, the insufficiency of the CREATURE and the *all-sufficiency* of the CREATOR. This

* Ἔθνη indifferently translated in New Testament "*nations*" or "*Gentiles*."

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lesson it was (as we may infer from many Scriptures), that Satan refused to learn. He would be independent. He would be "like the Most High;"* and therefore he fell, and all his subject angels with him. This also is the lesson which, through six thousand years of earth's varied history, God is teaching man, and through man, perhaps, the whole universe of intelligent creatures. The failure of man under all the immense advantages of Messiah's personal reign, is the grand crisis and crowning issue of that great lesson.

If, therefore, Christian people will, in the face of all this evidence, persist in representing the reign of Christ on earth during the "*thousand years*" as a period when shall be exhibited the perfection of holiness, righteousness, and felicity, it is manifest that they not only contradict the plain testimony of the prophetic word—but, as far as lies in their power, neutralise and contravene the awful lessons of divine providence.

The special consideration of the final catastrophe, above alluded to, or "the last rebellion of man," will both set this awful lesson in a clearer light; and more decisively prove that the view now taken of "The Millennium, in its aspect upon the Gentiles," is true and scriptural. With the kind permission of the Editor, this shall be the subject of our next paper.

The Vicarage, Tipton. WM. KEB.

"ISRAEL" AND "THE JEWS."

OBSERVING some complexity in the way your correspondent on "The Prophetic History of Israel" has made use of the terms "Israel" and "the Jews," I trust that a few lines, tending to distinguish the present condition and position of the two scattered houses of the once united nation, may not be without benefit to your readers.

The tenor of the articles to which I allude, is to give the idea that *the Nation* of Israel is represented by the *Jews*, with whom Europe is familiar. Not so, however. The term, "Jewish nation" (p. 541) is incorrect, and the eleventh chapter of Romans (p. 536) does not treat of the salvation of *the Jews*, as such, but of "all Israel" (verse 26) *nationally*, at the time when "there shall come out of Zion the Deliverer and turn away ungodliness from Jacob," whose name is often used to denote the twelve tribes in their unity, of which he was the father. (See Num. xxiii. 21, 23.)

Since the days when the Nation became divided, after the death of Solomon, into the two houses of Israel and Judah (1 Kings xii.), they have never been reunited, nor even in a position (geographically) to be so. It was consequent on the sin of idolatry, which annulled the Deuteronomic covenant (Deut. xxviii. entire), that both the kingdoms of Israel and Judah were sent into captivity. Israel, embracing the ten tribes, were carried into Assyria (2 Kings xvii. 6, 23); whilst Judah and Benjamin, better known as

* Isa. xiv. 14.

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the house of Judah, were sent to Babylon. (2 Kings xxv.) The ten tribes have never returned, or been heard of since their original departure from the land of Canaan; they have been dispensationally removed by Jehovah "out of his sight." The house of Judah, however, after seventy years captivity, according to the decree (Jer. xxv. 11, 12), returned to Canaan under Ezra and Nehemiah, became subject first to the Persian Empire, and afterwards successively to those of Greece and Rome. *To them*, as "unto his own" house of Judah the Messiah first came (John i. 11), and *by them* he was rejected and crucified; so that the sin of the crucifixion was only so far "national" (p. 530) in that it was committed by a representative section of Israel.

In fact, we find that when the Son of Man at his next coming, having first disposed of and saved the remnant of Judah through their allotted and unheard of tribulation (see Matt. xxiv. 27, 46; with Zech. x. 3—6, and especially xii. 7), shall then reckon with the ten tribes, he calls them "virgins," *i.e.*, innocent of the unparalleled crime of the crucifixion, on account of which Judah will so terribly have suffered.*

Wars, Judæan devastation, the destruction of Jerusalem and its temple by the Romans soon followed on the rejection of the Son of God by the house of Judah, Jews, or dwellers in Judæa proper; and they were scattered over the area which then comprised the Roman Empire, since divided into Gentile nations, "the world" of the New Testament. (Luke xxi. 20—24.)† In explanation of which I would remark, that God appears dispensationally to deal with those nations only which in some way have come into relationship with Jerusalem. This is the spot from which, in the past, all God's earthly purposes have proceeded, and towards which they all tend as to the future. It was not until each of the four monarchies mentioned by Daniel came successively to embrace Jerusalem within its dominion, that it became recognisable as a kingdom of Scripture. Rome was the last of the four that did so, and thus the original boundaries of that empire are those within which the present "world," in the sense of Luke ii. 1; xii. 30; Rom. i. 8 is included.‡ Of course European residents in the colonies, affiliated to the nations, are embraced.

The nations beyond the above limits, wherein are the ten tribes or Israel proper, are with the tribes, "out of sight" at present; but will "be gathered before the King in his glory" at his return, for the purpose of being judged and sifted, with reference to their conduct towards him, in the persons of his brethren after the flesh, during his absence and their dispersion. (Matt. xxv. 31—56.) Those nations who will have rejected whatever testimony of glad tidings may be published by the ten tribes, as national "servants" of Jehovah (verse 19—25), will be banished for ever from the presence of the King and from the glory of his kingdom; whilst such as may be designated "sheep" will be admitted as subjects under the sceptre of the Son of Man, whose throne will be in Jerusalem, in order to

* In further illustration of this subject see my paper on "The Ten Virgins." (*Rainbow*, November, 1868, p. 505.)

† Hence *Jews*, as citizens of the world, or Gentile nations, are from among them gathered with Gentiles into the Body of Christ by the gospel. (Eph. ii. 11—18; Rom. iii. 9; 1 Cor. ii. 23, 24.)

‡ Russia, as the "Gog" of Ezekiel xxxviii., to be hereafter reckoned with, is I think not scripturally included. ("Antitypical Parallels," Note (*a*) Part v. p. 472.)

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their reception of the millennial ministry of Israel in their regenerated and priestly condition. (Isa. lii. 7—10; Ps. xxii. 26, 27.)

Then will be brought to pass the saying of the prophet Ezekiel: "Behold, I will take the children of *Israel* from among the heathen, whither they be gone, and will gather them in on every side, and bring them into their own land: and I will make them *one nation* in the land. . . . . And one king shall be king to them all; and they shall no more be two nations, neither shall they be divided into two kingdoms any more at all. . . . . My tabernacle also shall be with them; yea, I will be their God, and they shall be my people. *And the heathen shall know* that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore." (Ezek. xxxvii. 21, 22, 27, 28; see also Jer. xxxi. 31—40.)

H. GOODWYN.

THE TRANSLATION OF THE SAINTS.

THE delay which I have allowed to occur before replying to the somewhat severe animadversions of the *Rev. W. Ker* in the October number of the *Rainbow*, very inadequately represents the reluctance I feel to cross words, even in the most friendly controversy, with one so highly esteemed, and to whose writings I am under such deep obligation. Still, inasmuch as the point in question, though a somewhat difficult, is by no means an unimportant one; and especially as I find that some of my friends *expect* an answer from me, and my silence might be even construed into an admission of error, I feel constrained to take up my pen in defence of the position Mr. Ker has so warmly assailed.

The actual question upon which Mr. Ker and myself join issue, is one which has been debated in the pages of the *Rainbow* almost from its commencement, and is simply this:—When the Lord Jesus Christ shall first descend into the region of the aërial heavens, previous to that awful period of manifested judgment called in Scripture "the tribulation—the great one" (Rev. vii. 14), it is admitted by both of us that a translation and rapture of the saints will at once take place, according to 1 Thess. iv. 15—17; 1 Cor. xv. 51, 52; etc. But, though thus far agreed, when the further question is raised, Will such translation include all the saved of the present dispensation, alike those who sleep in Jesus and those who shall be alive and remain? we can no longer see eye to eye. Mr. Ker maintains that it will "embrace *all* who have, or had whilst in the flesh, the grace of God in their hearts," whether dead or alive. I, on the other hand, and I am thankful to know that I by no means stand alone in the opinion, apprehend that while it will undoubtedly include all the dead in Christ,* it will at the same time only embrace those of the living saints who are found in such a state of spiritual readiness and watchfulness (the former

* That is to say, all who have fallen asleep in Christ *up to the period we are referring to.*

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evidenced by the latter), as is fitly symbolised by the five wise virgins, and as shall entitle them to the blessed personal realisation of the gracious promise to the church in Philadelphia: "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation which is about to come upon all the world, to try them that dwell upon the earth." (Rev. iii. 10.)

And here, before proceeding any further, I must notice the fact that Mr. Ker has inadvertently not a little exaggerated the real difference between us. Throughout his paper he argues as though the *translation* of the saints, of which alone I spoke in my article on "Enoch," included the dead as well as the living saints; and, consequently, as though I had maintained that only an election from among the sleeping saints, as well an election only from among living believers will have part therein. But this representation involves a serious error. In the first place, the term itself, '*translation*,' in its scriptural acceptation is never, so far as I am aware, applied to those that are dead. After reading Mr. Ker's paper I turned to the dictionaries, and though some of our chief lexicographers do not give the theological sense of the word, those who do are substantially alike in their definitions. Thus Webster: "*Translate*, To remove or convey to heaven, as a human being, *without dying*;" and the Imperial Dictionary: "*Translation*, The removal of a person to heaven *without subjecting him to death*." Hence by the very use of this word in the title of my article—"Enoch, a Type of the *translated* Saints," I excluded, and intended to exclude, all reference to the dead in Christ; nor, in point of fact, is there a single allusion to the resurrection of the saints in the whole paper. Thus the question really between us is very much narrowed. It affects, it will be perceived, those exclusively who are alive and true believers at the period of the 'Enoch-translation,' which event synchronises, I apprehend, with the Lord's descent into the aërial heavens. Indeed, how any already dead and removed from this earthly scene, can possibly be supposed to be left in the great tribulation, I must confess myself unable to understand. Yet Mr. Ker speaks of 'the *translation* of the saints, both quick and dead!' and, quoting 1 Thess. iv. 13—18, asks, "By what authority does any one venture to narrow the number to a select few? Or what comfort would it have conveyed to the Thessalonians to be told that *some of their friends* who slept might chance to be among the number; but that the rest would have to abide in their graves for an indefinite period?" (p. 446.) This, however, and indeed as much of Mr. Ker's paper as relates to the resurrection of the saints is clearly beside the mark, and is useful only as showing the necessity in controversy of seeing that we and our opponents are not using the same word in widely different senses.

Again, Mr. Ker certainly writes as though I had called in question the fact—plainly enough, it seems to me, revealed in Scripture—that each and every member of the true church of Christ will either be raised from among the dead, or translated without tasting death, *previous to the coming of Christ as the Avenger*, and will accompany him, when he is at last "revealed from heaven in flaming fire, taking vengeance on them that know not God, that obey not the gospel of our Lord Jesus Christ." (2 Thess. i. 7, 8.) Here is, I beg to say, another misapprehension. *All this I hold as firmly as Mr. Ker himself.* Nor can I conceive where in my paper he finds anything that even seems to militate against it. To be left, as the penalty of unreadiness

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and unwatchfulness, to pass through the whole or a part of that fearful "hour of temptation" which awaits the world, and thereby to be "purified, and made white, and tried," is one thing; and is what I confidently affirm will actually take place in the case of perhaps the majority of those Christians who "are alive and remain unto the coming of the Lord." But to be 'left in the grave for an indefinite period,' and thus to be excluded not only from the marriage supper of the Lamb, but also from "the kingdom which the Lord hath promised to them, *all* them, that love him," is another and a very different thing; and, moreover, a thing which I neither believe nor ever asserted to be possible.

Still it would hardly be candid were I to ignore or leave unnoticed the very obvious thought which, though unexpressed, seems to underlie much of Mr. Ker's argumentation. The thought is this: If, as is asserted, many of those Christians who are alive at the period of the first Enoch-like translation, will be precluded from sharing in that special and sublime immunity by reason of their unreadiness and unwatchfulness, must not the same principle of discriminative judgment be also applicable to the dead in Christ; many, may we not say *most* of whom have left this world in a similar state of unpreparedness, and must not they therefore be excluded in like manner from the first resurrection, contrary, as it would seem, to 1 Cor. xv. 22, 23; and 1 Thess. iv. 16, 17? Now, this argument I at once admit to be a perfectly fair one, and did I hold, as so many of my fellow Protestants do, that the Intermediate State is to the dead in Christ, however blessed and peaceful, a state of spiritual apathy, stagnation, and unprogressiveness, I should certainly feel at a loss for a satisfactory answer; but believing, on the contrary, that it is a state in which the divine process of sanctification and spiritual development, arrested in this world oftentimes by death, will be carried on and perfected; I think I can discover in the very fact that they who at the Lord's coming shall be found (albeit true believers) in a low and unspiritual condition, *have no such intermediate state to pass through*, a very sufficient reason why, in their particular case, so severe yet salutary an ordeal should await them. Indeed, we seem to have here an instance of that beautiful dovetailing of Scripture doctrines which affords so striking and satisfactory an evidence of their truth and mutual dependence. Without, however, entering into this interesting subject, any further on the present occasion, I must proceed to notice in order Mr. Ker's three main objections to my theory, so far as those objections hold good against the theory *limited and defined as above.*

1. First, then, Mr. Ker is disposed to regard the doctrine that the translation of those living saints who are (as we both admit) identical with the wise virgins of the parable, will be elective rather than universal, as being in its tendency "*most discouraging.*" And accordingly he represents a humble-minded Christian, assuming the 'elective doctrine' to be true, as soliloquising after this fashion; "None but those pre-eminent in holiness and good works shall enter with the Bridegroom into the 'marriage supper.' I, therefore, at all events must be excluded. The 'outer darkness' must be *my portion*, whatever may be that of others. Alas! for all my hopes are perished in a moment! They have vanished like the transient sunshine of a winter's day; and dark clouds of fear and terror have overshadowed my soul! I *had* cherished the entrancing hope that at the coming of our dear Lord and Master, a 'crown of righteousness'—small it

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might be, and of but dim radiance, yet still a crown—was 'reserved' not only for pre-eminently holy Paul, but for 'all them that love his appearing.' I am conscious to myself that *I did* so 'love his appearing.' It has been hitherto my dearest hope by day, animating my feeble efforts in the Lord's vineyard, and strengthening me against the wiles of the devil. It was my sweet dream by night (alas! that it should have proved but a dream!) that when he 'who is our life' should 'descend from heaven with a shout, with the voice of the archangel, and with the trump of God,' that I also, though the meanest of his servants, the 'last of the least of all saints,' should be of those who shall be caught up to 'meet the Lord in the air,' to be 'for ever with the Lord'; and that when he in the fulness of time shall come with 'the armies of heaven,' I also should 'appear with him in glory.' Not so, however, as it now appears, but to me—should I then be amongst the living—will be addressed those direful words, 'I know you not.'" (pp. 438, 9.) Now there are doubtless some minds to which a sentiment appeals more strongly than an argument, and to them the remarks quoted may seem to carry some weight. For my own part, however, I must candidly confess that such a line of thought as this is one in which I have little confidence, and for which I feel even less sympathy. To my mind it seems quite clear that the legitimate and, to one in a really healthy spiritual state, the necessary practical effect of the doctrine objected to, would be, not to produce any such weak discouragement, but to stimulate to the more earnest pursuit of all 'holy conversation and godliness,' and to a warmer and more active zeal in the Master's service. It was surely in such a spirit as this, rather than in that indicated and, tacitly at least, justified by Mr. Ker, that Paul writes to the Philippians those fine heroic words: "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. iii. 13, 14). What sort of a racer is he who because the prize is difficult to obtain, and the course long, and the competitors many, ceases to run, saying, "It is quite useless for me to try; others may reach the goal but I never can!" With what a noble scorn would the great yet truly humble apostle have regarded such a spiritual coward! With what trumpet tones would he have cried in his ears, 'Awake, thou that sleepest, and arise from the dead, and Christ shall be thy light;' and seeing that 'they which run in a race run all, but one receiveth the prize,' 'let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; for ye have not resisted unto blood, striving against sin'" (Heb. xii. 1—4).

Again, Mr. Ker represents his humble-minded Christian at the same time that he is constrained to relinquish all hope of sharing in the translation of the waiting saints, inasmuch as he is 'pre-eminent in nothing but unfaithfulness and imperfection,' as still cherishing a perfect confidence that he does 'love the appearing of the Lord the righteous Judge.' But there is something amounting to a practical contradiction here. For if he really and truly *loves* the Lord's appearing; not simply saying with his lips, which is easily done, 'Come, Lord Jesus,' but feeling this to be the language of his heart and the controlling motive of his life; then, assuredly,

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so far from being excluded he is the very man for whom the honour of such a translation is reserved. I confidently maintain, however, that of no weak, unfaithful, inconsistent, unfruitful believer, can this truly be said. Everywhere in the New Testament loving and waiting for the coming of the Bridegroom is set forth, not as the sum but as the crown of the Christian's graces. What, for instance, is the character given by Paul of those Corinthian saints who were 'waiting for the coming of our Lord Jesus Christ,' but this, that they '*came behind in no gift*,' so that he could say concerning them, 'I thank my God always on your behalf, for the grace which is given you by Jesus Christ' (1 Cor. i. 4—7). What, again, is his exhortation to those whom he would have attain to the blessed assurance that 'when Christ who is their life shall appear, then shall they also appear with him in glory,' but this: "Set your affections on things above, not on things on the earth." . . . . "Mortify, therefore, your members which are upon the earth." . . . . "For ye are dead, and your life is hid with Christ in God" (Col. iii. 2—5). And even in his own case when, standing on the verge of such a life as his, he gives expression to the perfect hope which had bloomed, it would seem, only amid the gathering shades of death: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day." On what does he base the joyful anticipation of this divine reward? Is it not on the fact that he had "fought the good fight, and finished his course, and kept the faith"? (2 Tim. iv. 7, 8.)

Mr. Ker, indeed, confidently affirms that 'however mistaken as to time and mode, all true Christians *must* love Christ's appearing'! But we have, I think, only to look around us and consider for a moment what is the attitude and belief of the majority of our fellow Christians in regard to this blessed hope, to be convinced that such a statement is worse than idle. How can a man be truly said to love that of which he has no clear or intelligent conception? Yet the fact is patent that the coming of the Lord has practically no place in the theology or in the thoughts of multitudes whom yet we dare not unchristianise. Only the other day, in a recently established religious periodical, I found the answer given to the question, 'How can we watch for Christ's coming, if one thousand years intervene?' answered thus: "If Christ's 'coming' referred to *one* single event merely, we could not watch, but as we think his 'comings' are *manifold*, we know not when his next may be, and should watch accordingly." Another writer in the same periodical speaking of 'Millenarianism,' says, with greater animus: "So strongly do we feel regarding the 'system,' that we are sometimes inclined to believe that the *God*—the *Saviour*—the *Heaven* it advocates, are really as different from those pourtrayed in the Bible as light from darkness, and CHRIST from BELIAL." Can the man who writes thus be said, in any truly scriptural sense, to *love Christ's apearing*? Surely he cannot. But is Mr. Ker prepared to ascend the seat of judgment and declare him, *ex cathedra*, not to be a Christian? I trust not; yet this must be done, or else it must be admitted that Mr. Ker's assertion cannot be maintained.

It would be easy to show, moreover, did space permit, that this argument from what Mr. Ker considers the *discouraging* character of my view of the 'Enoch-translation,' might quite as fairly be urged in support of other doctrines, which nevertheless we both repudiate. Thus, for instance,

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in reference to the popular opinion that the believer is transported to heaven and completely glorified *immediately after death*, might it not be said: "I *had* cherished the entrancing hope that death, however dark and terrible in itself, was but a short passage to eternal glory. That no sooner had the eyes of my body closed on the care, and sorrow, and pain of this life, than the eyes of my soul would be opened to behold the unveiled face of Jesus and all the glories of my eternal home. That one moment a weak, suffering, dying sinner here, I should find myself the next a spotless saint, a crowned king, in heaven! This has been hitherto my dearest hope, animating my feeble efforts in the Lord's service, and strengthening me against the fear of death. Not so, however, as it now appears, for you tell me I must remain for an indefinite period, perhaps many centuries, in *Hades*, a state concerning which the Bible says next to nothing, and the conditions of existence in which I find it impossible to conceive. Farewell, then, a long farewell, to all those sweet dreams and blissful visions! The night of death, for whose coming I have been wont to look with courage, if not with desire, will now only strike terror and dismay to my soul; I shall not know where I am going, nor will those who love me be able to say as they bend over my tomb, "Thank God, he is in heaven."

2. But, secondly, Mr. Ker holds, 'and that confidently', that my 'elective doctrine' is *most dangerous*, and he does so on the ground that "it contradicts and makes void the *doctrines of grace*." He argues thus: 'If our salvation is wholly of grace, then is *boasting* excluded, as it is written, "Where is boasting, then? It is excluded. By what law? Of words? Nay, but by the law of faith."' But according to Mr. Maude's doctrine, "boasting" is not and cannot be "excluded." For if those only are admitted to the honour of "translation;" or, what we maintain is one and the same thing, "to the marriage supper," who are "pre-eminently sanctified by the Spirit of the Lord," then all such *have* cause for boasting over those who are not so distinguished." (pp. 440, 441.) This *looks* at all events like a somewhat formidable and fundamental objection, and is therefore well calculated, though I doubt not used without an actual design, to alarm the weaker brethren. It seems to me, however, to be after all one of those controversial dogs whose bark is worse than its bite. Mr. Ker acknowledges as fully as I do that, according to the parables of the Pounds and the Talents, there will be in the coming Kingdom of Christ a wide diversity of reward, dignity, and office; one having rule over ten cities and another over five. Or as it is elsewhere represented, some being 'great' and others 'least,' some crowned and others uncrowned. (Matt. v. 19; Rev. iv. 4; comp. with vii. 9.) But if this be so, and if in all this gradation of reward and glory there is yet nothing that in the smallest degree 'contradicts or makes void the doctrine of grace;' how can there be in the fact that some will have an earlier and more honourable entrance into that kingdom than others? For again I must remind the reader, that the real difference between Mr. Ker and myself does not relate to the admission or exclusion of any believer to or from the kingdom, but solely to the particular time and circumstance of entrance. Nor can I at all admit that the nice distinction which it is attempted to draw between 'rewards *in the kingdom*' and *admission to the kingdom*, as though any distinction would in the one case be more at variance with the doctrine of grace than in the other, has any Scriptural foundation whatever; on the contrary, it is

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clear from 2 Peter i. 5—11, that the same principle of discriminative judgment and reward does extend to admission into the kingdom; for to what end does the apostle Peter there exhort those to whom he wrote "to give all diligence to add to their faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, love;" or, in other words, to attain 'pre-eminent sanctification;' but this, that "so an entrance should be ministered unto them abundantly (as by an Enoch-like translation), into the everlasting kingdom of our Lord and Saviour Jesus Christ." Assuredly implying that failing so to do, though entrance might still be found, it would not be *abundant* but rather, as Paul expresses it, "*so as through fire.*" I am not afraid for my own part, confidently to assert that the doctrine of reward according to works is as clearly taught in the New Testament as the doctrine of justification by faith; and I fear we Protestants have been almost as unwilling to receive the former as the Romanists to receive the latter. Nevertheless, these solemn words of inspiration remain for ever a divine barrier against the deadly peril of antinomianism: "For we must all be made manifest before the judgment seat of Christ; that each one may receive the things done in the body, according to that he hath done, whether it be good or bad." (2 Cor. v. 10.)

The fact, adverted to by Mr. Ker, that this investigation, so far as it has for its object the apportioning of rewards and dignities in the kingdom, will take place subsequently to the rapture and gathering together of the church unto the Lord's presence, by no means excludes the possibility of there being also a previous exercise of judgment to determine the time, order, and manner in which this gathering together is to be effected. Paul, speaking of true believers, says, "When we are judged we are chastened of the Lord that we should not be condemned with the world." (1 Cor. xi. 32.) Which statement clearly involves a general principle, of which the apostle makes a special application to the case of an abuse of the solemn ordinance of the Lord's Supper. But the scene and time of such judgment must in any case be this earthly life, and therefore previous to any translation of the saints. Why, then, may not the result of a similar severe yet fatherly judgment in the case of unprepared, unwatchful Christians—foolish virgins, though *virgins* still—be, their being left for awhile to endure the fury of the last great storm; to the end that being purified by their fiery trial, they may "not be condemned with the" world when he comes as the Avenger?

Again, one of Christ's messages from heaven addressed to his people on earth runs thus: "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." (Rev. xvi. 15.) In these words there is probably an allusion to the circumstance that when any of the Levites, to whom were entrusted the care of the temple, were found asleep at their posts, they had their garments cut off, and were compelled to wear them thus curtailed till the next day, that their want of fidelity and watchfulness might be made manifest to all. There is thus, as John also intimates elsewhere (see 1 John ii. 28), a possibility of the believer being "ashamed before Christ at his coming." But when and where shall he thus be put to shame? Not surely at the marriage-supper, after he has been glorified and caught up to be for ever with the Lord!

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Shame cannot enter heaven, and therefore if any believers are to be put to shame it must be before their translation, by being 'left' unglorified and exposed to bitter suffering for a little season, while they that are deemed worthy to escape these things, are 'taken' from the evil to come. And this accords exactly, as I elsewhere said, with the teaching of the two great types of the translation found in the Old Testament. Enoch, "before his translation had this testimony that he pleased God;" and he alone was taken while all the patriarchs mentioned in the third chapter of Genesis, excepting Adam and Noah, were alive. Elijah only was translated, at a time of persecution and judgment, though the Lord had reserved to himself seven thousand in Israel who would not bow the knee to Baal. Even so shall it be at the end of this age; the Lord shall come as a thief, and they who like Enoch have "walked with God" and "have this testimony that they please him," but they alone, "shall not be found because God will have translated them."

3. But I pass on to notice Mr. Ker's last objection to the 'elective doctrine,' and it is in my eyes the most important, namely, that it is *unscriptural*. Let but this be proved, and the doctrine shall assuredly never again be advocated by me. But has Mr. Ker *proved* that it is unscriptural? Not to my mind at least. He appeals, it is true, from first to last to not less than *ten* passages of Scripture. But of these five* are at once put out of court by the explanation with which I commenced these remarks; in quoting another (Matt. xxiv. 31), Mr. Ker has overlooked the fact that the language is essentially Jewish, and spoken not of Christians at all, but of Israel's final and complete restoration *after the Lord has come as the Avenger;* and the argument founded on a seventh (2 Tim. iv. 8), I have anticipated. There remain, therefore, only three passages which really claim our attention. The first of these, and it is in truth the field on which this question will ever be fought, is Matt. xxv. 1—13, the parable of the ten virgins. My interpretation of this beautiful and important passage of Scripture has so recently been given in the pages of the *Rainbow*,† and I am still so fully convinced that that interpretation is substantially correct, that it must suffice here to say, that while Mr. Ker taking his stand on the words, "Verily I say unto you, I know you not," just as the advocate of eternal punishment sometimes takes his stand on such a passage as Rev. xiv. 11, declares his conviction that 'they are *fatal* to the recognition of the foolish virgins at any future period;' I, on the contrary, endeavouring to look fairly at the whole scope, spirit, and connection of the parable, find in these words of rejection, solemn as they are, no evidence that the foolish virgins were mere hypocrites; no denunciation against them of a final and irremediable doom. Doubtless Mr. Ker uses the strongest and most plausible argument on his side, when he insists on regarding Luke xiii. 24—28 as strictly parallel; but notwithstanding the identity of the figure employed—knocking at a closed door—I am not prepared to allow that it is designed in both passages to illustrate precisely the same truth. We must, I think, bear in mind that this metaphor of *a door*—open or shut—is frequently used by our Lord. Thus in John's gospel, speaking of himself as the Good Shepherd, he says, "I am the door: by me if any

* Zech. xiv. 5; Jude 14, 15; Rev. xix. 11—16; Ps. l. 5; and 1 Cor. xv. 50—52.
† See Vol. v., pp. 545—552.

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man enter in he shall be saved, and shall go in and out, and find pasture" (x. 9). Here we have an open door by which all are invited to enter in and be saved. In Luke's gospel, again, we have in addition to the passage in question, the parable of the Friend at midnight: "And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; *knock, and it shall be opened unto you*" (xi. 5—9). Here, then, we have a shut door which, though the knocker is at first repulsed, is ultimately opened in consequence of his importunity. Why should not *this* be regarded as parallel with the parable of the virgins rather than the passage in the thirteenth chapter? Indeed, when we carefully compare Luke xiii. 24—28 with Matt. xxv. 1—12, we shall, I think, beneath the superficial resemblance, detect some very significant contrasts. For just as sometimes on first meeting a stranger we feel disposed to exclaim, "How like so and so!" yet when we become a little more familiar with their countenance alter our opinion, saying, "No; the *expression* is quite different;" so of these two passages it may in like manner be said, that though their general features are the same, their *expression* is quite dissimilar. I can only notice, however, in the fewest possible words (1): That whereas in the one case the Lord is speaking in the character of Saviour, and in answer to the question, "Lord, are there few that be saved?" in the other he is speaking in the character of Bridegroom, and only with reference to admission to the marriage. (2.) That while in the one case, the rejection is based on declared unworthiness of character: "Depart from me, all *ye workers of iniquity*;" in the other, it is simply the penalty of a neglected opportunity, "While they went to buy, the Bridegroom came; and they that were ready went in with him to the marriage, and the door was shut." And (3) in perfect accordance with this, while there is in the one case no profession even of previous discipleship, for it is only after the door is shut that those spoken of "*begin* to stand without and to knock;" in the other there is no subsequent announcement of ultimate misery and despair such as is conveyed by the words: "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out."

Lastly, as regards 1 Thess. iv. 13—18, the third passage referred to by Mr. Ker, it is a curious fact, noted by De Burgh in his valuable work on the Second Advent, that this was actually one of the passages relied on by those early writers who held that the martyrs alone would reign with Christ in the Millennium. "They rested on the words—'sleep in Jesus' (verse 14), which in the Greek are 'sleep *for* or *on account of* (διὰ) Jesus;' and though in the sixteenth verse we have the expression 'the dead in Christ' (where ἐν, not διὰ, is used), yet they concluded that this phrase should here be interpreted by the former, as the alternative—of explaining the former by it—is certainly far less natural, I will not say inadmissible.'

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Waiving this, however, and also the circumstance that the adverb which commences the seventeenth verse is ἔπειτα (=*afterwards*), not τοτε (=*at that precise time*); I prefer to meet the argument drawn from this text on the ground that the apostle's statement is a general one made for a specific purpose, namely, to disabuse the minds of the Thessalonian church of the strange and painful idea, which they had somehow come to entertain, that those who had fallen asleep in Jesus would be excluded from that kingdom which they believed to be at the very doors, *if not already come* (see 2 Thess. ii. 2). In order to set this matter at rest, the apostle writes thus: "This we say unto you in the word of the Lord, that we which are living, who remain behind unto the coming of the Lord, shall in no wise gain an advantage over them which fell asleep. Because the Lord himself shall come down from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." This is his subject, and he does not travel beyond it. He does not mention the fact, which he brings forward so prominently in the second chapter of the second epistle, that the day of the Lord should not come till the apostacy had taken place: he does not even allude to the important truth, on which he lays so great a stress in the fifteenth chapter of the first of Corinthians, that though "we shall not all sleep, we shall all be changed;" nor, of course, does he note such a point of detail as the question whether it is possible to forfeit our part in the translation of which he speaks. The fact is that there is a much greater elasticity and power of adaptation in the statements of Scripture than we are sometimes inclined to allow, because we forget that in dealing with them we are dealing, not with the hard, dead unyielding dogmas of a mere human theology, but with living forces of truth, the very law of whose existence is a susceptibility of modification, development, and growth. Such a translation as Paul speaks of is doubtless the church's calling, but is it the individual Christian's attainment? Were all believers, indeed, such as the Scripture describes—such as the apostle had in view when he wrote—no doubt the translation would be universal: but if an apostacy has taken place, if the church has lost her first love, and the result is a type of Christianity much lower and more imperfect than the apostles ever contemplated, then the argument from the universality of some of their expressions is no longer available. "We cannot," it has been truly said, "take the promises written for those who *overcome* and apply them to those who all but compromise the Christian faith, and who are scarcely disciples, much less soldiers of Jesus Christ." We have certainly no warrant, because Paul says that the Lord will give the crown of righteousness to all them that love his appearing, to assert that it shall also be given to those who, while we dare not unchristianise them, are, we know, so far from loving Christ's appearing, that they seem eager to seize every opportunity of preaching against and opposing it. Surely, instead of complaining and objecting, we ought rather to be unfeignedly thankful if the Scriptures can be shown—as I believe they can—to hold out a possibility of salvation for some who fall short of a full reward—"the *prize* of the *high calling* of God in Christ": any probability of entering into Christ's kingdom, even though it be through fiery trials, and then only be 'the least' therein, for some whom the day of the Lord shall overtake as a thief. Nay, in our individual case, if in the exercise of a sober judgment and according as God has given to

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us the measure of faith, we arrive at the doubtless solemn and humbling conclusion, that a translation such as Enoch's, thrones and crowns such as the Elders occupy and wear, in a word, the princedoms and royalties of the coming kingdom, are not for us: may there not be true Christian humility, yea, and true blessedness too, in thankfully taking our place among that great white-robed multitude who stand before the throne with palms in their hands, and concerning whom those sweet and healing words are spoken by angelic lips: "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes"? Nay, judging ourselves thus humbly, it may be that God will exalt us the more highly: for "there are last" in men's eyes and in their own eyes, who shall yet be proved to have been "first" in God's eyes; or, as the poet expresses it—

"Meek souls there are, who little deem
Their daily strife an angel's theme,
Or that the rod they take so calm
Shall prove in heaven a martyr's palm."

Birkenhead. W. MAUDE.

UNQUENCHABLE FIRE.

MAN, as a descendant of Adam, is uniformly spoken of in the Bible as a mortal being, and as a sinner doomed to perish, for "the wages of sin is death." (Rom. vi. 23.) On the other hand, immortality, or deathlessness, is always spoken of as belonging to God, or to such as, on certain specified conditions, he has declared his purpose to confer it. It is by overlooking this truth, and assuming that the Bible teaches that all men, converted or unconverted, are born into the world immortal beings, that such statements as the following are used to support the belief of the eternal existence of the wicked in misery: "He will burn up the chaff with unquenchable fire" (Matt. iii. 12); "If thy hand offend thee, cut it off; it is better for thee to enter into life maimed, than having two hands to go into Gehenna, into the fire that never shall be quenched." (Mark ix. 43.)

The words, "fire that never shall be quenched," in Mark ix. 43, are the same in the Greek as "the unquenchable fire" in Matt. iii. 12; and should have been similarly rendered. Probably, the reason for introducing the terms "never shall be quenched" in translating Mark's narrative, was to render them more expressive of the idea of eternal torment, which the translators believed to be the final doom of impenitent sinners. Suppose, however, that we use the rendering "unquenchable fire" instead of "the fire that never shall be quenched," it will still be thought by many expressive enough of the idea that the unsaved shall be doomed to endure

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the most excruciating agonies throughout unending duration. If it could be demonstrated, from the usage of the language, that the casting of a person into "unquenchable fire" necessarily implies the everlasting existence of that person; or that the words, "unquenchable fire," are in no other instance applied in Scripture to objects which we know do perish, then I confess we would be shut up to accept the doctrine of immortal misery, with all its weight of melancholy sadness, unless it were elsewhere positively denied. If, however, on the other hand, we find the same language applied to objects which we know have ceased to exist, then surely we are bound to maintain, in the absence of direct testimony to the immortality of impenitent men, that such language by no means expresses, or implies, the idea of unending being.

The phraseology which our Lord here employs was familiar to his auditors. From their childhood, we may presume they had frequented the synagogue on the Sabbath, where the Scriptures of the prophets were read in their hearing; and they must often have listened to these words of the Lord by the prophet Ezekiel, "Son of Man, set thy face towards the south, and prophesy against the forest of the south field! and say to the forest of the south, hear the words of the Lord. Thus saith the Lord God: Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree: the flaming flame shall not be quenched, and all faces from the south to the north shall be burned therein. And all flesh shall see that I have kindled it; it shall not be quenched." (Ezek. xx. 46—48.) These words contain a threatened desolation of the land of Judea, which lay towards the south of the river Chebar, where the prophet resided. The terrible and thorough character of the desolation, is represented as "unquenchable flames" in a forest; and we plainly perceive that the language simply denotes the *complete* scattering of the Jewish people.

In the prophecies of Jeremiah also similar language is used. "If ye will not hearken unto me to hallow the Sabbath-day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath-day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." (Jer. xvii. 27.) No sane man will assert that these palaces and gates of Jerusalem are indestructible, because the fire that destroyed them is termed "unquenchable;" so far from that being the case, the figure is justly understood to represent their complete destruction. Jehovah kindled the flames, and none could extinguish them; they would continue to burn till their purpose was completely effected. *Destruction*, not *preservation*, is the idea meant to be conveyed; and why not also the same idea when the doom of the wicked is represented by the same language? Why affirm that they are indestructible because Jesus said, they shall be "burnt up like chaff in unquenchable fire"?

The meaning of the words "unquenchable fire" may be further illustrated by the use which Eusebius, the ecclesiastical historian, makes of them in recording ths death of those who suffered at the stake for their adherence to the Christ. In his history, Book VI. chap. xli., he gives an account of those who suffered death at Alexandria. "The first of these was Julian, a man afflicted with the gout, and neither able to walk nor stand, who, with two others that came with him, were arraigned. Of

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these the one immediately denied, but the other, named Chronion, surnamed Eunus, and the aged Julian himself, having confessed the Lord were carried on camels throughout the city—a very large one as you know—and in this elevation were scourged, and finally consumed in *an immense fire*" (*puri asbesto*, the same terms rendered "unquenchable fire" in Matt. iii. 12)." After these, Epimuchins and Alexander, who continued for a long time in prison, from the scourges and scrapers, were also destroyed in an immense fire" (*puri asbesto*). These faithful witnesses, by being cast into "unquenchable fire" were reduced to ashes, not tormented for ever and ever; and when Jesus uses the same terms to describe the fate of the incorrigible sinner, how can these terms be fairly understood to mean anything else? The language of Jesus no more expresses the indestructibility of sinners, than does that of Eusebius express the deathlessness of those who for the truth's sake were consumed at the stake. "Unquenchable fire," then, means fire that irresistibly *destroys* that which is committed to its action.

Had the Saviour's words been properly attended to, they would never have been used as an argument for the doctrine we are combating. Would any one who had not previously believed such a doctrine, ever imagine that when Jesus, alluding to the end of the wicked, said, "He will burn up the chaff with unquenchable fire," he taught his hearers that the wicked were UNCONSUMABLE? Certainly not. It is *the wicked* who are like the chaff; and though the fire might never be quenched, in the most absolutely literal sense, *the chaff* would be consumed. Jesus positively asserts that it shall—"The chaff he will BURN UP." What emblem more expressive of the complete destruction of the wicked? Dream not then, O impenitent sinner! that thou art an immortal; unless thou yield thee to the love of God, and heartily believe the gospel of his Son, the Messiah, who loved thee and gave himself for thee, perish thou must, like chaff before quenchless flame. Ponder, I beseech thee, the love warning of Jesus: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life."

Not less expressive of entire destruction is the Saviour's language recorded by Mark, which has been already quoted: "It is better for thee to enter into life maimed, than having two hands to be cast into hell, into the fire that never shall be quenched, where their worm dieth not and their fire is not quenched." The word here translated "hell" is in the Greek "Gehenna," or valley of Hinnom, a small valley at the south-east of Jerusalem. In this valley the idolatrous Israelites caused their children to pass through the fire to Moloch. After the captivity the place became an object of the greatest abhorence, on account of these abominations; and, following the example of Josiah (2 Kings xxiii. 10), they made it a receptacle for the filth of the city, the carcases of animals, and malefactors. To prevent the deleterious effects of the consequent putrifaction, great fires were constantly kept burning; hence the valley was called "Hinnom's valley of fire," or Gehenna of fire." It was thus a noisome and hideous spot. Its lurid fires, constantly burning, and the loathsome worms feeding on the corpses, was indeed a fit and expressive picture of the most abhorrent and complete destruction.

This view of the subject is confirmed by the closing sentences of Isaiah's prophecy. Speaking of the future glory of the nation of Israel, and its

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capital, Jerusalem; and the terrible overthrow of the opposing Gentiles, the prophet says, "Behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire; for by fire and by his sword will the Lord plead with all flesh; and the slain of the Lord shall be many." (Chap. lxvi. 15, 16.) "And it shall come to pass from one new morn to another, and from one Sabbath to another, shall all flesh come to worship before me saith the Lord. And they shall go forth and look on the carcases of the men that have transgressed against me. For their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh." (Verses 23, 24.)

Doubtless the scene here depicted is one of real carnage; yet the language, "their worm shall not die, neither shall their fire be quenched," is applied to the carcases of dead men. Here we have a key to the language in Mark; which, indeed, is but a quotation from Isaiah, that would be familiar to the disciples of Jesus. So thinks Albert Barnes, though a believer in the immortality of the wicked. In his notes on Mark ix., 44—46, he writes: "This figure is clearly taken from Isaiah lxvi. 24. In describing the great prosperity of the kingdom of the Messiah, Isaiah says, that the people of God shall go forth and look upon the carcases of the men who have transgressed against God. Their enemies shall be overcome. They shall be slain. The people of God shall triumph. The figure is taken from the heaps of the dead slain in battle, and the prophet says that the number of them shall be so great that their worm—the worm feeding on the dead—shall not die, shall live as long as there are carcases to be devoured; and that the fire which was used to burn the bodies of the dead shall continue long to burn, and shall not be extinguished till they are consumed." "The word 'their,' in the phrase 'their worm,' is used merely to keep up the image or figure. Dead bodies, putrifying in that valley, would be overrun with worms, while the fire would not be confined to them, but spread to other objects, kindled by combustibles through all the valley." It is rather remarkable that this writer, after such a correct exposition of the language, should affirm that the picture represents "dreadful and *eternal suffering*." Putrid, decaying carcases, the image of dreadful and eternal suffering! The worm luxuriating on a painless corpse, an image of the most painful anguish! The consumption of dead bodies in the devouring flame, a symbol of deathless spirits, tormented by fire which pains but cannot kill them! Oh, the blinding effects of heathen philosophy on the minds of those who submit to its teaching! The words of God, in defiance of all the laws of rhetoric and common sense, must be made to sustain the baseless theories of human imagination; and thus poor mortals, condemned to everlasting destruction, inflate themselves with the vain conceit of their immortality, echoing with true filial earnestness and joy, the words of the old serpent, the Devil—"YE SHALL NOT SURELY DIE!"

W. LAING.

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THE TRIBE OF DAN.

THE omission of the name of Dan from the list of the twelve tribes, sealed as the servants of God (Rev. vii.) is very remarkable, and naturally attracts the attention of the student of prophecy. Commentators endeavour to account for this omission, first, that the tribe of Dan took the lead in idolatry in the days of the Judges; second, that the tribe has become extinct; third, that Antichrist is to be a Jew, of the tribe of Dan, and on this account the tribe is judicially excluded from the roll of the sealed 144,000. These three reasons are for the most part conjectural, but we shall briefly discuss them, and then turn to the general question. We do not expect to throw much light upon it, but tracing the history of the tribe from the Scriptures, and the comments of early expositors of prophecy, we trust the subject will prove interesting to many of the readers of the *Rainbow*. The first supposition then is, that the tribe took a leading part in idolatry, and on this account is excluded from the sealed twelve. The charge of idolatry is too true, but we hesitate to accept the conclusion drawn from it; because other tribes are excluded as well as Dan. We learn from Judges xviii., that a portion of the tribe set up a graven image, and worshipped it in conjunction with the God of Israel, and such a corrupt system naturally found favour with the tribe at large. It readily paved the way for the golden calves of Jeroboam, erected in Dan and Bethel: they were accepted without difficulty. Thus we learn from Amos viii. 14, the idolatry of Dan became a proverb, "They that swear by the sin of Samaria, and say, thy God, O Dan, liveth; and the manner of Beersheba liveth; even they shall fall, and never rise up again." The tribe of Dan does not stand alone in this prominent sin of Israel. Ephraim followed close in the footsteps of Dan, and of whom God said, "Ephraim is joined to idols, let him alone." The name of Ephraim is also excluded from the sealed ones, and in place of these Joseph and Levi are substituted, names which were not reckoned in the divisions of the land of Judea; and took no place as such in the roll of tribes. To say that it is an error of the copyists of the book of Revelation, is saying too much, for other omissions and substitutions are to be found in other portions of Scripture, which we shall proceed to name. In Deut. xxxiii., Moses, we read, blessed the tribes by name, and Dan finds his place with others, but strange to say the name of Simeon is not mentioned. It is worthy of note that, in the census of Israel, made at the foot of Sinai, Simeon stands third on the list, in point of numbers, and Dan the second. The chief numbers being: Judah, 74,600; Dan, 62,700; and Simeon, 59,300. After the plague, on account of Zimri, who was of the tribe of Simeon (Num. xxv. 14), the strength of these tribes was: Judah first, 76,500;

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Dan, still holding second place, 64,400; while Simeon ran down to the twelfth, and was so low as 22,300. It is remarkable, however, that although passed over by Moses, his name is incorporated with others in Rev. vii. The name of Dan is mentioned in 1 Chron. ii. amongst the sons of Israel, yet strange to say in the enumeration of their posterities, Dan alone is the only one altogether passed over, except it be the three names mentioned in 1 Chron. vii. 13, but which is not very clear. If so disposed, the reader can compare Gen. xlvi. 23, *margin*, with Num. xxvi. 42, 43, *margin*, and 1 Chron. vii. 13, *margin*. It is worthy of note, that only one son is named as Dan's, at the going down to Egypt, yet on the plains of Moab he held the second place in point of numbers, as stated above.

The second supposition, that the tribe of Dan is extinct, also proves too much; for at present the whole of Israel, although a distinct people in all countries of the earth, know not to what tribes they belong. They marry and intermarry without reference to tribeship; sufficient that they are children of Abraham. The Jews are fully alive to this difficulty, and have a proverb amongst themselves respecting this and other anomalies of their race, "When Elias comes he will untie all knots." With reference to this supposition of the extinction of the tribe of Dan, the following note from *Bengel's Gnomen in loc.* is interesting, and refers to the past:—"Dan is omitted because that tribe had now long ago fallen away to the single family of Hussim, as the Hebrews say, and this family itself seems to have perished by wars before the times of Esdras. . . . . John of Antioch relates that a few survived of the tribe of Dan, and that they fled into Phœnicia—*Grotius.*" This he gives as a quotation, but he adds his own comment: "It is not so much that Dan is omitted as that his small numbers, concealed under Manasseh, are joined with Naphtali, whose brother he was by the same mother." This, however, does not meet the difficulty, nor explain it. We believe that the tribes of Israel will be restored in their integrity, and that the tribe of Dan will be reinstated with the others. We are not told *how*—that is, we have not details, like many other great prophetic events; but we rest assured that it shall be so. This second supposition fails, then, in respect of the tribeship of Dan, for we know from the inspired records that it shall be the office of the Messiah to "raise up the tribes of Jacob, and to restore the preserved of Israel." (Isaiah xlix. 6). Read in full; Ezekiel, chap. xxxvii. We also refer to chaps. xlvii. and xlviii. In the latter, verse 1, the *tribe of Dan* holds the first place in the subdivision of the land: "And the gates of the city shall be after the names of the tribes of Israel . . . and at the east side . . . *one gate for Dan,*" verses 31, 32. The name of the city shall then be called, THE LORD IS THERE.

The third supposition is, that Antichrist is to be a Jew, of the tribe of Dan. The hypothesis would, by the same process of reasoning, hold good against Ephraim. But the idea is an old one. Rabanus, in the ninth century, wrote a treatise on "*The Rise, Life, and Manners of Antichrist.*" He states that Antichrist should be of the race of the Jews, and of the tribe of Dan: that he should be born according to the order of nature, of a father and mother: that at the very minute of his conception the devil should enter into his body and always dwell there: that he should be born in Babylon: that he should extend his dominion to a great distance: that he should do signs and prodigies, and many other tokens of the Antichrist

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with which we are all more or less familiar. Whether this opinion was antecedent to Rabanus, we have no means at hand to ascertain. We shall, therefore, dismiss this portion of the question, and fall back upon the Scriptures, and from that sacred source trace the rise and fall of the tribe of Dan: it comes within range of the subject in hand.

The dying Jacob said, "Dan shall judge his people as one of the tribes of Israel:" and adds, perhaps with qualified commendation, "Dan shall be a serpent by the way, an adder" (margin, *an arrow snake;* Hebrew, a *flying ravenous* creature), "in the path, that biteth the horse heels, so that his rider shall fall backward." (Gen. xlix. 16, 17.) The departing Moses said of him, "Dan is a lion's whelp, he shall leap from Bashan." (Deut. xxxiii. 22.) Both are terms of praise for bravery and daring. Dan was the chief of the standard in the north of the camp. The number of the host of the tribe of Dan was much larger than that of any other tribe, except Judah, and Dan kept this numerical superiority throughout, *i.e.*, second to Judah until after the days of the Judges.

The standard of Dan was the post of honour—"They shall go hindmost with their standards." (Num. ii. 31.) By their own prowess, unaided by the other tribes, they enlarged their borders in the land; like a lion's whelp they leaped out of the whole camp and fought against Leshem, and took it, and called it "Dan, after the name of Dan their father." (Josh. xix. 47; see also Judges xviii.)

The tribe of Dan reckoned two eminent men—Aholiab, the wise-hearted, in the adornment of the tabernacle, and Samson, the judge of Israel. After Samson the tribe gradually declined, and from being the strongest almost of the tribes of Israel they seem to have gone to the very lowest. Many of the cities which were allotted for their inheritance by Joshua (chap. xix., 40—48) passed into other hands. Thus, in 2 Chron. xi. 10, Zorah and Ajalin are mentioned as among the cities of Judah and Benjamin. In 1 Sam. v. 10, Ekron is named as a city of the Philistines; and in 1 Kings xv. 27, we read that they also possessed Gibbethen.

Other changes might be named, but these are sufficient. After the genealogy of 1 Chron. ii., the tribe is never once named in the historical portions of the Old Testament. The inheritance of the tribe was gradually alienated or appropriated by other tribes or nations, and its existence was little more than nominal. Such are a few brief notices of the tribe of Dan, and perhaps they may call forth other observations from the writers of the *Rainbow* and correspondents, which we shall gladly welcome. If we might be permitted to append a query to this paper, it would be: was Rabanus the first author of the supposition that Antichrist was to be born of the tribe of Dan? if not, how much earlier is it?

Crook, Co. Durham. GEORGE LLOYD, F.S.A.

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Correspondence.

THE GOSPELS CONSOLIDATED.

DEAR SIR,—As a constant supporter of the *Rainbow*, and as a purchaser of books commended therein, perhaps you will favour me with a place in your columns for the following remarks.

In the third chapter of The "Gospel's Consolidated," the ordinary version of Luke i. 62, 63, has been followed, but Zacharias being *dumb only*, it is certain that long before the birth of John, Elizabeth and his and her friends must have ascertained that his affliction did not include deafness: *they would therefore* TALK *to him* AS USUAL, and the text evidently ought to stand thus: "And they asked his father how he would have him called, and he made signs for a writing table, and wrote," &c., whereas the common version of the occurrence makes it appear as if the dumb Zacharias talked before his tongue was loosed, whilst those who listened to him gesticulated as if through loss of speech they were unable otherwise to express themselves, for the verses read thus: "And *they* made signs to his father," &c., &c., "and *he* ASKED *them for a writing table*," &c.,&c., a mode of putting the occurrence which is manifestly incorrect. I am told that the construction of the Greek text will not sanction the proposed alteration, but that reply does not settle the question; may not the Greek version have been inadvertently incorrect, or is it infallible?

As for the *Rainbow* itself, I am heartily rejoiced to find it will not expire yet, and hope its decease may be postponed indefinitely. That my mite may not be wanting to ensure its continuance, I have ordered an extra copy monthly throughout 1870. Perhaps you will allow me to suggest that the *Rainbow* should in future contain a digest of the most remarkable occurrences of each preceding month. Events are now crowding upon us that indicate the sleepless providence of him who has declared that he will overturn, overturn, overturn, until he shall come whose right it is to reign. The year 1870 bids fair to furnish abundant material for prudent criticism and comment, and it appears to me that it is not enough to treat only of matters doctrinal, or of unfulfilled prophecy, for our daily life is interwoven with themes having a more or less direct bearing upon the revealed purposes of God that are of newspaper notoriety. Why should not the *Rainbow* regularly contain a summary of the chief of these? A few suitable judicious remarks on each would tend to promote an attitude of prayerful watchfulness, and make all of us increasingly alive to the fact that not only our soul welfare but our daily work-a-day existence is hid with Christ in God, happen next what may. Amongst your contributors there are certainly men who, like the children of Issachar, have understanding of the times to know what Israel ought to do, whose remarks would be well worth reading. The circulation of the *Rainbow*, and consequently its usefulness, would be largely increased, if this new feature of increasing interest were added, and while the hearts of the ignorant and unprepared fail them for fear, and for looking at those things that *are* coming on the earth, we should find ourselves more apt to lift up our heads, and more ready to regard sorrows and troubles as a sign that our redemption draweth nigh. Is it too much to ask a page devoted to the purpose of enabling us to turn to good account the occurrences of the period?

Yours faithfully,
Coleford. W. NICHOLSON.

FROM THE EDITOR OF "THE WORLD'S CRISIS."

DEAR SIR,—I send you the names of two subscribers. I feel a deep sympathy with your noble work, and my prayer is that you may be crowned with

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triumphant success. Hold fast. Do not yield to the enemy. There is no truth that stirs up Satan more than the one you are defending in the *Rainbow*, because it strikes at the root of all his false systems of religion with which he has poisoned the world. Thank the Lord for the clear light now shining on the blessed Bible! Let us be willing to stand in the front ranks of Immanuel's hosts and receive the sharpest onset of the enemy. It is *good* fighting. The King of kings will stand by us. We have nothing to fear till we turn cowards and desert the army of the Lord. The whole theological world is being stirred on the subject, and must soon either take a stand with us, or go into Spiritualism. A severe conflict is at hand; let us be brave and bold for the right, if the whole world is against us. He that is for us is more than all our foes.

Many ministers on this Continent are being convinced that man is wholly mortal, and that sin is to be "finished" by the final destruction of all the ungodly. We have great reason to praise the Lord for leading us into important truth. It makes all look *right*.

May the Lord bless you richly in all good things.

Your brother in Christ,
Boston, U. S. MILES GRANT.

FIRST EPISTLE TO TIMOTHY.

DEAR SIR,—After a careful study of the twenty-one Apostolic Epistles, containing such clearness and fulness of doctrinal statement, I failed to discover so much as a single expression which even *appeared* to favour the dogma of an eternity of sin and misery; on the contrary, they contain very much in direct opposition to it. Take, for example, Paul's First Epistle to Timothy. Here we are taught, and that in four different passages, that *life*—everlasting life—is the portion *only* of the saved (chap. i. 16; iv. 8; vi. 12; vi. 19); while the doom of the unsaved, instead of being represented as everlasting life in torment, is spoken of under the figure of *drowning* (chap. vi. 9), and that "in *destruction* and *perdition!*" It would be difficult to conceive of language more clearly and strikingly expressive of DEATH as the wages of sin, or more directly opposed to the idea of *life everlasting*. But, say some, the soul is immaterial and cannot die; it is essentially immortal. So taught not Paul, for in this sense he declares (chap. vi. 16; i. 17) that God "only hath immortality." It is a divine attribute; and an archangel would not dare to lay claims to that which the proud heart of man claims for himself. "Thou shalt surely die," said God; "Ye shall *not* surely die," said Satan. Alas! alas! that beloved brethren in Christ should be so blinded by human tradition and authority. But, thanks be to God, the light of truth is beginning to dawn on many minds.

I am, dear Sir,
Yours respectfully,
E. ELCOCK.

"SPIRIT."

DEAR SIR,—In the *Rainbow* for January (p. 35) Mr. Maude states that I am in error in supposing that "spirit" (*ruach*, πνευμα) is ever attributed in Scripture to the lower animals. Permit me to state that not only in the passage to which he refers (Eccl. iii. 21), but in three other passages, at least, of the Old Testament the possession of "spirit" is attributed to them. The passages I refer to are Gen. vii. 22; Psa. civ. 29; Eccl. iii. 19. This does not appear from our English version, which in these passages translates the Hebrew "ruach" by "breath," but this makes no difference in the argument. In Psa. civ. 29, the Septuagint translates "ruach" by πνευμα. I do not agree with Mr. Maude in supposing that Eccl. iii. 21 is the objection of a sceptic, but it does not appear, so far as our argument is concerned, to be of any consequence whether it is or not, as both "sceptic" and "preacher," if there are the two parties, must be supposed to agree in attributing "spirit" to man and beast, though they might differ as to the destiny of each.

HENRY CONSTABLE.

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

MARCH 1, 1870.

HENGSTENBERG AND THE HEBREW MONARCHY.

THE German critic has issued a work on the Jews and their prospects, which we consider confused and unscriptural. To disparage the man or the author, would neither be righteousness nor policy. He is unquestionably a man of great powers and acquirements, and has come out victorious from many a tented field, where the Anakims of Rationalism and Atheism went down before him. But strange enough, the man who could vindicate so powerfully the miracles of the past, has no eye for the miracles of the future. His faith in one direction so realising, fails him entirely in another. And it fails just where it should have the firmness of a rock, and be commanding as some great mountain range, whose foundations are deep, and whose brows are clothed with light above the region of stormy darkness. The following fragment indicates the theory which Hengstenberg develops with some elaboration.

"The Christian church being then the legitimate and proper continuation of Israel, to it must belong most of the promises, which superficially examined, are supposed to furnish a pledge of the future salvation of the Jews. They have already found their fulfilment in the victorious career pursued by the church through all past centuries, in its irrepressible tendency to spread out to the very ends of the earth, in the spirit of reformation by which it is swayed, and in the light which arises to it ever afresh out of the darkness: in a word, these promises are being fulfilled every day before our eyes. It is a sad denial of the grace vouchsafed by God to his church, to refer the glorious promises of Scripture almost exclusively to the future, not to be able to follow out the hidden traces of divine blessing, both in the past and in the present, to fail to discern in the church the true Israel, and

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in its place to dress up an Israel of the fancy out of the Jews, to speak slightingly of the church, and contrast it with that kingdom of God which is first to come when the Jews are converted."

All through his work the Professor pleads that the visible church is the true continuation of Israel, that Gentiles only get into it by affiliation, that there is but one house under two administrations, that the visible church is not merely the continuation of Israel, but likewise the kingdom of God. He grants, as a scholar and thinker, that the argument of Paul in Romans conclusively proves that blinded Israel will be converted to God, but denies any restoration of land or monarchy; they are to have the same blessings as converted Gentiles, nothing more, nothing less.

To those who deny or doubt the restoration and perpetuity of Israel, I have two arguments to submit before I subject the Professor to dissection.

I. We have one class of persons deeply impressed with the order and beauty, the magnificence and stability of the present cosmical arrangements. The regal sun duly crimsons the gates of morning, and shakes the white splendour from his tresses in the meridian. The queenly moon as duly bathes the earth in silvery radiance, a softer glow in which the heart often moves more freely, and rests more profoundly. Ten thousand stars burn out gloriously from that vault overhead, which is black as the raven's wing. In our own "rock-bound world," field and forest, mountain and river, sea-shore and atmosphere, day and night, winter and summer, all perform their ministries as vassals of the Most High, and we drink in our life continually from the ordinances of God. Very well. All the people who share such feelings, will understand the following passage from Jeremiah xxxiii.: "Considerest thou not what this people have spoken, saying, The *two* families which the Lord hath chosen, he hath even cast them off? thus they have despised my people, that they should be no more a *nation* before them. Thus saith the Lord, If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; THEN will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them." (24—26.) The reader will perceive that the promises of God are bound up not merely with the throne of David, but likewise with the literal seed of Abraham, in restoring them from captivity and confirming them as a *nation* in the land. But this merely by the way. The emphasis lies here. If the ancient people are finally cast away, if the throne of David is not ultimately and abidingly established over the house of Jacob in the city of Jerusalem, *then*, the dreadful inference follows by strict consequence, the Being whom we have worshipped as God, believing that he was our life, has no covenant with day or night, and is not the Author of the ordinances

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of nature, or the Creator of heaven and earth. When we arrive at this, we may follow Darwinian development, or Holbach Atheism, or Schelling Pantheism, no matter which, seeing that our own Jehovah is gone; for either the creation is an unreal vanishing show, or if it be real, some other god built the solid masonry of the great house, lighted the lamps in the dome, and hung the grand paintings on the walls.

But if we insist, as we are likely to do, that the God of Abraham is our God, and that there is no other than he, and that the ordinances which he founded are abiding, why then, Israel returns to Palestine, and David's throne is seen in the holy city.

II. There are Christian people who believe that the sidereal worlds will one day disappear; that the solar system will be shaken, and pass away, and of course, our planet with the system to which it belongs. They teach that we shall have new heavens and new earth in the absolute sense. I do not belong to these people, and I shrink from their theory as something monstrous and hideous. But all Christian men believe in great cosmical changes. All can meet in the fact of transfiguration, renovation, renewal of youth and beauty, nature glorified as well as man, all creation sharing in the liberty of glory.

On the renewed earth, which is more than paradise regained, appears the Metropolitan City; stupendous in dimensions, and supreme in splendour and beauty.

The changes have been great and manifold from earth to sky, for the light of the moon is as the light of the sun, and the light of the sun is sevenfold, and there is a city where neither of them is needed. Doubtless, from the aisles of solemn forests, and from the banks of shining rivers, and from fields ever green, where roses are thick in the grass, the dwellers on the restored earth will look up through a purer medium to a brighter host of stars. To all who believe in new heavens and new earth, I have an argument to offer. When Peter declared his faith in new heavens and earth, he quoted the promise of God, which is found in Isaiah lxv.: "For, behold, I create new heavens and new earth: and the former shall not be remembered, nor come into mind." Israel was surely included in this creation. "But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy" (17, 18). But it is not the fact of their being included in the work which I have immediately before me. It is another phase, which the same prophet brings out in the last chapter of his prophecy. After describing how the Gentiles will bring the Jewish people from all nations to Jerusalem, it is added: "For *as* the new heavens and the new earth, which I will make, shall *remain* before me, saith the Lord, *so* shall YOUR SEED and YOUR NAME remain" (22).

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Even those who believe that Arcturus and Orion will burn out, that the Northern Crown, and the Southern Cross, and all other existing suns and constellations, are devoted to destruction, look for no other shaking. The ancient orbs and systems are to be shrivelled up as a scroll, but the new creation is to be eternal as its Author. Hence they can join with myself and others, who believe in no such absolute sweeping, but who see a new earth arising in the perfection of a finer order, and the vesture of richer bloom and beauty, which is to be unfading. Not an absolute new creation, but new as man is new when sin and mortality are purged away from him by a double regeneration. But we all believe that *the new heavens and the new earth* REMAIN FOR EVER. There is then no escaping from the restoration and the perpetuity of Israel in Jerusalem, for God says to the seed of Abraham, returned from captivity into their own land: "*So shall your seed and your name remain.*"

But now for the Professor. To his most general statement, we reply, it is no fault of ours that most of the prophecies are *un*fulfilled. If the Professor will definitely decide which are fulfilled in the past and the present, we shall not seek to shift them into the future, but if unfulfilled prophecy is ever to be fulfilled, into the future we must look for the accomplishment. The special theory of our Professor, we shall undermine and explode. His living in the city of confusion is evident from the following assumptions.

I. *That the church is the continuation of Israel, or one house under two administrations.* This cannot be, for one house was left *desolate*, the other became the temple of God. True, an elect remnant entered the new house, but only by a new birth and new ordinances, not on the ground of their ancient standing. But the whole thing is absurd, for in the covenants of promise made with Abraham, though all families of the earth are promised blessings in him, the land is never promised to any other save his natural seed. It is likewise worth notice, that in new covenant discourses of authority, Samaria and the Gentiles never hear a word about the throne of David, or the sure mercies of David: such preaching is for Jewish hearers. The ancient people are as distinctive as ever they were in regard to the special matters of their inheritance, when their regeneration is accomplished, and the new covenant comes into force among them. There is, however, one matter which has not received sufficient consideration among those who have been patient and fruitful labourers in the field of prophecy. They are all agreed that Israel will be the first among the nations of earth in the flesh, that the supreme dominion cometh to the daughter of Zion, that Jerusalem will be the throne of the Lord and the central city of holiness and power. But it is not so generally, or so clearly understood, that Israel the first born is shut out for ever from the glorious

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destiny conditionally held out to her. She might have had the first place, but will only have the second. Had she been faithful, the Lord would have made her people a nation of king-priests, and all nations would have passed into her hands for rule and moral training. But she miserably failed, and hence the kingdom of God, so far as the supreme administrative dignity is concerned, was taken from her, and given to a nation bringing forth the fruits thereof. The apostle Peter faithfully describes the peculiar people, the royal priesthood, the holy nation, who are heirs of the kingdom, power, and glory, under the whole heavens. The Hebrew standing will indeed be noble, but higher still the glorified kings of that crowning age. The administration is in firmer hands, for the lords and princes of the kingdom have had deeper experience and riper culture. From tremendous perils of inward and outward conflict, they have come forth victorious, approving themselves fit for monarchy and judgment. Fleshly devices and allurements, shows and pomps of exceeding worldly glory, pangs of bereavement, famine and cruelty, wrath of earthly powers, and energies of wicked spirits in high places, were all brought to bear upon them, to destroy their love for truth and purity, to shake their trust and hope in God. But they were more than conquerors through him that loved them, and suffering with him here, shall reign with him hereafter. Let this serve, among other purposes, as an answer to the charge of Hengstenberg, that we undervalue the church.

II. *That the great visible corporation known for ages among the nations, was the church.* This is a deadly inveterate superstition, and has led many distracted persons into the undrained bog of Rome. I see that formidable power vividly before me, with its prelates and priests, and councils, and dogmas, with its crusades, persecutions, massacres, and *autos-da-fé*, and, with its pomps, processions, splendours, and revolutions, but I cannot recognise any resemblance to the church. The most plausible answer which I ever received, was this, "Can you not see that Israel remained the people of God even in idolatry and uncleanness, amid almost universal corruption of truth and morals?" But this, though the best that can be said, reveals neither logical nor analogical power, nor acquaintance with the new covenant. The people of Israel were a distinct race in the flesh. They had never gone through the gates of regeneration. But the new people were from all races, and were to be manifested as a twice-born people, living in the Spirit, and bringing forth the fruits of holiness. No true church without truth, unity, and holiness

III. *That the professing church is the kingdom of God.* This is another of the assumptions of the Professor. It is very strange, and reveals a delusion almost desperate. The little flock who constituted the nucleous of the church, were promised the kingdom as a *reward*. "Fear not, little

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flock, it is your Father's good pleasure to give you the kingdom." The churches after full manifestation, were still taught everywhere, that through much tribulation they must enter the kingdom. The great nobleman who went into a far country to receive a kingdom, has not returned for its revelation. He will judge the living and the dead at his "appearing and his kingdom." There has indeed been a spurious imitation of the kingdom. A succession of false priests, combining limited regal power with wide ecclesiastical dominion, have claimed the glory. Mistakes are sure to be made by the flesh in looking at this hierarchy. It is hoary in antiquity, terrible in power, gorgeous in gold and purple, armed with a thousand spells over the property and senses, the freedom and conscience of mankind. But a slight inspection by anointed eyes, brings out the fact, that this hierarchy is neither the church of Christ nor the kingdom of God. Its dogmas are substantially heathen, its moral spirit fiendish and revolting, its history development from the depths of Satan. The tremendous structure is built on falsehood, soaked in saintly blood, and defiled by the worst pollution. In its developments and battles, its defeats and triumphs, its pretensions, works and glories, we see neither the spiritual activities of the church nor the pure glories of the kingdom, but simply the wicked force and sensual enchantments of a vile usurping corporation. A hierarchy purely of the flesh, in its rise, progress, and decline, only marked by all human passions and unregenerate lusts. False pretensions, false documents, false relics, false miracles, duplicity, avarice, ambition, revenge, ferocity, cruelty, and licentiousness.

But if we look outside of Rome into the various camps where they refuse to drink from the golden cup, or acknowledge the mysterious woman, though we may see more of the church, we see even less of the kingdom. There is certainly more daylight, fresh air, and liberty. There is more truth and purity, more advanced intelligence, and more decided godliness. The freshening gales of freedom blow both from human fields and from a higher continent. Science and philosophy are not prescribed, and there is no very rigid despotism established over conscience. But there are rival camps, and they have rival banners; all varieties of doctrine, from Athanasianism to Socinianism, and from Socinianism to the borders of Atheism. Call up Luther, Swedenborg, Laud, and Priestley, and get them to consult with the Bishops of Oxford and Natal, that they may tell us what the church is! But the best samples of the professing church have but little resemblance to that pure and undivided reality which came into manifestation on Pentecost, in Jerusalem, amid moral and miraculous wonders. But this professing church is still farther away from the ideal of a kingdom which demands unity, authority and glory, the presence of the great King, the cleansing of the territory, and the subjection of the people. That kingdom

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is indeed a dream of Origen or Swedenborg, which reveals no visible royalty, no central holy city, no inviolate land, no united subjects, no majestic law, no common banner under which the nations may rally and march onward.

IV. *That the professing church reaches into the Millennium.* This is another of the assumptions with which our Professor confuses himself, and vitiates his reasoning. The Millennium, or thousand years' reign, begins with the glorious Advent of the Mighty One, and during his reign there is neither professing church nor real church, for the professing church has been dealt with as Babylon, and the real church glorified and exalted in power, sharing in a dominion which shall not pass away. Not distinguishing this, leads the Professor into that mingled truth and falsehood in which he teaches that the blinded Jews shall be converted to Christ, and then play a prominent part in the conversion of the world. Now it is true, and gracious truth, that the Jews shall be converted, and that their conversion will have immense power over the nations of the earth—'life from the dead'—but it is not true that the Jews will be converted by the gospel, or brought into the church, or that they will do anything in bringing nations into the church. All that we consider gospel has come to an end before the Jews are awakened, for it is only by seeing him in his glory, and finding his deliverance, that their hearts are pierced and broken (compare Zech. xii. with Rom. xi.). As to the Jews entering the church, there is no such institution in existence at the time when the Jews have their sins blotted out, and the darkness chased away for ever. Those who once composed the true church, with hidden life, are the saints and mighty ones who have descended in glory with their divine Lord. The thrones are set, and they have come to judge and reign. Vast moral influence the restored Hebrews will doubtless have over the subject nations of the earth, but there are no additions to the church, the body of Christ, for that was perfect and complete when his trumpet voice called them from land, and sea, and Hades, and appointed their places in his kingdom. The nations find their home in Israel, but can never reach that church of the firstborn which was married to the Lamb amid raptures and solemnities of surpassing glory. When our Professor gets a firm grasp on this reality, he will learn that church life, and church ordinances, and church perils, are all gone for ever when Israel is restored, for that great work is in the porch of a new dispensation.

Hengstenberg confesses in one of his works, that the ground of Origen was substantially vicious, and that Luther in a measure emancipated the church from such influence, but it was only in a small measure, and exegesis will never be a reliable science until every vestige of the evil thing be entirely swept away. A man may prove or disprove anything

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that enters his imagination, so long as the allegorising method remains. It is in consequence of cleaving to such unsound method, that we have the Professor representing the prophets as painting the glory of the Christian church (a thing which they never saw), while they are in truth describing the glory of Judah and Jerusalem in the latter day. We commend to his notice the mystery hidden from ages and generations, as it comes out in Ephesians and Colossians, revealed to the holy apostles and prophets of an advanced dispensation.

V. But now in the light of this statement, another work remains to be rapidly executed, an examination of the "express testimonies" which the Professor has discovered against the "future glory of the kingdom of Israel."

(a) The words of our Lord to the woman of Samaria: "Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him."

"With this utterance of the Lord, the idea that Jerusalem shall once again in the future, acquire the position of a centre, is irreconilable."

(b) The words of Peter to believers: "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people."

(c) The words of our Lord in Matthew: "Therefore, I say unto you, the kingdom of God shall be taken from you, and given to a people (*ethnei*—nation) bringing forth the fruits thereof." He says these words 'afford little prospect of a new and glorious Israelitish kingdom.'

The reader will perceive that I have refuted these objections in anticipation, so that only a few words of supplement are needed. The *hour* was come when there would be no local centre on earth, but that hour will terminate when our dispensation closes, and when the Lord in personal glory reigns in Mount Zion and in Jerusalem before his ancients gloriously. "And at that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered into it, to the name of the Lord, to Jerusalem." (Jer. iii. 17.) Hence, it is clear, that the centre shall be restored again. True, enough, the supreme princes of the triumphal age are described by Peter, and they inherit a glory in which Israel cannot share, for the saints take the kingdom. But Israel shall have all the glory promised to them, in country, monarchy, and temple, and become not only blessed themselves. but a blessing to all nations. Not to restored Israel, but to a nobler generation, belong the majesty of power and the glories of the kingdom. This, however, does not destroy the hope of Israel, but is the assurance of its accomplishment, for it is under the reign of Christ and his saints, his princes and mighty ones, that the quietness of Israel is secured.

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The Professor proceeds to argue against the restoration of Jerusalem, by adducing passages in which Zion and Jerusalem are employed in the spiritual sense to designate the church, which imply, he says, 'that the day of the physical Jerusalem is gone by for ever.' If there were any such passages, it would not follow that Jerusalem literal is never to be restored. This would still depend on the nature and amount of the positive evidence. But the kind of success which our critic has had in finding passages remains to be seen. He gives us two passages, the first in Gal. iv. 25, 26: "For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all." The reader will bear in mind that our author insists that the church is the continuation of Israel, and that this is one of his proof texts. It is a sad illustration of the "exegetical tact" of which he speaks. The passage gives us *two* Jerusalems, one below and one above, but the church happens to be neither. The one below *then was*, and was in *bondage*, consequently the church was not its continuation. The other was *above*, and to the best of our knowledge has never yet descended. When that sublime metropolis is revealed, church days will be over, and the kingdom will have reached its splendour and perfection. The second passage to which he refers, is in Heb. xii. 22, 23; but it merits very different treatment to that which the Professor could afford. The passage and the context will furnish a suitable finish for this article. Have we actually come to Mount Zion, which was in old time glorious in situation, the joy of the whole earth? Has the New Jerusalem come down with its golden streets, where the essential light of Godhead burns, and shines, and sanctifies throughout, so that inside neither luminary nor temple is needed? Swedenborg gives the date of its descent, but I have not seen it yet, and considering the stupendous girth and attitude, if here, it ought to be visible. Who has seen the 'innumerable company of angels?' Our Lord promised that we should see them. "Hereafter, shall ye see heaven open, and the angels ascending and descending upon the Son of Man." It will be a fine sight to faithful Hebrews, to see the effulgence from the higher city pouring down to their own holy mountain, and the bright messengers of God ascending and descending on the business of the King.

Who has seen the general assembly, and the church of the firstborn? If I understand the matter, it is not born yet, but on some auspicious day will come into victorious manifestation. That will surely be the time when the 'spirits of just men are made perfect,' for we cannot conceive of their perfection until they put on their glorified bodies, in full summed personality. Hence we have *come* to these realities only by faith and hope, not yet by sight and actual possession. The context confirms this view of

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the matter. God shook the earth at Sinai. Haggai predicts another shaking more terrible, which includes both heaven and earth. "Yet *once*, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land." Paul referring to this promise in connection with the first shaking at Sinai, says: "Whose voice then shook the earth: but now he hath promised, saying, Yet *once more* I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear." It needs no proving to a careful reader, that the kingdom of power and glory is not manifested until after the shaking, and the shaking is still in the future. The inventory is given of things which cannot be shaken, and when that day arrives, we possess the inheritance of which we already have the title deeds. We have *come* to these things by well-grounded belief, by living hope, and ardent desire, and holding fast by the eternal life which God hath given to us, we shall one day come in possession and everlasting enjoyment. We are *receiving* the kingdom. There is something like a continuous work of reception as we grow in spiritual preparation for the glory which is to be revealed.

G. GREENWELL.

THE PROPHETIC HISTORY OF ISRAEL.

IV. ISRAEL'S RELATIONS TO THE NATIONS.

THE principle of election, whether national or personal, is never solely or perhaps primarily for the sake of the elected, but rather to be an an example for others; a means to an end, an instrument by which God works, an epistle to be read of all men, a vessel of mercy to hold the water of life to a thirsty world. Israel was the chosen nation, but so far as greatness is concerned, this election brought little power and glory. The nation was never very numerous; the kingdom at its greatest splendour never equalled any of the four renowned monarchies of antiquity; never could be compared as to extent, resources, and population, with the Saracenic, the Turkish, or any of the great modern European kingdoms. Their national election brought them national suffering. With some intervals of comparative peace and prosperity, the nation in its entire history was surrounded by storms and tempests of every kind. We have the four hundred years of Egyptian bondage to begin with (Acts vii.), and eighteen centuries of dispersion to end with (if that will end it); six captivities in the era of the Judges, one captivity of seventy years in Babylon;

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the nation divided politically and religiously into two kingdoms mortally hating one another; and five-sixths of the whole Jewish race absolutely lost, so that no man has been able to find them out and identify them. Such is the skeleton history of the elect nation! Truly, then, if the Israelites were the favoured people, the favour consisted in something beside worldly prosperity and national greatness! It did. It consisted in their nearness to God (Psa. cxlviii. 14) in the law and testimonies which he gave them, and in a divine hope or promise which held, and still holds them, together. Look at Abraham, Isaac and Jacob in the midst of the idolaters of Canaan; the whole land, the whole world, is full of images and idols, superstitions innumerable and blasphemous rites; in one family alone has the idea of one God taken root, and to maintain and manifest the divine attributes and unity is that family chosen and appointed of God. Everywhere the altar is raised to his name; everywhere the testimony is given to this fundamental truth, without which all systems of religion are mere superstition. Thus the great principle of a divine mission found "a local habitation and a name" in this central missionary nation. That their calling and election were not for mere temporary or local ends, but for a testimony to the nations, and a fountain of blessing for all mankind, is perfectly evident from the nature of the case as well as from clear statements of Holy Scripture. Unity issuing in plurality, one fountain sending forth many streams, was the very principle of the Abrahamic covenant, and indeed of all the covenants mentioned in Scripture. The one land is for the blessing of all lands, the one people for all peoples, the one seed for all the nations of the earth. Out of Judah comes the Shiloh (Gen. xlix. 10), to whom the gathering of the people (Heb. *peoples*) shall be; he who is the Restorer of the tribes of Israel is also the Light of the Gentiles and the salvation of the ends of the earth. (Isa. xlix. 6.) The holy covenant of the sure mercies of David (Resurrection, Acts xiii. 34) contains the calling of the nations and the benediction of the whole human race. (Isa. lv. 3—5.) The Lord's elect One from Israel is the bringer of judgment to the Gentiles. (Isa. xlii. 1.) The "root" is indeed from Jesse, and the "ensign" is *of* the people Israel; but *to* it shall the Gentiles seek, and his rest shall be glorious. (Isa. xi. 10.) The elevation of Jerusalem to the top of the mountains, and the exaltation of the Lord's house above the hills, is for the express purpose of drawing all nations to the Saviour and sending forth the word of the Lord to the ends of the earth. (Isa. ii. 2—4.) Israel is still the missionary nation, still the moral and material centre of Jehovah's working for the peace and prosperity, the health and salvation of the nations. Israel was often perverse and rebellious, for which the chastisements of the Lord were and are heavy upon him, but in the days of his faith and obedience he was perfectly conscious of his high

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calling. How finely and simply is all this expressed in that beautiful missionary Psalm, the sixty-seventh! Read and behold the relation of Israel to the nations: "God be merciful to us, and bless us; and cause his face to shine upon us; *that* thy *way may be known upon earth, and* thy *saving health among all nations.* Let the people praise thee, O God; let all the people praise thee. *O let the nations be glad and sing for joy; for thou shalt judge the people righteously, and govern the nations upon earth.* Let the people praise thee, O God; let all the people praise thee. *Then shall the earth yield her increase; and God, even our own God, shall bless us.* God shall *bless us; and all the ends of the earth shall fear him.*"

II. This was in Judaism the seminal principle which found its full, or at least a noble, development in the first ages of Christianity; for the buds and the ripened fruits, the acorn and the oak, the body and the spirit, the hidden fountains and the outbursting streams, do but show forth the relations between the Old and the New Testaments. The first five centuries are but the unfolding of Isa. xi. 10, and lv. 1—5; for though the healing wave that encircled the world soon ceased to be Jewish, the mighty impetus was given by the ancient race. "Salvation is of the Jews;" the apostles were Jews: the first believers were Jews; and the mighty Lord from heaven was the son of a Jewish virgin. Then were the hidden fountains opened and streams of refreshing made glad the city of God (Psa. xlvi.); then that love, divine and immortal, and like God its author, eternal, which lay in the types and shadows of the legal æconomy, like rich seed in a rough soil waiting for the rain and the husbandman, shed forth its bountiful treasures in a harvest of glory. It is true Judaism was a failure, but the purpose of God did not fail; though Israel did not obtain what he sought for, the election attained it and the rest were blended; and some of the branches are broken off till the times of the Gentiles be fulfilled; and then all Israel shall be saved, as it is written the Deliverer shall come out of Zion and turn away ungodliness from Jacob. It is indeed heartrending to contemplate the state of Israel in the time of the Saviour. The nation should have been united, it was divided in all things but hatred to the truth which it was set to guard and extend. It should have been waiting for a divine Deliverer: it was waiting for a worldly king and conqueror. It should have been full of the Holy Spirit: it was swarming with demons, and enraged at the divine One who cast them out. It was set to be a guide and example to the nations: it was more guilty and hateful in the sight of a holy God than the very heathen, as it is written, "If the light that is in you be darkness, how great is that darkness;" and "who is blind as my servant and deaf as he whom I have chosen?" The three leavens were contending in the one measure of meal, and it was sufficiently leavened! Murder was perpetrated in the name of law and justice

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by the supreme tribunal; the house of God was turned into a den of thieves; tyranny, superstition, and infidelity enclosed the land like the sides of a triangle, and all within was confusion, hatred, and death; while over the agitated multitudes, possessed with devils, ruled from Jerusalem, the synagogue of Satan.

Apostacy is worse than imposture, inasmuch as the rejection of known truth is worse than the failing to discover it. The servant is more responsible than the slave, the son than the servant, the Jew than the heathen, and the Christian than the Jew; for responsibility is in proportion to light, and sin and punishment are in proportion to light and grace rejected. There is no ruin so sad as the ruin of a temple; there is no death so painful as the death of the strong; there is no wilderness so wild as the fruitful field neglected; there is no stumbling-block so great as the falls of the virtuous; there is nothing so offensive to the eye as disfigured beauty; there is no corruption in death so disgusting and intolerable to all the senses as the putridity of the human body, because it is the fairest and noblest of God's earthly works; even so there is no sin so awful in the sight of God and man as the sin of the favoured people of God! The apostacy of the Jews is bad, it is punished with the dispersion of eighteen hundred years, it is however forgivable and they shall be restored; but the apostacy of the Christian church is worse still, is utterly unforgivable, and shall be punished with the lake of fire. (Rev. xix. 20.) Antichrist is not to be converted, but utterly destroyed, at the coming of the Lord; Babylon is not to be converted, but to sink like a millstone into the depth of the sea. (Rev. xviii. 21.) Grace is manifested to mankind in the revelation of Father, Son, and Holy Ghost; and the responsibility is in proportion to its clearness and extent. The heathen sin against God the Creator, the eternal being whom since the fall we feel after darkly. It is the sin mainly of ignorance, and we may believe they shall be beaten with few stripes. The Jewish apostacy is in rejecting the Son of God incarnate when they saw his miracles and admitted them; when they heard his words and admired them; when divine love, in infinite compassion, stretched out the hand to save them; nor were they melted at the last awful scene around the cross, when light was quenched in its orb and life in its fountain, and the opening graves and the rending rocks bore testimony to the great atonement. Their sin was terrible, but it was against the Son of Man and may be forgiven, and shall be forgiven, according to the promise and purpose of God (Rom. xi. 26); but there is another apostacy more terrible still, which is the apostacy in the dispensation of the Holy Spirit, who is the last and fullest of the three heavenly witnesses. Jesus is God manifested to the eye, the image of the invisible God, the Word, the Revealer, and the only Begotten Son. "He that hath seen me

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hath seen the Father." (John xiv.) The Holy Ghost is God manifested to the ear, the utterer of the mind of God, the Linguist of the Pentecostal dispensation, and his home is in the heart of the believer, his temple of worship in the church, and his office is to glorify Christ. (John xvi. 14.) All inspiration comes from him, all miracles are his work (1 Cor. xii.), all holy desires and noble deeds are the manifestations of his presence. In him we have the last and fullest revelation of the mind and will of God, and hence it is that the apostacy of Christendom is so much worse than that of the Jews. He who, while blaspheming the Holy Ghost, denies the Father and the Son, hath no forgiveness neither in this world nor in the world to come! Be sure, then, that the present dispensation shall end in utter, absolute, irretrievable apostacy! Sodom and Gomorrah, and the deluge, are but types of the apostacy at the coming of the Son of Man.

III. But let us keep to the Jews. Their sin was aggravated by other circumstances which magnified its enormity exceedingly. Visibility was characteristic of their entire dispensation; and except by visible signs and divine manifestations of power, they have never been controlled in their convictions. Hence we notice the following facts.

(1.) The call and guidance of the fathers of the nation, Abraham, Isaac, and Jacob, were supernatural and miraculous. God *appeared* to them in dreams and visions, and guided them, as it were, by a visible hand.

(2.) The entire deliverance from Egypt was under the Almighty power and visible manifestations of Jehovah.

(3.) The pillar and cloud, a *visible* sign of the divine presence, guided them through the wilderness, rested first for a time in Shiloh, and finally made its seat between the cherubim in the temple of Jerusalem, retired from the earth at the captivity, and is to return again when Ezekiel's temple is completed. (Chap. xliii. 4.) This is the glory of the Lord which shone round the shepherds of Bethlehem (Luke ii. 9), which surrounded the Saviour on the Holy Mount (2 Peter i. 17), which overwhelmed the persecutor on the way to Damascus (Acts xxii. 6), which blinded and prostrated the beloved seer of Patmos (Rev. i.), which received the Saviour from Mount Olivet on his way to the Father (Acts i. 10), which shall signalise the divine presence at the coming of the Lord (Matt. xxiv. 30); and which, as in days of old, and more gloriously than in the days of old, shall rest upon Mount Zion and the assemblies of her saints. (Isa. iv. 1—6.)

4. Then, again, remember all the angelic appearances of the Old Testament, all the visions and dreams, all the theophanies and heavenly voices, and you will easily obtain the conviction that *visibility* was one decisive characteristic of the whole Mosaic œconomy. This was what suited the Jews, and God in grace met their necessities. Now, remember, that as their system was fleshly, the Son of God became FLESH (John i.

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14); as they were accustomed to miracle, his birth, life, death, resurrection, and ascension were all miraculous; as they were accustomed to angel appearances, angels appeared six times during the Saviour's residence on earth; as they were accustomed to theophanies, his baptism, his transfiguration, and his death were accompanied by theophanies—in one word, all they were accustomed to in their national history was summed up and perfected in the Saviour. His life was Jewish, and his cross ended the stony ministration of death.

Christianity does not date from the birth of Christ, but from his resurrection. The foundation of the New Testament church is the risen person of Christ, in whom we also are raised with him to newness of life. Up to death he was the law-fulfiller; from resurrection he was the grace-dispenser; resurrection was the hinge between the two dispensations. Till then the Jew, from that the Christian; till then the Anointed, from that the Anointer; till then the Sacrificial Lamb, from that the priestly Intercessor; till then the Receiver, from thence the Giver; till then in the servant form (Phil. ii. Moses was the *servant*, see Gal. iv. 3, and Heb. iii. 5, contrasted with *Son*, verse 6), from thence in the form and majesty of God; till then the Burden-bearer, and from thence the Sceptre-bearer; till then the despised and rejected Son of Man, from thence the glorified and glorifying Lord, the Head of his church, and the life-quickening God. But, as said above, all that the Jews had seen, all that could meet their way of thinking and habits of life, was manifested to their senses in the life of Jesus, and, therefore, their guilt in rejecting him was so much the more enormous. Indeed, with the exception of the final rejection of the Holy Ghost, their sin was the greatest ever committed, or that ever can be committed.

IV. Now, this distinction in the person of Christ between the Jewish system finished and the Christian system begun, is no fanciful but a true and fundamental division between the earthly and the heavenly, the simply holy and the glorified. You see this division on the Holy Mount, where Peter, and James, and John, were under the cloud, as the happy nations shall be in the days of the Kingdom, and yet above them, and in the very glory were Moses, the type of resurrection, and Elias, the type of the translated ones, while high over all, as the sole Monarch of the Mount, was the Lord Jesus, the Lord and King of both classes, as he shall be over the whole earth when the mortals and the immortals, the inhabitants of the Holy Jerusalem, and the nations that walk in the light of it (Rev. xxi. 24), together with the angels of heaven, shall be united and summed up in his glorious Headship, as it is written: "That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him" (Eph. i., 10). Such as Jesus was before resurrection shall the Jewish nation,

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and the other nations with and under them, be in the millennial ages; but, without a devil to tempt them, or enemies to be conquered, and with life prolonged to antediluvian longevity. (Isa. lxv. 19-25.) Here we see the essential relations in which Israel stands to the nations. Israel was, and is (in purpose), and is to be for ever, the type and head of the earthly things. The nations that are saved in the days of vengeance in which Antichrist and his cursed crew shall perish, shall cluster around the restored and converted Israel, among whom shall be the residence of the visible glory and the seat of the royal throne. (Jer. iii. 17.)

All this, then, that belongs to the nation of Israel was seen and manifested to them in the Lord Jesus Christ from his birth to his resurrection. On the other hand, the church has a brighter hope still, and a higher and nobler destiny in the arrangements of the kingdom. Their Master is now absent, and while the saints mourn they remain faithful to their King: it is their honour and their calling fo live for him, and labour for him in the cloudy and the dark day; they have to wrestle not only with flesh and blood, but with principalities, and powers, and wicked spirits in high places; they have to resist or die under the bloody rule of Antichrist; they have the devouring Lion to conquer, or die, rather than yield to his roaring. They follow the Lamb whithersoever he goeth; they love not their lives unto the death; they are counted worthy to escape (by translation) the things that are coming on the earth, and to stand before the Son of Man (Luke xxi. 36); or, being the children of God, they are counted worthy of the first resurrection and the glory of the Saviour's reign (Luke xx. 35); they are not the children of the bride-chamber, but the bride; they are not the servants of the household but the sons, the sons of God and the joint heirs with Christ; they are not simple subjects but rulers and princes in the kingdom, kings and priests unto God and the Father for ever. His *post*-resurrection form is the type and measure of their glory, sitting with him on his throne as he has sat down with the Father on his throne. (Rev. iii. 21.) To be with him in his high estate, to behold his glory and share it, to be near his royal divine person in the sphere of his manifested glory, to see him as he is—and, in body, soul, and spirit, to be like him—that *that* is our hope, that is our high and noble destiny in the kingdom that is about to be revealed. Come, Lord Jesus, come quickly! O my Lord, how sweet, and tender, and gentle is thy love; how high and incomprehensible thy glory! And thou sharest both, and with *me!*

"Open our eyes, thou Sun of life and gladness,
That we may see that glorious world of thine!
It shines for us in vain while drooping sadness
Enfolds us here like mist: come, power benign,
Touch our chilled hearts with vernal smile,
Our wintry course do thou beguile;
Nor by the wayside ruins let us mourn,
Who have the eternal towers for our appointed bourne."

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V. But there is another relation in which Israel stood and still stands to the nations, and that is, the relation of hatred and contempt. Why, then, did the Gentile nations hate the Jews? It may be well, first of all, to ascertain clearly whether this hatred be a fact or not; and in answer to this we mention the following facts, which are clearly made out from history.

(1.) The *poets* ridicule the Jews as a detestable band of superstitious intruders, who have an inextinguishable hatred to the rest of mankind. They are unsocial, refusing all participation in the national religions; detesting images and worshipping only the clouds and the expanse of heaven. The women are soothsayers and fortune-tellers, and the men are furious bigots, seeking to draw others into their absurd superstition. (Juv. Sat. xiv. 95—105; Hor. Sat. Lib. i. iv. 142.) They especially ridicule the rite of circumcision (Hor. Sat. Lib. i. 9, 69) and the institution of the Sabbath (Juv. Sat. vi. 158; Perseus Sat. v. 184.) The *historians* represent them as morose, narrow-minded, and enemies of the whole human race. All this shows clearly enough that the Jews were despised and detested by the Romans.

(2.) Take into consideration another fact which bears on the same point. Jerusalem has, since the conquest of the lower part of the city by Joshua, 1444 years before Christ, till the taking of it A.D. 1832, by Ibraham Pashaw, been sacked and plundered, plundered and sacked, no less than two-and-twenty times! *This terrible historical verity* reveals the hatred of the nations and their determinatiou, if possible, to destroy the entire Jewish race. On the face of the earth there is *no other* city which has been the centre of so many wars, the envy of so many nations, and the cause of so much hatred as the holy city of Jerusalem.

(3.) Bear in mind, too, as already stated, that Israel was four hundred years in bondage to begin with, was six times taken captive in the times of the Judges, mourned seventy years under the willows in Babylon, was deprived of independence under the tyranny of the four bestial or metallic monarchies; and finally, during the last eighteen hundred years has been scattered among all the nations of the earth. What a history! and yet the nation lives! Yes, and is as numerous as in the days of Solomon! Pain cannot conquer it, time cannot alter it, flattery cannot attract it, hatred cannot expel it, death and persecution cannot kill it! It thrives when others starve, flourishes where others wither, succeeds where others fail, and lives when others die! Immortal in its agonies is that strange, miraculous people!

But, now as to the question, *why* all this hatred? The answer is obvious and easy. Error is infinite, but truth is one, and is necessarily opposed to all lying delusions. In this corner of the world, among this retired and detested race, was found the precious deposit of immortal TRUTH. Here

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you find not the *oracles* of the heathen, but the prophecies of inspired men; not the leaves of the Cumaean Sybil, but the records of Holy Scripture; not the songs of Sappho or the Odes of Horace, but the Psalms of David; not the laws of Lycurgus or the twelve tables, but the ten commandments; not the myriads of heathen deities of all kinds, good and bad, always imperfect, often immoral, but the One glorious and eternal God, Jehovah, the Creator of all that is created, the Ruler of all that is ruled, the Father of his creatures and the fountain of beneficence to the universe. And besides this central vivifying verity of the unity and perfections of God, there was another of no less importance wrapped up in the institutions of the holy people, and permeating the national theology—the promise of a DIVINE DELIVERER, in whom all the nations of the earth should be blessed. These great truths made the Jewish a wonderful nation, and brought upon them the hatred of the heathen. Never, not even in the palmy times of David and Solomon, was the Jewish monarchy equal in power and dominion to the great Gentile kingdoms, and for many ages the Abrahamic race consisted of shepherds and wandering tribes; yet, in spite of many defections for which God punished them, they asserted and maintained the cause of God, and of righteousness, on the earth against the sensualism of Egypt, the subtle wisdom of Greece, and the gorgeous superstition of Imperial Rome! The wise men and the sages of the world, the heroes of war and the statesmen of senates, the philosophy which attracts the thoughtful, and the oratory which sways the multitude, were all on the side of heathenism. Prescription with its national customs, domestic enjoyment in all its details, the sublime and ornate forms of religion, the commanding authority of imperial laws, and the venerable voice of antiquity, *all* blended their influence with the permanence and splendour of polytheism. Ages of warfare and ages of glory had made Rome the capital of the world. The iron feet (Dan. ii. 33) had stamped the residue of the kingdoms into willing or unwilling submission. One after another the great universal monarchies were passing through the vault of time into absolute nonentity, and in the midst of them all, and in opposition to them all, there was the Abrahamic voice which cried, "Your idols are abominable, your worship is superstition, your oracles are the utterance of the devil, your polytheism is a system of falsehood; there is no God but JEHOVAH, and we are his witnesses and the guardians of his revelation." *This* was the cause of the hatred.

But how was it that Nebuchadnezzar and his Babylonians, Cyrus and his Persians, Alexander (the mad Macedonian) and his Greeks, Romulus and his conquering Romans—*how* is it that these great and renowned nations, filling the world with their heroism and glory, occupying the finest regions of the earth, comprehending for so many ages all the civilised nations of

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the world—how is it that none of them ever attained to the idea of the unity and attributes of the one living and true God? The answer is, "The world by wisdom knew not God:" "Who by searching can find out God?" The whole race of Adam has by the fall lost the knowledge of God, and even the desire to know him; so that to reach the dull ear, and the cold heart, and the rebellious will of man, there must be a REVELATION, and that revelation God has given to mankind *through the Jews*. Therefore, as darkness hates the light, and sin righteousness, and falsehood truth, so were the childrnn of Israel while they witnessed for the Lord, hated by the Gentile idolaters that surrounded them.

VI. But now let us contemplate Israel in their dispersion, and ask ourselves the question, in what relations do they stand to us? To answer this question let us take a few facts that lie on the very surface of their and our history.

(1.) They are everywhere present among the nations, and that very circumstance shows the power and truth of the word of the Lord. It is a miracle in the history of nations, and cannot be accounted for without the direct interference of God. All probabilities of reason and experience are on the side of their speedy national extinction among the nations.

(2.) They exercise a profound influence on the current literature of Germany and other nations, not so much in the way of writing books as through the daily, weekly, and monthly press. They are found as editors, sub-editors, and contributors, in most of the influential newspapers, and they are always on the side of liberty or democracy. The most ancient and aristocratic of all conservative nations is the leader of the progress party in Europe.

(3.) A great and increasing party among them, called the rationalists, have lost all veneration for Moses and the prophets, and nothing holds them to the nation but pride of race and the decree of God. These thinkers are the leaders of rationalism and infidelity in all the kingdoms of the Continent. Moses had the same kind of inspiration as Napoleon Bonaparte; the essence of religion is the unity of God and the responsibility of man. All the rest is incubus and priestcraft to be referred to climate, to national taste, and to the principles of obedience and utility. All religions are to be respected, and, though none of them are altogether true, they are all useful as a restraint upon the passions of the people. They go far beyond the essayists and Colenso in scornful and daring blasphemy. A Jew, the other day, to whom we were recommending the faith of Abraham, replied, "Abraham was an abominable barbarian; had he lived in more civilised times he would have been stoned to death for driving away his wife and child and leaving them in the desert to perish from hunger." The Jews are related intimately since the days of Mendelssohn to all the infidel movements of Europe.

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(4.) There is another way, too, in which they are related to the nations, and that is by means of their wealth. As a nation they are poor, but *individuals* among them are exceedingly rich ; you find them leaders in the money-market, powerful on "Change," bankers in all chief cities of the nations, the creditors of Governments, Kings, Emperors. Disposing, as they do, of the sinews of war, they can move or arrest armies by a stroke of the pen, and many princes and governments would become bankrupt if the Jews suddenly demanded their own.

(5.) Finally, they are in their dispersion related to the nations as monitors and remembrancers. Look at the pale Abrahamic features, and remember what you owe them. You owe them the Scriptures and all sacred literature; salvation is of the Jews, and he whom you adore as the Lord from heaven, the Incarnate Son of God, was born of a Jewish Virgin. Do not hate or despise, but be kind to the scattered nation and love them. Think of their land, and sigh over its barrenness ; think of Jerusalem, and join the Jews at the Temple-wall on Saturday to weep over its ruins ; think of their rejection, and be not highminded, but fear, for thou standest by faith, and God is able to graft them in again ; think of the horror and terror of sin which brings such punishments, of the rectitude of God in his threatenings, of the faithfulness of God in fulfilling his promises, and of the sovereignity of God in choosing and rejecting the nations according to his pleasure! All this, and much more than this, are you reminded of by the presence of the Jews among the Gentile nations.

VII. Now, then, finally, as the Jews are to have a future, and forming as they do a conspicuous part in the administration and arrangement of the millennial kingdom, it may be well to trace out, in a few sentences, their relations to the Gentiles in those times of refreshing from the presence of the Lord. Here we have only the Scriptures for our guide, and to them we make our appeal. Read and believe the followingc Sriptures :—

"And it shall come to pass in the last days that the mountain of the Lord's house shall be established upon the top of the mountains, and shall be established above the hills ; and all nations shall flow into it. And many people shall go and say, 'Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob ; and he will teach us of his ways, and we will walk in his paths ; for out of Zion shall go forth the law and the word of the Lord from Jerusalem.'" (Is. ii., 2, 3.)

"They shall not hurt nor destroy in all my holy mountain ; for the earth shall be full of the knowledge of the Lord as the waters cover the sea." (Is. xi. 9.)

"For the Lord will have mercy on Jacob, and will yet choose Israel and set them in their own land ; and the strangers shall be joined with them, and they shall cleave to the house of Jacob. And the people shall take

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them and bring them to their place; and the house of Israel shall possess them in the land of the Lord for servants and handmaidens; and they shall take them captive whose captives they were, and they shall rule over their oppressors." (Is. xiv. 1, 2.)

"He shall cause them that come of Jacob to take root; Israel shall blossom and bud and fill the face of the world with fruit." (Is. xxvii. 6.)

"Thus saith the Lord God, Behold I will lift up mine hand to the Gentiles, and set up my standard to the people; and they shall bring thy sons in their arms; and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers; they shall bow down to thee with their face towards the earth and lick up the dust of thy feet; and thou shalt know that I am the Lord, for they shall not be ashamed that wait for me." (Is. xlix. 22, 23.)

"Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitation; spare not, lengthen the cords and strengthen the stakes; for thou shalt break forth on the right hand and on the left, and thy seed shall inherit the Gentiles and make the desolate cities to be inhabited." (Is. liv. 2, 3.)

"And the Gentiles shall come to thy light and kings to the brightness of thy rising." (Is. lx. 3.)

"Then thou shalt see and flow together, and thine heart shall fear and be enlarged; because the abundance of the sea shall be converted unto thee; the forces of the Gentiles shall come unto thee." (Is. lx. 5.)

"Thy gates shall be open continually; they shall not be shut day nor night, that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." (Is. lx. 11, 12.)

"The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee the city of the Lord, the Zion of the Holy One of Israel." (Is. lx. 14.)

"I will make an everlasting covenant with them; and their seed shall be known among the Gentiles, and their offspring among the people; all that see them shall acknowledge them that they are the seed which the Lord hath blessed." (Is. lxi., 8, 9.)

"And I will set a sign among them, and I will send those that escape of them to the nations, to Tarshish, Pul and Lud, that draw the bow, to Tubal, and Javan, and to the isles afar off that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles." (Is. lxvi. 19.)

"At that time they shall call Jerusalem the throne of the Lord; and

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all nations shall be gathered unto it, to the name of the Lord, to Jerusalem; neither shall they walk any more after the imagination of their evil heart." (Jer. iii. 17.)

"Arise and thresh, O Daughter of Zion; for I will make thine horn iron and thy hoofs brass: and thou shalt beat in pieces many people; and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth." (Mic. iv. 13.)

"And the remnant of Jacob shall be among the Gentiles in the midst of many people as a dew from the Lord, as the showers upon the grass that tarrieth not for man nor waiteth for the sons of men." (Mic. v. 7.)

"Sing and rejoice, O Daughter of Zion; for lo! I come and will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people; and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee." (Zech. ii. 10, 11.)

"Thus saith the Lord of hosts; in those days it shall come to pass that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, 'We will go with thee, for we have heard that God is with you.'" (Zech. viii. 22, 23.)

"In that day will I make Jerusalem a burdensome stone for all people; all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it." (Zech. xii. 3.)

"And it shall come to pass in that day that living waters shall go out from Jerusalem; half of them towards the former sea, and half of them towards the hinder sea; in summer and in winter shall it be. And the Lord shall be King over all the earth; in that day shall there be one Lord, and his name one." (Zech. xiv. 8, 9.) On these passages I have only to remark:—

1. That they all, of course, take for granted the restoration and national conversion of Israel.

2. Many of them assert the reunion of Judah and Ephraim, of the lost ten tribes, and the dispersed two-and-a-half tribes.

3. All these passages assert the relation of Israel to the nations—some in the way of teaching, blessing, and rule, and others in the way of victory, dominion, and vengeance.

VIII. But what shall we say to the expositors who weed out all these and similar passages, or dilute them so that no tangible substance remains, and the whole future glory of Israel is expunged from the word of God? There is no restoration, there is no throne of David; there is no re-organisation of the two kingdoms into unity; that brilliant futurity on which Isaiah dwells with ecstacy (lx.) is at once blotted out both from the word of God and the system of providence! And by what means? By a theory of

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interpretation which is applied to no other book, which propagates the false system of Origen, which rejects the ordinary principles of common sense, and which, when carried fully out by the rationalist, and the infidel, would reduce both the Old and the New Testament to the level of heathen mythology! The incarnation, the birth, the birth-place, and the life of Christ are clearly revealed to us in Isaiah and the other prophets; but they are not so fully revealed nor so often mentioned as the restoration and glory of Israel in the latter days. How, then, can you explain away the latter and retain the former? Your false principle of exposition removes the very basis on which Christianity is founded, and may very easily be applied to Christianity itself. It is applied by Dr. Davison and the Germans to the Pentateuch and the Old Testament generally, so that the angel appearances and theophanies are all reduced to the sphere of imagination, and all God's communications with men, be they to Moses in the bush, or to Israel out of the cloudy pillar, or from the top of Sinai to the trembling multitudes, were no divine realities coming directly from God but simply arising out of the conviction of the writer. The prophet thought such-and-such things were right, and the mode he took to utter his convictions was, "Thus saith the Lord," or, "And God spake these words." But God did not *really* speak them, and Jehovah did not *really* manifest his glory on these occasions. Colenso is more honest. He says plainly the Pentateuch is fabulous, and the writer, who is not Moses, is simply a story-teller. How far our orthodox mystics follow these men we know not, but we know that the method of interpretation which shuts out Israel from the prophetic future would, in skilful hands, expunge *all* doctrines, both historical and prophetical, from the Holy Scripture.

THE WAY TO THE KINGDOM.

THE Kingdom, as taught by the Lord himself, is still our theme; and it is of some importance to bear in mind both the restraint and the freedom implied by our method of enquiry. We are *restrained*, at present, from advancing to the *apostles'* teaching as to the Kingdom; we are *free* to throw our minds unreservedly into the obvious meaning of what our Lord spoke on this subject, not knowing, or at least not caring, meanwhile, whether his communications—suited as they must have been to the circumstances in which he was placed—were or were not afterwards modified for us by his Spirit-guided Ambassadors.

For a moment let us call to mind the ground we have already traversed. We have investigated the meanings of the word *basileia* in Greek, and the

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accepted representative word "Kingdom" in English. We have considered the teachings in the gospels as to the Proclamation of the Kingdom, the Prophecies of the Kingdom, the Nearness of the Kingdom, the Coming of the Kingdom, and the Entrance into the Kingdom. We have deduced several important conclusions relating to these topics: as—

First. That the Proclamation of the Kingdom, as it fell from the lips of the first heralds, took for granted the familiarity of the Jewish mind with the notion of a coming Kingdom of God; a familiarity resulting from no other ascertainable source than the numerous allusions of Hebrew prophecy to such a Kingdom, the *burden* of the proclamation being, not that such a Kingdom was to come, but that it had already drawn near.

Second. That on turning to those Jewish prophecies of the Kingdom, we discover in them, apart from any difficult questions of obscure detail, a clearly sketched outline of what the Kingdom was to be and to do; which outline, being drawn by the unerring hand of the Spirit of God, must needs be filled up in the true accomplishment.

Third. That, as to the *Nearness* proclaimed, every verbal and factual requirement is met by assuming *that* nearness to have been essentially one of place and condition; a nearness, in fact, resulting from the presence of the heir of the Kingdom in Israel's midst; so that we are not driven to the conclusion that the Kingdom must have been actually set up soon after this proclamation was made (whether it was so may be decided by the evidence historically afforded as to the accomplishment of the prophecies of the Kingdom's advent), but are perfectly free to conclude, should the facts point that way, that the offered Kingdom was withdrawn and postponed; the Kingdom which then had drawn near, may since have receded; the Kingdom which then had been conditionally given, may subsequently have been taken away, at least, for a time.

Fourth. That, correspondently herewith, and strikingly confirmative of such an hypothesis, our Lord's teaching of the coming of his Kingdom actually attributes to that kingdom a DOUBLE advent; one already unobservedly accomplished, another to be accomplished at and by his own return to earth in the clouds of heaven; and that his teaching, without ignoring the coming of the Kingdom in humiliation, gave by far the greater prominence to its yet future coming in glory.

Fifth. That, in like manner, as to the Entrance into the Kingdom, the teaching of the Master observed a manifest difference in treating of entrance into the Kingdom as already come—the Kingdom in germ, and of entrance into it as *yet to come*—the Kingdom in full and ripened development; the preliminary entrance being tentative and reversible, open to the ambitious in-rushing of all who chose to make the requisite profession and submit to the rite of initiation; while the final entrance was to be select and irreversible, admitting no intruders, submitting to no violence, possible only to the approved.

Thus much have we concluded from the evidence examined in our previous chapters. We can now advance to new gains without losing the the things which we have wrought.

The topic next coming under consideration is *The Way to the Kingdom.* What on this head did the Lord Jesus himself teach?

I. He taught that each must welcome the Kingdom of God as a child. "Now they were bringing unto him even the babes, that he might embrace

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them; but the disciples, *seeing,* rebuked them. Jesus, however, calling them (the babes) near, said, Permit the children to be coming unto me, and be not hindering them; for of such as these is the Kingdom of God. Verily, I say unto you, Whosoever may not welcome the Kingdom of God as a little child in nowise may enter thereinto." (Luke xvii. 15—17.)

"Welcome the Kingdom as a child!" how profound these simple words! How could and would a *child* welcome the Kingdom?—a *Jewish* child, of course! for that is what we find in the passage. Mark it well, that these are Jewish children brought by Jewish mothers to the loving Prince of David's Royal House. These children have lisped the great words of the Jewish prophets at their mothers' knees, have learnt strains of inspired Jewish psalmists, borne into their young hearts by the charming music of their mothers' voices. Yes! these children have heard and sung of the predicted Kingdom, of the promised King; and they have listened to the prayers of godly fathers and mothers, as these have daily prayed Jehovah, God of Judah and David, to speed the time of the setting up of the coming Kingdom. To *such* prayers have these young children listened at home, and in the synagogue, and some of them in the temple itself. They have listened, and have thought, as children think; and prayed, as children pray. And now they have been brought, under parental charge and encouragement; and have come with willing feet, impelled by all the ardour of children's love and trust—unto whom? Even unto the wonderful Son of David, unto Israel's promised King; that from his gentle hand and gentler lips they may receive a blessing. It is to him they have come. And now he, having rebuked their rebukers, and drawn these young welcomers of himself and his Kingdom to his breast, declares, in their hearing, that no one can enter into his Kingdom except on the inexorable condition of having first welcomed the Kingdom of God as a child!

Again, therefore, we ask—for out of the incident comes an argument—How did these selfsame children welcome the Kingdom of God?

Assuredly (1), *without questioning that the Kingdom proclaimed by Jesus was the Kingdom foretold by their prophets*; if, as we have seen, this was the only conclusion to which the grown-up Jew could come, how much more must it have been the only conclusion at which a Jewish *child* could arrive? These children were taken to Jesus as the Son of David, in like manner as afterwards these same, or other similar, children sung hosannas to his name as the welcome heir to David's throne. Certainly, then, unless we are at liberty to outrage all reasonable possibility, these children welcomed the Kingdom of God as the very Kingdom promised by the mouth of David, Isaiah, Daniel, and Zechariah. It must have been wholly foreign to the simplicity of their young minds to do anything else. This being so, what is our Lord teaching the adults around him, but this—that it is indispensable for them all to give him their unquestioning confidence as the Restorer of the Tabernacle of David, which had fallen down? Only thus are these children giving welcome to the Kingdom of God; and all must imitate them, on pain of exclusion from his Kingdom.

Again (2), these children were giving welcome to the Kingdom of God *without imposing on the prophecies that foretold it a non-natural sense.* Adults may be gifted in the art of allegorising; children are not so. Jewish children would inevitably suppose Zion to mean the hill whereon

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their own, or at least their fathers' feet had stood, could not but believe (say from Isa. lx.), that in the days of the coming Kingdom all Gentile nations were to be subordinate and subservient to the nation of Israel—could never for a moment dream it possible for the Kingdom of God to have actually been set up, and yet the Romans continue masters of the holy city. It is inconceivable that a Hebrew child could have welcomed Jesus as Israel's promised king, and not, at the same time, have welcomed him as Israel's literal Redeemer from Gentile supremacy. It is just because we rob the Kingdom of God, as proclaimed amongst the Jews, of its vivid, concrete form, and bright appreciable reality, that we so feebly grasp much found in the gospels. Why, we ask, could not a Jewish child, looking up from Daniel's scroll, first to the Roman eagle, and then to its mother's tears, be prepared to exclaim, "I suppose, then, mother! Daniel's Stone cannot have fallen yet?" Assuredly, the '*spiritualisers*' of the Old Testament prophecies find little countenance here. If we can suppose any of that class to be standing amidst this group of listeners to Jesus, as he makes the children he is pressing to his bosom model welcomers of his Kingdom; if we *can* suppose such a thing, we shall at once find a lesson for them in the words the Teacher is uttering. "No!" says he, "ye would be spiritualising interpreters of the prophecies! ye do greatly err; YE are not giving welcome to the Kingdom of God as these children are; what know they of your far-fetched expositions? They, in all guileless simplicity, believe the promises to be as literal as the threatenings; nor can they grasp the mystic principle which, leaving their nation under a national curse, finds in the prophecies no national blessing; it is *their simplicity*, which takes God at his word, and not *your assumed spirituality*, which explains away that word, that is well-pleasing to me. Humble yourselves, then, even as these dear children, and think it no shame to believe that all the prophets have spoken—*interpreted with child-like simplicity*—shall in due time all be fulfilled."

Once more (3), these children were giving welcome to the Kingdom of God *with full confidence in the Mighty Prince before them as the Solver of all contradictions and the Remover of all obstacles.* Confidence in proved personal power and wisdom has more vitality in a child's heart than any sense of difficulty. A boy believes his father well able to overcome obstacles which to his own apprehension would be simply insurmountable. Doubtless, an abundance of conceivable difficulties and apparent contradictions hedged about the notion of the Kingdom of God, as spread abroad by John and by Jesus; and what a number of *obstacles* remained to be overcome! Possibly the elder children could feel the greatness of these difficulties and hindrances. But what of them all? Was not *Jesus* to be the King? And had he not already, by his *power*, stilled the tempest, cured lepers, and raised dead ones; and, by his *wisdom*, stopped every gainsaying mouth? These children, while very imperfectly understanding many things, doubtless, just trusted in David's Son as able to do all and explain all. This, then, is another lesson conveyed through the children to their elders, 'Leave all difficulties to me, trust me for everything, simply believe that all that has been written shall be fulfilled.'

Here, then, is a first step to be taken by everyone wishing to enter the Kingdom. He must, in all child-like simplicity, accept the proclaimed Kingdom as that foretold by the Hebrew prophets; must take the prophecies

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of the Kingdom in their most obvious sense, and must trust in the King elect for the removing of all obstacles.

And this acceptance, this welcome, must be given PRIOR to entrance. The condition is inexorable. "*Whosoever* may not welcome the Kingdom of God as a child *in nowise* may *enter* thereinto." This is important, because it shows us that the Speaker had his eye on the final entrance into the Kingdom. Many in the days of the proclamation, did put their hand to the plough and afterwards look back. Many forced their way into the Kingdom in a very different spirit to that of children. It is not of *that* entrance that our Lord is here speaking. He is speaking rather of that other definitive entrance, which can be effected only by those morally prepared to make it, on his own return to reign in glory.

II. Our Lord taught that REPENTANCE was essential to admission into the Kingdom. "Repent ye, for the kingdom of the heavens has drawn near." A kingdom of righteousness cannot rest on sinful foundations. Sin, selfishness, insubordination, are the essential elements of decay in all earthly monarchies. The Messianic Kingdom is to be a heavenly reign extended over the earth; its grand object being to secure that the will of God be done on earth as in the heavens. The new monarchy is to supplant rebellion against the authority of heaven; it hence demands from all heretofore rebels, contrition, confession, abjuration. Loyalty of heart is the essential prerequisite for admission. The blessings of the heavenly monarchy are, indeed, partly temporal, earthly, bodily: but the divine Author of the Kingdom seeks to bring the temporal and eternal, the earthly and the heavenly, the bodily and the spiritual, into right and harmonious relation to each other. Hence the fundamental requisition proclaimed by heralds at the outset and in the forefront, "Repent ye!" 'change your minds—in thought, affection, and purpose—in reference to God, to sin, to duty, and to happiness.'

It is the goodness of God, coupled with his holy hatred of sin, that leads to repentance. Consequently, the demand for repentance is associated with an unveiling of the love of God to sinners. Remission of sins is proclaimed; a complete amnesty from all past offences is offered. This is evident from the word and acts of John at the Jordan; evident, to the softening of the callous hearts of tax-collectors and harlots who flock to his baptism. But how much more evident from the ministry of the Prince himself, who binds up broken hearts wherever he goes!

We need not, however, enlarge, since we have an abundance of good *homilies* on repentance, more perhaps than we have *arguments*, drawn from this primary demand, to show the moral elevation of the literal prophetic Kingdom of God. The writings of our theologians, and the sermons of our preachers are defective here: the idea of a Kingdom of God, to come, in literal fulfilment of ancient prophecy, is denounced as *carnal;* as though, forsooth, such an idea embraced the conception of an imperfect king reigning over impenitent subjects! But we have not so learned the doctrine of the Kingdom of God. Is it not possible that Jehovah's King, though literally reigning over the earth, may *as* literally "reign in righteousness;" and that his princes, though possessed of an actual governing power, such as their subjects can appreciate, may literally "rule in judgment?" But only a hint in passing.

And another hint: What does this demand of repentance, in connection

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with the proclamation of the Kingdom, prove, if not this—that the offer of the Kingdom to Israel constituted a moral dealing, on God's part, with Israel, a putting of Israel to the test as to whether she will accept the Kingdom in God's way or no? The question is frequently asked, Was the Kingdom THEN *set up?* We ask another question in turn, Did Israel THEN *repent?* We speak of Israel *as a whole;* and of a repentance not exactly like the morning cloud and the early dew. If Israel did not then so repent, the further questions will arise, Were the conditions of the revelation of the Kingdom then complied with? Or, if not, so far as Israel was concerned, then, can the Kingdom of Hebrew prophecy *ever be* set up, until Israel *as a* nation shall truly repent?

These hints by the way, as obviously suggested by the truth before us, that repentance must precede admission into the Kingdom of God.

We may return to the individual aspect of this step towards the Kingdom, by bringing that previously named into connection with it. Giving welcome to the Kingdom as a child implies a certain condition of mind and heart, a readiness to think God's ways the best; distrust of self, freedom from opinionativeness; reverence for superior goodness, power, and wisdom. Repentance, too, implies a certain condition of mind and heart, even a coming round to the aforesaid dispositions; so that, in the cry, "Repent ye!" may be heard the undertone, "Become as little children—helpless, self-distrustful, teachable, confiding!"

III. Our Lord taught that A NEW BIRTH, a birth from above, was essential to admission into the Kingdom of God. "There was, however, a man from amongst the Pharisees, Nicodemus his name, a ruler of the Jews. The same came unto him by night, and said unto him, Rabbi! we know that from God thou hast come, a teacher; for no one *these* signs is able to be doing which THOU art doing except perchance God *be* with him. Jesus *answered* and said to him, Verily, verily, I say to thee, except perchance one be born from above he is not able to see the Kingdom of God. Nicodemus *says unto him,* How is a man *able* to be born, being *old?* Is he able into the womb of his mother a second time to enter and be born? Jesus *answered,* Verily, verily, I say to thee, Except perchance one be born out of water and Spirit, he is not able to enter into the Kingdom of God. That which has been born out of the flesh is *flesh,* and that which has been born out of the Spirit is *spirit.* Thou mayest not marvel that I said to thee, it behoves you to be born from above. The Spirit where it pleases blows, and the sound thereof thou hearest, but dost not know whence it comes and whither it withdraws: so is *every one* who has been born out of the Spirit. Nicodemus *answered* and said to him, How is it possible for these things to come to pass? Jesus answered and said to him, Art THOU the teacher of Israel, and as to these things art thou not taking note? Verily, verily, I say to thee, that what we know are we speaking, and what we have seen are we testifying; and our testimony ye are not receiving. If the earthly things I told you, and ye are not believing, how, if perchance I should tell you the heavenly things, will ye believe? And no one has ascended into the heaven, except he who out of the heaven descended—the Son of Man—he who is (or was) in the heaven. And, according as Moses uplifted the serpent in the wilderness, so to be uplifted behoves the Son of Man; that *every* one putting faith in him may not be destroyed, but have life everlasting. For God *so loved* the world as that his Son, the only-begotten, he gave; that *every* one putting

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faith in him might not be be destroyed, but have life everlasting." (John iii. 1—16.)

The reader may not be doing amiss to *add* the remaining verses of this profound discourse, but the above measure of fulness in quotation may serve to guard us against the vice of scrap-quoting, which could never be more unbecoming than here; since it hardly can be doubted that our Lord is still dealing with the New Birth, long after he had mentioned it by name.

(1.) We have already seen something of the moral elevation of the Kingdom of the heavens; not the distrustful and unteachable, not the impenitent, can enter into it. It is something startling to announce a moral disposition, as necessary to entrance into a kingdom. But not even here is the matter left; there must be no daubing with untempered mortar; something more than the polishing up of the soulish man, who is always more or less a fleshly man, is needed. Man's spirit, his Godward nature, is dormant; practically, it is dead; and this condition unfits for the Kingdom of God. That Kingdom lies at an elevation sufficiently lofty that *there* the breezes of the Spirit of the living God blow with freshness and power; but only spirit can respond to spirit—the spirit of man to the Spirit of God. Hence the dormant spirit in man must be awoke; his dead spirit must be quickened; and the recuperative power is not in himself. He must be quickened, generated, born "from above."

(2.) The coincidence is noteworthy; as is the Kingdom so is the Birth —both are "from above," of and from God, coming down out of the heavens. Thence comes the only-begotten Son, as the Word of Life, to manifest in human flesh the eternal life that was originally with the Father; and to communicate to a few receptive souls the germ of that life —to plant the seed of God in genial soil. Having done this, and withdrawn unto the Father, he concurrently with the Father, sends down "from above" the Spirit of Life who consummates the birth of eternal life amongst men on earth. The birth which imparts the power to see and to enter the Kingdom of God is emphatically, both as to inception and as to consummation, from above: the seed and the inspiration of the Life are alike immediately from God.

(3.) But, as in generation so in regeneration, the hidden life of the germinating seed does not receive the inspiration of manifested life except by means of the great initial *crisis* through which it must pass. How was that crisis brought about in Israel in those marvellous creative days, to which our eyes are turned? Manifestly, by the ordinance of baptism. Between the Word and the Spirit lay the Water. This is historical fact. John the Baptist, for instance, proclaimed the Word, admitted to the Water, promised the Spirit. Our Lord, also, first made disciples, then baptised them, and then, what?—then bade them wait for the Spirit. In the case of the original disciples, indeed, there was a perceptible interval between the initial crisis of the New Life and the heavenly inspiration of that life. Strange as it may sound, it is simple truth that the original disciples were born out of water sometime before they were born out of Spirit. We need not stagger at this; for *that* was a transitional, formative conjuncture; and "Holy Spirit was not (given) until Jesus was glorified." Should we find when we pass on to the Pentecostal epoch, that with something approaching to simultaniety, begotten ones were born *out of water and Spirit,*

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doubtless that must seem to us a more perfect and normal birth of heavenly life. Meanwhile, however, we must not forget Nicodemus. What, then, of appropriateness to *him* has this inculcation of a birth "out of water and spirit"? Much, every way! We know that Nicodemus was "a man from amongst the Pharisees;" and we further know that, unlike the tax-collectors and harlots, "the Pharisees," as a class, "set aside the counsel of God respecting themselves, not being baptised by John." Hence, we have only to suppose this Pharisee to have acted *with his class* in this matter, to be led forward to the conclusion that Nicodemus had not confessed his sins on the banks of the Jordan; *he* had not humbled himself to go down into the water and be immersed for the remission of sins! Indeed, we need not *hesitate* to *come* to this conclusion; since he who came to *Jesus* by *night*, was not likely to have gone to *John* by *day!* Viewing Nicodemus in this light, as one who had set aside the counsel of God with reference to himself, we discover all that was pertinent to the case in hand in our Lord's words. It was as though Jesus had said to Nicodemus, 'Thou hast stolen this *visit*, think not in pride or cowardice *to steal eternal life*. Accept the right position for receiving the promised Spirit; thou hast scorned to place thyself in the hands of my Forerunner—at all events, not without the surrender to God's sentence against sin, which *his* ministry demanded canst thou breathe that heavenly life of which I speak.'

(4.) But everything in its place as well as its season. The eye of Jesus ever accurately measured moral proportions. Distorted truth is falsehood; and no distorted truth could fall from Jesus' lips. Water and Spirit are here conjoined: in them, conjointly, the heavenly birth originates;—yet with a difference. That which is born of water is—but the sentence cannot be finished! Suffice it to say, that the water, though a *contributor* to the birth, is not a *factor* of it. The flesh *produces* flesh, the Spirit *produces* spirit. On the way from the flesh to the Spirit water is appointed as a grave wherein the flesh may be laid as death-doomed. Who can truly descend into it as such? Verily, no one who has not come under the first generative impulse of the Spirit. The Spirit convicts and impels before he inspires. There must be *embryo* life *before* birth, as well as the *inspiration* of life *in* birth. Without, therefore, being guilty of the irreverence of speaking of any command or ordinance of our Lord Jesus as non-essential, we are rightfully set at liberty, by the very words before us,—by the delicately-marked discrimination of those words—to emphasise the regenerative action of the *Spirit* and the originating and perfecting of spiritual *life* as the supreme matters. Life is the foundation of activity and the fountain-head of power. The living can do what to the dead is impossible. Those who have been born from above have the capacity to see and to enter into the Kingdom of God. Those who have not been so born are condemned to exclusion from the Kingdom of the heavens, not by any mere sovereign decree of prohibition, but by innate incapacity. We need "not marvel" that the prerogatives of life are denied to the dead—that the privileges of spirit are forbidden to flesh.

(5.) "Where the Spirit of a Lord is, there is freedom." The Spirit of a heavenly Sovereign is at work this night on Nicodemus. Rousing, as a sudden breeze from an unknown shore, is the mighty breath which is uttering its voice in the astonished Pharisee's ear. The Lord of the

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Kingdom knows—as Nicodemus cannot know as yet—why, with such abruptness, the Spirit of the Heavenly Kingdom has blown upon the latter. The Lord of the Kingdom sees what, at present, Nicodemus has no eye to behold. The Physician cannot tell all his reasons to the patient. In the nature of things the blind man cannot watch the mixing of the clay. 'Thou art hearing the Spirit's voice, Nicodemus: that is well. Marvel not if—meanwhile, at least—the reasons that prompt its utterances and the ends that control them are things too high for thee.' But like begets like: spiritual royalty begets spiritual royalty: as is the breath of the kingdom, so is the breather of that breath: as is the Spirit, "so is every one who has been born of the Spirit." 'Nicodemus! thou canst not understand the life of the Spirit until thou hast it. When thou hast been born of the Spirit thou thyself shalt be capable of making raids on the kingdom of the flesh, which, while deeply *felt* by the men of the flesh, shall be *incomprehensible* by them!'

(6.) The astonishment of the Ruler is at its height. "How is it possible for these things to be brought to pass?" But why, then, trouble him with what he cannot understand? Obviously, to humble him as a little child. He had come to Jesus saying, "We know!" Now he confesses that *he does not know*: this is something gained.

(7.) We have no other instance in which our Lord dealt with an Enquirer as he dealt with Nicodemus. The current of this discourse runs in a remarkable direction: from the Spirit (vs. 3—8) to the Son (vs. 10—15), and from the Son to the Father (vs. 16—21). The truth appears to be simply this: It is *not* a prerequisite to his being born of the Spirit that a man understand the philosophy of that birth; but it *may* be needful for *some* men to be made so to feel their ignorance as to bring them to the feet of that Teacher who "speaks *what he knows* and testifies *what he has seen*." Once at his feet, in a teachable posture of mind, and he without delay UNVEILS THE FATHER; and this—even the proclamation of *the Father's love*, rather than the doctrine of the Spirit's operations—is the *seminal word* which must be planted alike in every sinner's heart. And thus, at length, we come to this: That the germ of the life which qualifies for admission into the Kingdom of God is to be found in the Story of the Cross! This is the germ which the Spirit of God quickens and unfolds. There is sovereign-freedom in the life bestowed; notwithstanding, at its lowest root and within its inmost stamina, it is, and everlastingly must remain, a life of intelligent, humble, grateful, responsive LOVE. None but those possessed of such life can enter into the promised Kingdom of God. It follows, therefore, that the coming Kingdom will be the Divinely Royal Triumph of Redeeming Love. If such is to be the Kingdom, O, who would not desire to be made fit to recline with Abraham, Isaac, and Jacob therein?

4. Our Lord taught that ABOUNDING IN RIGHTEOUSNESS was necessary to entrance into the Kingdom of the heavens. "Ye may not think that I came to put down the law or the prophets; I did not come to put down, but to fulfil. For, verily I say to you, till what time soever the heaven and the earth *may pass away*, one least letter, or *one* point, in nowise may pass away from the law till what time soever all may be accomplished. Whosoever, therefore, may relax (*Gr.* loosen) one of these commands—the least—and teach men so, shall be called *least* in the Kingdom of the

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heavens; but whosoever may do and teach, the same shall be called *great* in the Kingdom of the heavens. For I say to you that, except perchance your righteousness *abound* more than that of the Scribes and Pharisees, in nowise may ye enter into the Kingdom of the heavens."

(1.) No remembrance, however vivid, of apostolic teaching respecting law and favour—no sense of difficulty springing from such a remembrance—may for a moment tempt us to swerve from our plan. We have promised ourselves that we will lend an undistracted ear to our Lord's own words on the Kingdom; and this promise we will humbly endeavour to fulfil. Deferring, therefore, the question whether this paragraph concern us, either directly or by analogy, we can try to lay hold of the meaning which it must have borne to those to whom it was originally addressed.

(2.) "I came to fulfil:" these are great words, revealing the quiet majesty of divine commission and conscious moral power. In them the Speaker, himself and alone, assumes the position of Fulfiller of the law—a position he assigns to no other. Others must "do and teach," but "to fulfil" is not enjoined on them. *That* may be left to the Anointed One.

(3.) Notwithstanding, however, this supreme reference of the passage to the Master, all reference to his disciples cannot be excluded from it. The Master's very position as Fulfiller of the Law leads him to warn his *followers* against *trifling* with its precepts. "I indeed will fulfil"—for so he seems to say—"but you may not dishonor. What I fulfil you must reverence and obey, and teach others to obey. Your obedience to the law may be imperfect, but it may not be wilfully capricious. Your efforts may come short of your desires, your attainments may fall beneath your aims; but those efforts must be hearty and loving, and humble down to such lowly reverence for the whole law as will not permit you to aim at less than observing and honouring its minutest injunction." The smallest infringement of the *Lawgiver's* prerogative—of relaxing, amending, or repealing his own commands—the Master here says shall be visited by the heaviest penalty that can be inflicted on a saved man: he shall be called least in the Kingdom of the heavens. On the other hand, what greater honour can be reserved for any saved man than that promised to the disciple who does himself, and teaches others to do, the commandments of the law? All this unmistakably shows that he who is himself the Fulfiller of the Law here intends to bring all his authority, as Expounder of the Kingdom of God, to bear on his disciples for the purpose of influencing them practically to honour and obey the law of the prophets.

(4.) The principle which runs through the paragraph is not LAW *versus* FAVOUR; not LEGALISM *versus* EVANGELICALISM; not DOING *versus* BELIEVING; not *life as a* DEBT *versus life as a* REWARD: none of these issues, or rather (since the issue in these various formulas is one and the same), not *this* issue put in any such way as above, is at all consistent with the scope of our Lord's present deliverance. The principle of the paragraph is, BEING *versus* SEEMING; DOING *versus* TALKING; HEARTINESS *versus* SUPERFICIALITY. It is even thus, namely, by hearty, reverent, untampering obedience to the law that the Teacher directs his disciples, *as candidates for the Kingdom*, to surpass in righteousness the loudly-sounding and largely-seeming, but hollow-hearted, unloving, irreverent, trifling, tampering Scribes and Pharisees.

(5.) The Speaker himself was under the law, and was addressing those

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who like himself were under the law. Remembering this, we may perhaps proceed with safety to draw out from this paragraph its *minimum* of permanent instruction for us as to the Kingdom of God. We certainly learn from it, *that the Kingdom of God may not be so taught and hoped for as to throw dishonour upon those divine dispensations and institutions which have been appointed to prepare its way.* The law prepares for the Kingdom; the prophets prepare for the Kingdom. Can the Kingdom dishonour the law or the prophets? Impossible! Put the case in this way: here is a Jew, in whose heart the hope of the coming Kingdom has taken root, now listening on the mount to the great Teacher. What, we may ask, according to the nature of things, is likely to be the effect of the words before us on such a Jew's mind? Will they make him a better or a worse Jew? Obviously, the former—a more dutiful observer of the law, a more interested and responsive listener to the prophets. Their tendency is to multiply the Zechariahs and Elizabeths who "walk in all the commandments and righteous appointments of the Lord blameless." We ought, indeed, to suppose the case of an Israelite (1), teachable and trustful as a little child (2), the subject of repentance (3), having been born from above out of water and spirit; let such a Jew's mind respond to the teaching before us, and the result must be a greatly enhanced resemblance to the spotless and spiritual Nazarite, to whose solemn admonitions he is listening. The doctrine of the Kingdom as it falls from the lips of our Lord himself altogether discountenances lawlessness. It brands the small beginnings of lawlessness with everlasting dishonour. The dutiful Jew before us will not turn away from this sermon to whine about Judaism being in ruins, or the great Fulfilment being near at hand, as an apology for neglecting Moses and the prophets. And so now, unless the doctrine of the Kingdom has been, in this respect, and in principle, changed by apostolic teaching, the genuine Hope of the Kingdom must still be opposed to all lawlessness. It would surely be strange to find that though the Hope of the Kingdom *once* tended to lead *Jews* to walk blamelessly, in obedience to the law of Moses, yet it *now* has *no* tendency to induce Gentile Christians to walk blamelessly in obedience to the law of Christ!

V. Our Lord taught the importance of STRIVING in order to admission into the Kingdom of God. "And one *said* to him, Lord! are they few who are being saved? And he said unto them, Be striving (Gr., agonising) to enter through the *narrow* door, because many, I say to you, will seek to enter and will not have strength: from whatsoever (time) the householder *may be roused up*, and may fasten up the door, and ye may begin to be standing *outside* and to be knocking at the door, saying, Lord! open to us: and, answering, he will say to you, I do not know ye, whence ye are. Then will ye begin to be saying, We ate in thy presence, and drank; and in our broadways thou didst teach. And he will say, I tell you, I do not know whence ye are: depart from me, all workers of unrighteousness. There shall be the wailing and gnashing of the teeth, whensoever ye shall see Abraham, and Isaac, and Jacob, and *all* the prophets in the Kingdom of God, and you thrust forth outside. And they shall arrive from eastern parts, and western, and north, and south, and be made to recline in the Kingdom of God. And, behold, there are last who shall be first, and there are first who shall be last." (Luke xiii. 23—30.)

(1.) That the Kingdom here appears in its glorious manifestation is

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abundantly evident. The presence therein of Abraham, Isaac, Jacob, and all the prophets, is demonstrative of the fact.

(2.) The restoration of the ancient reading in verse 24, "the narrow *door*," instead of "the narrow (or strait) *gate*," gives fine continuity and force to the entire paragraph. The narrow door of verse 24 is the well-guarded door of verse 25; it is one and the same door all through—hence, *not* the door of conversion, *not* the door or gate at the beginning of the way, but the door of final entry into the glorious *Kingdom*.

(3.) 'Be now striving that ye may then enter.' The imperative in the present tense ("Be striving") urges to continuity of effort, like that put forward by the racer from beginning to end of the course; while the infinitive of the object in the aorist tense ("to enter") marks the triumphant *act* of passing through the narrow, well-guarded door, which admits into the high festival of the glorious *Kingdom*.

(4.) We have thus an ample endorsement of the teaching last considered, which enjoined an abounding in righteousness, with the additional implication that the candidates for the Kingdom may expect protracted difficulty to stand in their way. Their temptations to practical unrighteousness will be many and long-continued. Lawlessness will abound, making it hard work for the disciple to keep to the golden mean of a scrupulous obedience as conscientious as it is uncensorious. The love of the many will wax cold, leaving the determined to ward off and work off the chill of loneliness while fighting against all other foes. Moreover, the necessity for such continuous striving as these conditions impose, seems to lie deeply embedded in the divinely ordered fitness of things. The workers of unrighteousness (Matt. vii., lawlessness) are *impotent* to enter through the narrow door; they have not the requisite *might* (*οὐκ ἰσχύσουσιν*). Nay! it would even seem as though this enjoined continuousness of strong present effort were to be a means of *husbanding up* the might required for the final entrance. At least, if we read with Tregelles (now sustained as he is by the *Codex Sinaiticus*) in Luke xxi. 36 *κατισχύσατε*, there will be something on the positive side of the striving worthy of profoundest thought. "But be taking heed to yourselves, lest once your hearts *be made heavy*, in debauch and drunkenness, and anxieties about livelihood, and that day *come upon you suddenly* as a snare; for it shall come as a surprise upon *all* who are sitting on all the earth's face. But be watching, in *every* season, entreating, in order that ye may prevail (or, be in full vigour, *κατισχύσητε*) to escape all these things, which are about to pass and to stand (or, be set) before the Son of Man." (Luke xxi. 34—36.)

VI. Our Lord taught that all who were desirous of entering into the Kingdom *must be prepared to suffer for righteousness' sake, for his name's sake, for the Kingdom's sake.* We are no longer surprised at this. The intense and holy earnestness of character which the teaching we have already considered is calculated to produce, could scarcely fail to rouse malignant hatred. The Teacher accordingly warns his pupils as to what they may expect, in pursuit of a righteousness which shall put that of the Scribes and Pharisees to shame. The corrupt earth will smart under and resent the salt! Hence the remarkable manner in which the beatitudes reach their climax. 'Happy the destitute in their spirit—happy the meek—happy they who are mourning—who are hungering and thirsting for righteousness—who are merciful—who are pure in their heart, who are

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peacemakers.' Happy? how so? Will all men love them, and carry them on downy couches into the glorious Kingdom of God? Nay! verily, far otherwise. "Happy they who have been persecuted for the sake of righteousness." But is not this a thing of bygone times? "Happy are ye whensoever they may reproach you and persecute (you), and say *every* evil thing against you falsely for my sake." But is persecution inevitable? "If me they persecuted, you too will they persecute; if my word they kept, yours also will they keep." (John xv. 20.) Yes! but was not this meant for the apostles alone? "Whoever is not bearing his cross, and coming after me is not able to be my disciple." (Luke xiv. 27.) No! there is no easier way. As for the Lord, so for his disciple; by the cross to the crown; a pathway of suffering is the pathway to the Kingdom.

But is not all this very sad? For a world which hates the light, and persecutes goodness, it is indeed very sad. But, as to the heirs of the Kingdom, let them who will say it is sad! What! is it sad that there are a few amongst men who have the stamp of spiritual royalty upon them, and who must do well though they know they shall suffer for it? Is it sad to think of the mellowing of character which suffering alone can produce? Is it sad to anticipate the educated fitness to share in Christ's glory and joy, which shall be found to have sprung from "the fellowship of his suffering?" Is it sad to divine that every tear shed now for the Kingdom of heaven's sake shall for ever shine in that kingdom as a radiant gem? Is it sad to conjecture that the Kingdom of glorified sufferers, with the Prince of sufferers at its head, shall be the moral stay to endless ages of a sinless universe?

Behold! then, The Way to the Kingdom as taught by the Lo rd Jesus himself; the loving welcome of the trustful child, the changed and moulded thought, desire and purpose, the entrance of new life, the crisis of self-consecration, the inspiration from above, the abundant flow of living righteousness, the life-long contest, the accepted cross! If such the Way, what must the Kingdom be?

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ACTUAL REGENERATION.

THE defence of divine truth necessitates controversy: but an habitual controvertist is liable to be affected by evils injurious to his own mind, and to the interests and honour of the truth of the gospel. Except he be both watchful and wise, he is induced to read Holy Scripture, and the writings of uninspired men, as an *advocate* in search of arguments rather than to study Holy Scripture as a docile *learner* in the school of God; and he is very liable to be impelled beyond his measure of attainment in the knowledge of the truth; and thus to put himself out of communion with the truth to which he has actually attained.

These observations have been suggested to my mind by the character and contents of a paper written by Mr. Maude, with the title, "What is Man?" and published in the *Rainbow*.

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It is not my intention to follow the writer through the breadth and length of his elaborate composition,* with its array of names and authorities, both ancient and modern. My special object is to consider and comment upon his avowed antagonism to the doctrine of an actual regeneration of men by the life-giving power of God, whereby they are made "partakers of a divine nature."

Mr. Maude has expressed his antagonism in a formal and particular manner. He says, "And so, again, the idea that the divine act of regeneration involves any alteration in or addition to the essential nature of man, is quite opposed to the Scripture revelation of that great doctrine. The quickening of that which was before dormant, the development of that which previously existed only in a germinal condition; the lifting up and liberating of that which was heretofore crushed down and imprisoned; all this beyond question enters into the idea of regeneration, but not the introduction of any element essentially new. Were that indeed the case, were regeneration the endowment of man with a new principle of nature, differing from and superior to any originally professed, its effect would necessarily be to make him *something more than man.* It would be a distinct violation of the integrity of human nature, and hence a virtual yielding of the victory to Satan—a tacit confession that he had so effectually marred God's original handiwork that only by changing it into something better, something more divine, could the damage be in any measure repaired. But this accords neither with the divine purpose, as revealed in Scripture, nor is it consistent with the divine honour. Christ came to redeem man *as man*, and his work of regenerating grace and power is effected by quickening and sanctifying his nature in its primitive integrity; by pouring the tide of divine life through all the regions of his complex being, so that, in the final consummation of the divine work man's entire spirit, and soul, and body, shall be found blameless in the day of the Lord's presence. Nothing less than this would be *redemption.*" (No. lxxiii. pp. 31, 32.)

This paragraph contains the concentrated essence of Mr. Maude's paper, published in three parts; and it consists of assertions, inferences, and a conclusion. My first concern is with his generic assertion, which is this: "The idea that the divine act of regeneration involves any alteration in or addition to the essential nature of man, is quite opposed to the Scripture revelation of that great doctrine." He has thus appealed to the divine

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* In a foot-note on page 26, No. lxxiii., Mr. Maude says, "By the Hebrew plural, 'breath of lives,' only used in reference to man, more than the ordinary notion of life is implied; hence Gesenius explains 'life' (*lives*) in the ninth verse of this chapter, to be 'a longer, divine life.'"

In this note Mr. Maude says what is *not true* in fact respecting the Hebrew plural, "breath of lives." In Gen. ii. 7, NISH-MATH GHAH-YEEM, "breath of lives," is used in reference to man only; but in Gen. vii. 15, 22, we read, "And they went in unto Noah into the ark, two and two of all flesh, wherein is (ROOAGH GHAH-YEEM) the spirit of LIVES:"—"All in whose nostrils was (NISH-MATH ROOAGH GHAH-YEEM) the breath of the spirit of lives, of all that was on the dry land died."

The criticism of Gesenius on Gen. ii. 9, is no more than a fond conceit. The "tree of life,' or LIVES (HA GHAH-YEEM), was provided for the continuous *physical* sustainment of man in pristine vigorousness. And certainly, the idiomatic use of the plural for the singular of Hebrew nouns should be well-known to a person of Mr. Maude's erudition and research.

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testimony concerning regeneration, and by that divine testimony his assertion must be tested and judged.

The "Scripture revelation of that great doctrine" is found, in the first instance, in the words of the Lord Christ to Nicodemus; and the substance of the whole is in this declaration: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." In this sentence a comparison, in the way of contrast, is instituted. The "essential nature of man" is "that which is born of the flesh," and "is flesh." This is the Lord's own account of *natural* generation and its product. And his own revelation of the great doctrine of regeneration is in the words, "That which is born of the Spirit is spirit." And, in this revealed doctrine of *divine* generation, "the introduction of an element essentially new" is announced; "the endowment of man with a new principle of nature, differing from and superior to any originally possessed," is declared. Moreover, the Lord Jesus has shown that the regenerate person is a mysterious being, beyond the senses and the philosophy of men. He has said, "The wind bloweth where it listeth, and thou hearest the sound thereof, but dost not see whence it cometh and whither it goeth; SO IS EVERY ONE THAT IS BORN OF THE SPIRIT."

The testimony of the Holy Spirit, in the apostle Peter, is as distinctive and explicit as that borne by the Lord Christ. The Holy Spirit also reveals the great doctrine of regeneration as teaching "the endowment of man with a new principle of nature, differing from and superior to any originally possessed;" as it is written—"Being born again, not of corruptible seed but of incorruptible, through the living Word of God, which endureth for ever." Herein regeneration, through the living Word of God, the divine Logos, the Christ, is contrasted with natural generation. The seminal principle in natural generation is the "corruptible seed:" this is the germinal condition of man *as man*, and contains all that man is or ever can be *as man*. And the seminal principle in regeneration is the "incorruptible" seed; an "element essentially new," "a new principle of nature, differing from and superior to any originally possessed." No greater contrast could be instituted, neither could language be more precise and forcible. And if the effect of the actual regeneration thus revealed, is to make the subject of that "divine act" *something more than man*," we may well be content to learn the fact with thankful hearts and adoring praise.

The truth is that, the subjects of regeneration are "made partakers of a divine nature," and are called and constituted the "children of God;" as it is written—"Behold, what manner of love the Father hath bestowed on us, that we should be called the children of God (*τέκνα Θεοῦ*): therefore the world knoweth us not, because it knew him not. Beloved, now are we the children of God (*νῦν τέκνα Θεοῦ ἐσμεν*); and it is not yet manifested what we shall be; but we know that when he shall be manifested, we shall be like him, for we shall see him as he is." And "the divine purpose, as revealed in Scripture," for "bringing many sons to glory," is thus expressed: "For whom he did foreknow, he also did predestinate to be conformed to the likeness of his Son, that he might be the FIRST-BORN among many brethren." Regeneration will be consummated in our being "LIKE HIM."

Mr. Maude's assertions have now been exposed to the light of the divine

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testimony; and, as judged by that sacred standard, are found to be untrue: and his inferences are seen to be no more than a controversial device, of no value, and suited only to mislead the unwary. And if he persist in making the assertions which have now been judged, he can do so only by alleging that the language of the divine testimony is not to be received in accordance with its obvious meaning, and the established usage of its principal terms, but must be regarded as being metaphoric; and its principal terms as mere flowers of metaphysical poesy. But Mr. Maude's mental culture and manly candour would not admit of his availing himself of so mean a resource; and thus give countenance to the devices and subterfuge of those who deny the glorious doctrine of life and immortality in Christ.

Mr. Maude's aversion to the idea that regeneration includes the introduction of any element essentially new—"the endowment of man with a new principle of nature"—may seem strange to those who are accustomed to read in Holy Scripture of a "new covenant" a "new man," "new heavens and a new earth," and "the new Jerusalem;" and who revere the divine declaration that, "If any man be in Christ he is a new creature;" and who remember that, in the visions of the Apocalypse John heard him who sat on the throne say, "Behold, I make all things new." But he conceives that he has shown a sufficient reason for that aversion.

He has given his own theory of regeneration, and has done so in a very modest manner. He has (*in theory*) a ROOAGH=πνευμα=spiritus; but he does not name it in his definition or description of that in which regeneration consists. He says, "The quickening of that which was before dormant, the development of that which previously existed only in a germinal condition, the lifting up and liberating of that which was heretofore crushed down and imprisoned; all this beyond question enters into the idea of regeneration, but not the introduction of any element essentially new." This description is elaborate, but is neither cogent nor clear. Mr. Maude is, doubtless, describing the pitiable state of his (*theoretic*) ROOAGH=πνευμα=spiritus; but is he not acquainted with the ideal meaning and the established usage of these terms? To those who are thus informed it must seem strange to find him describing a ROOAGH=πνευμα=spiritus as being "dormant," and existing "only in a germinal condition," and "being crushed down and imprisoned." If "dormant," it does not need to be quickened or made alive, but only to be awakened; and if existing "only in a germinal condition," it never had been developed, and therefore could not have been "crushed down and imprisoned." The description is both confused and contradictory.

And the last sentence in the paragraph under notice is exceedingly confused. The writer is professedly treating of *regeneration*, bnt is actually writing about *redemption*. He confounds the work of Christ *for* his chosen with the work of the Holy Spirit *in* them—the judicial work of Christ with the moral and spiritual work of the Holy Ghost. For regeneration he substitutes "*redemption*."

So great a lack of perspicuity, and such manifest confusion of mind, does no doubt seem strange to those who have read Mr. Maude's previous productions; but it should be borne in mind that he is "in love." Mr. Maude is "in love" with the "Tripartite Nature of Man," and is zealous in advocacy of the doctrine which is its chief characteristic—the substance of its theme.

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He has (*in theory*) a ROOAGH=πνεῦμα=spiritus, to defend against all comers; and has been busy in collecting weapons, offensive and defensive, from metaphysical arsenals, ancient and modern, far and near; and has been so intensely occupied that he even lost sight of the divine testimony concerning "that which is born of the Spirit," and "is spirit;" and relative to "being born again of the incorruptible seed," the seed of God. (1 John iii. 9.)

But it is not marvellous that Mr. Maude should be so on the alert, and so valiant, for the defence of his (*theoretic*) ROOAGH=πνεῦμα=spiritus; for he clearly perceives that if it be not preserved, and *be nowhere, then,* of necessity, regeneration must be effected by "the introduction of an element essentially new," "a new principle of nature;" and THEN, think of the consequences that would ensue to man, to Satan, and to God. To man—for it "would be a distinct violation of the integrity of human nature;" of which even the regenerate might complain. To Satan—for it would be "a virtual yielding of the victory" to him, a "tacit confession" that he had obliged God to make his handiwork over again, and make it better than before—make it divine in its moral and spiritual excellences, and "conformed to the likeness of his Son."

But the gravest consequence alleged by Mr. Maude is that, If the new creation should be superior to the old; if the work of God in the state and constitution of the immortalised and glorified saints should be superior to to his work in the creation of the first human pair; if the glorified saints should be no longer inferior to the angels but superior, because begotten of God, and made "partakers of a divine nature"—this superior work would not be "consistent with the divine honour;" by "the manifestation of the sons of God" the divine honour would be tarnished, the moral glory of God would be obscured. "The Lord knoweth the thoughts of the wise, that they are vain."

Philadelphia. WILLIAM MORRIS.

DANIEL ON THE MYSTERY OF INIQUITY.

SEEING a notice in the *Rainbow* that you would not object to receive any article on the historical fulfilment of prophecy that seems probable and reasonable, I beg to offer a few suggestions that may tend towards rightly *dividing* the word of truth. While attempting to do this I would wish to have it distinctly understood that I leave the Book of the Revelation untouched; that belongs, I submit, to the DAY OF THE LORD, and should not be meddled with *before the time.* It contains the things that shall be hereafter, on the earth.

The structure of the Book of Daniel is peculiar. All the other prophets speak of and to the Jewish nation—Isaiah, of her glorious destiny; Jeremiah, of her national sins; Ezekiel, of her standing under the new covenant; Hosea, Zechariah, and others, of the Lord's dealing with them in that new covenant standing, bringing the warning lessons gradually up

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to the day of the Lord's second advent, and also advancing onward into the time when he shall sit on David's throne in Jerusalem. Tho book of Daniel, on the contrary, in its prophetic subjects, does not in the earlier chapters include the Jews at all.

The prophet does not even write in the Hebrew language in the first part of his prophecies. He brings before a heathen king a revelation of the government and purposes of the God of heaven, as guiding the destinies of the nations of the earth, from the time of the *beginning* of the putting away of Israel and Judah from their promised headship in the earth, to the period of their future restoration, at the return of the Lord's anointed. The successive headships of Assyria, Medo-Persia, and Rome, are already matters of history, both sacred and profane, and need not be further enlarged on. The cutting off of the Jewish nation for a time, at the setting up of *the church of Christ in the earth*, of which Rome became, in a short time, the nominal head, would seem to transfer the failure of testimony for God, from rebellious Israel to corrupt Christianity. The calling of the Gentiles to sonship and fellowship with Christ had been a mystery hidden from previous dispensations. As soon as ever it was preached and shown in its power, the arch enemy of God and man set up in its midst the mystery of iniquity, in the Papacy, which has been working through professing Christianity from the time of the apostles to the present day. (See Thess. Timothy.)

This portion of time is we trust nearly run out, but we believe it will still continue to be a mystery until the church shall be removed from the earth. Then will succeed the *revelation* of the "Man of Sin," as set forth in the Apocalypse, when the present "*working*" will be found to be a *type*, which went before, of that abomination which "Whoso readeth *Daniel* shall understand," and which, according to the *latter* chapters of Daniel, will be worked out in the Greek churches mixed with resettled and corrupt Jews, in Asia Minor, which seems the theatre of the climax of the latter-day evil.

As to the identification of the system of the Papacy with the visions of the Apostle John, there is just the family likeness of all evil work—Cain and Abel, from the beginning to the end. "The thing that has been, that it is that shall be, for there is nothing new under the sun."

Most students of history have observed that there have been repetitions of events, in cycles of times, in the world. There is a time and season in which God allows man to manifest himself in opposition to his purposes for him. The whole Bible testifies to *his ways;* also the typical purport of God's dealings with Israel, as a sample to the nations, warrants us in looking at the dreams of the heathen kings, as interpreted by the prophet, as a foreshadowing of the tremendous apostacy and judgments of the nations after the church of this dispensation has been removed from the earth, when the battle-field will be in the Holy Land, as recorded in the latter chapters of Daniel.

It has been objected by some, and justly, that commentators have transferred the entire evil of the mystery of iniquity to the western limb of the statue, but that has been because the writers were western men; there has been just as much corruption and persecution in the eastern limb, only it has not come so prominently under western eyes. As to the tables of dates and epochs, which have been said to have been fulfilments of the vials of

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the Apocalypse, is there a single instance of one that has had a *literal* accomplishment? The evil workers are still in the heavens, are not yet cast down to earth, the church has not only to wrestle with them now, but will have to take their place in the heavens by force in resurrection strength—and the twelfth of Daniel speaks of the archangel Michael, as bringing his own peculiar charge, the Jewish remnant into the kingdom of God, but leaving the faint-hearted and unbelieving Jews to the shame and contempt of that age.

Thus while the mystery of iniquity has been leavening the earth from age to age, the time will shortly come when the full measure of the wicked woman will be set up in the land of *Shinar*, and then the *revelation*, no longer a mystery, will show that as there is no substance without its shadow, so in these things coming events cast their shadows before.

There seems no reason to doubt that the spread of Spiritualism, so called —is the beginning of the "Giving heed to doctrines of devils," for although much of its phenomena is explicable by fraud and superstition, yet we know that when time brings us down to the mixture of iron and clay feet of the statue, the wicked spirits, now in high places in the heavens, will be rampant in the earth, until the time comes for the Lord to visit the high ones that are on high, and the kings of the earth upon the earth for their iniquity. Then shall the Lord reign gloriously in Jerusalem before his ancients. (Isaiah xxiv.) Even so, come, Lord, come.

J. U. H.

REMARKS ON MR. SPURGEON'S SERMON

Preached 16th July, 1869.

Text:—"Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself."—Hebrews ix. 26.

THIS, in many respects, most excellent sermon, is marred by quoting our English translation instead of the original meaning, *e.g.*, page 41. Mr. Spurgeon quotes, in reference to Dives, "In hell he lifted up his eyes." Now, Dives neither *was* nor *is* in hell, *i.e.*, Gehenna. He *was* and *is* in Hades—Gehenna, or hell, is the place of the wicked *after* the *final* judgment, and as this has not yet occurred, Dives cannot be in hell. This being the case, neither can "those lost ones, whose spirits have been in hell since the time of Noah's flood," as Mr Spurgeon puts it, *be there*, as no one enters Gehenna until after "the judgment of the great white throne." (Rev. xx.)

These distinctions are important, as our version does not sufficiently, in this respect, distinguish things that differ; hence confusion and error.

Another remark, of some doctrinal importance (p. 44). Mr. Spurgeon, in speaking of the Greek word ἀθέτησιν, translated "put away," makes some profound remarks thereon, which have raised in my mind the following reflections. Mr. Spurgeon says, "This word is used in another

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place in Heb. vii. 18, and is there translated 'disannulling,' and signifies an abrogation, a total abolition, an *annihilation*—that word will do. Christ was revealed in the end of the world, to abrogate, to annihilate, utterly to abolish sin."

Again (p. 47), he says, "He has appeared and put it (sin) away finally, totally, eternally." Now, if this be the case, and it is so emphatically, for God has said it, how can Mr. Spurgeon preach an eternal hell; or, in other words, an eternity of sin and suffering, as he does in page 41, wherein he expresses himself thus: "Ah, dreadful thought! If you and I are ever cast into hell, though ages on ages may lapse, and the wrath of God be poured out upon us to the utmost, there will never be the destruction of a single sin, or particle of a sin, by it all."

How, then, can he reconcile these opposite doctrines? If sin be "finally, totally, eternally," put away by the death of Christ, where can its existence be? Not certainly in God's universe, but only in Mr. Spurgeon's fanciful imagination.

Again, if by the sacrifice of Christ sin be "*annihilated*," and Mr. Spurgeon makes Paul say so (in Heb. ix. 26), where is a hell of sin to exist, as surely sin cannot be *annihilated* if a hell is found anywhere?

How, then, can we explain Mr. Spurgeon's enigmas and contradictions? It can be done thus: "God laid upon him the iniquities *of us all*." "Christ tasted of death *for every man*." For Jew and Gentile, for saved and unsaved. "Eternal life is the gift of God," which gift is procured through believing in the sacrifice which has "put away," or as Mr. Spurgeon has it, *annihilated* sin; but eternal death, after a hell of direful suffering, is the portion of all who will not believe; and on these premises, and none other, so far as I can see, can we understand how sin can be "annihilated, finally, totally, and eternally;" and also upon these premises, we can comprehend the *infinite merits* of Christ's sacrifice in "eternally" sweeping or blotting out of the creation all sin, hell, devils, and damned spirits.

Liddell & Scott's Greek Lexicon does not give *annihilation* as one of the meanings of ἀθετησιν, but notwithstanding, I am much obliged to Mr. Spurgeon for his remarks, as they have opened up to my mind the views herein enunciated, and which to me conclusively prove that the sacrifice of Christ was so infinite and meritorious, that it "put away" all sin, as the Baptist, John, said when he exclaimed—"Behold the Lamb of God that taketh away *the sin of the world*." Not only the sin of believers, but the sins of the whole world; thus fully *putting away* all the sin of Adam, as "He must reign until he has put all enemies under his feet, and subdued all things unto himself." Thus vanquishing sin, death, and hell, as the glorious results of his sacrifice.

Much more might be said on this interesting subject, but the above may elicit, from abler pens than mine, further comments.

Brixton Hill. M. D.

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THE RICH MAN AND LAZARUS.

MANY times we have pointed out the necessity of accepting the plain predictions of God's word literally. If they are to be understood at all, this must be done. A 'spiritualised' prophecy becomes an unmeaning riddle. So, too, if parable is taken literally its design is lost, and darkness and confusion ensue. It is positively disheartening to find men perseveringly disregarding these extremely plain and simple rules—rules which necessarily apply to every document as well as the Bible. There are men who insist that the promised coming of the Lord is mystical or metaphorical; and the very same men, consistent in absurdity, will have it that the highly parabolic passage in Luke xvi. 19—31, is to be taken literally! But this cannot be, for the weighty reason, among many others, that the Scriptures teach that the time of rewards and punishments is *not* at the death of individuals—as common theology erroneously affirms—but when the Son of Man comes in his glory as Judge. Besides, there is not a word about 'souls' in the parable; *that* idea is imported, without authority, by those who suppose that our Lord is teaching that the righteous go to heaven, and the wicked to hell, the moment they die. Nor is the word 'hell,' as the place of final destruction, found in the passage. Whether Hades ever means anything more than the grave, we stay not here to enquire, but it is certain that Hades, and not Gehenna, is the word in Luke xvi. 23. Nor is 'Abraham's bosom' heaven, but a figurative expression suggesting friendship and hospitality, founded upon the Jewish practice of reclining at meals, of which practice we have a memorable instance in John xiii. 23: "Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved."

What, then, does this most remarkable parable mean? If we were utterly unable to give any answer to this question, we should still feel compelled—from the clear teaching of many other Scriptures—to protest against taking it literally. But we have no difficulty, with the parables of the Wicked Husbandmen, the Two Sons, and the Unjust Steward before us, in considering the parable of the Rich Man and Lazarus as foreshadowing the terrible overthrow of proud Judaism, and the extension of mercy to the poor destitute Gentiles. It was delivered to covetous and mocking Pharisees (v. 14), and foretold in figure of awful significance what would be the result to 'rich' Judaism of this pride and unbelief. They would not hear Moses and the prophets respecting the rejected Messiah; and they were 'not persuaded' even when he 'rose from the dead.' That this is the broad meaning of the parable we have no doubt. Archbishop Trench (*Notes on the Parables*), gives a fair summary of the argument by which this interpretation is sustained:—"This, though by no means the dominant interpretation, has frequently made itself heard, having found more or less favour with Augustine, with Gregory the Great, and with more modern commentators than one. Should it obtain allowance, the parable, like so many others that we owe exclusively to St. Luke, will set forth the past and the future relations of the Jew and the Gentile. Dives will in this

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case represent the Jewish nation, clad in the '*purple*' of the king, and the '*fine linen*' of the priest—the kingdom of priests, or royal priesthood (Exod. xix. 6; 1 Peter ii. 9). They '*fared sumptuously every day*,' being furnished to the full with all things necessary for life and godliness. Salvation was of the Jews (John iv. 22); to them pertained 'the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises' (Rom. ix. 4). But while this sumptuous fare was theirs, they, instead of sharing it with those who needed it the most, were at all pains that no portion of it should reach any other; or if they did make a proselyte, they made him not for God but for themselves, and he exaggerated all which was worst in themselves (Matt. xxiii. 15). Making their boast of God (Rom. ii. 17), they did nothing to spread among the heathen the true knowledge of his name. There would not have fallen, if they could have helped it, so much as a crumb from their table for these. Lazarus, the beggar, lay untended at their gate—at their gate and without it; for the Gentiles were 'aliens from the commonwealth of Israel, and strangers from the covenants of promise' (Eph. ii. 12): '*full of sores*,' for their sins and their miseries were infinite. St. Paul (Rom. i. 23—32) gives us a fearful glimpse of some of the worst among these sores, though indeed we must include in them not sins only, but all the penal miseries consequent on sin. And the dogs came and licked these sores, and this was all the alleviation which they had. They were slight and miserable assuagements of its want and woe, ineffectual medicine for its hurts, which the heathen world obtained from its legislators, philosophers, and poets. 'Physicians of no value' we have no right to call them; for the moral condition of the world would have been far worse without them; but yet they could only heal slightly at the best the hurt of their people.

The desire of the beggar to be fed with the crumbs which fell from the rich man's table, finds no exact counterpart in any longing on the part of the Gentiles for the satisfaction of their spiritual hunger from the table of the Jews. Such longing might have been, if these had held, and held forth the truth as they ought; but, whether from the repulsive aspect under which they presented it, or from some other causes, this desire did not in any large measure exist; though, indeed, the spread of Judaism, and the inclination, especially among women of rank, to embrace it, is more than once noted by the Roman writers about the time of the first emperors. Still the yearning of men's souls after a truth which they had not, was a yearning after something which the Jew had, and had richly; and which, had he been faithful to his position, he would have imparted to them, and they been willing to receive of him. Christ was 'the Desire of *all* nations;' every yearning after deliverance from the bondage of corruption, which found utterance in the heart of any heathen, was in truth a yearning after him; so that *implicitly* and unconsciously the nations of the world were desiring to live upon truth which had been entrusted to the Jew, and entrusted to him that he might share it with them.

The dying of Lazarus, with his reception into Abraham's bosom, will find their counterpart in the coming to an end of that economy in which the Gentile was an alien from the covenant, and in his subsequent introduction by '*the angels*,' or messengers of the covenant, into all the

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immunities and consolations of the kingdom of God: 'which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy' (1 Peter ii. 10; Eph. ii. 11—13). But Dives dies also; the coming to an end of that preparatory economy, while it is life to the Gentile, is death to the Jew; who had desperately clung to this, and who would know of no other. And now Dives is in torments—'*in hell*;' surely not too strong a phrase to describe the anguish and despair, the madness and astonishment of heart, which must be their portion, who having once known God, refuse to know him any more. Who can read the history, as given by a Jew, of the great final agony of the Jewish nation—when turning fiercely upon its foes, it turned with a yet more deadly fierceness upon itself; like a scorpion, which, girdled with fire, fixes its sting in its own body—and not feel that all which constitutes hell was already there? And ever since have they not been *tormented*? What a picture of their condition as the apostate people of God does the sure word of prophecy supply. (Lev. xxvi. 14—39; Deut. xxviii. 15—68.) What gnashing of teeth, what fierce madness of heart, does Christ announce shall be theirs, when they shall see the despised Gentiles sitting down in the kingdom of God, from which they themselves are thrust out. (Luke xiii. 28—30.) Nor has history failed to justify these pictures to the full.

But as Dives looked for some consolation from Lazarus, whom before he despised, so the Jew is looking for the assuagement of his miseries through some bettering of his outward estate, some relaxation of severities inflicted upon him, some improvement of his civil condition, expecting from the kingdoms of the world that which, if they gave him, would be but as a drop of water on the burning tongue. For it is the wrath of God which constitutes his misery; and till this is removed, till he turns from Abraham to Abraham's God, he is incapable of true comfort. The alleviation which he craves is not given; it were useless to give it. There is but one true alleviation, that he should be himself received into the kingdom of God, that he should bewail his guilt, and look on him whom he pierced, and mourn because of him. Then consolations would abound to him. Everything short of this is but a drop of water on the fiery tongue.

The upholders of this interpretation urge, and with reason, that the absence of any allusion in the parable to a future time, when the great gulf of unbelief which now separates the Jew from his blessings, shall be filled up, makes nothing against it. The same silence is observed in the parable of the Wicked Husbandmen. No hint is there given that the vineyard shall one day be rendered to its first cultivators, which yet we know will be the case (Rom. xi. 26; 2 Cor. iii. 16.)."

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Correspondence.

"THE SPIRIT."

DEAR SIR,—Kindly allow me space for a few words by way of comment on the passages of Scripture quoted by Mr. Constable as disproving my statement, that the possession of "spirit" is never attributed to the lower animals.

The first is Gen. vii. 22; but there the words, "all in whose nostrils were the breath of life," or, as the margin has it, "the breath of the spirit of life," is, I apprehend, merely a periphrasis for the preceding "all men." It refers back to chap. ii. 7, where the statement that God "breathed into his nostrils the breath of life," is confined exclusively to man. The words being added here for the purpose of enforcing the fact that the destruction was *universal as regards man.* The exclusively human application of them is maintained by such Hebraists as Delitzsch, Bush, Murphy, etc., etc.

As regards Ps. civ. 29, and Eccl. iii. 19, it is only necessary to observe that the Hebrew word *ruah,* like a great many other words, is used in Scripture in different senses. Bush gives *six;* the fourth being—"In the sense of *anima,* ψυχή, animal life, vital spirit, or *the principle of life as embodied and manifested in the "breath of the mouth and nostrils."* Now, it is in this sense that it is used in these two passages; hence they do not really touch the question; and our translators were quite right in rendering the word, in both cases, "breath," not "spirit." On Ps. civ. 30, Mr. Perowne observes: "The same word in Hebrew may be rendered 'breath' or 'spirit.' As the reference is here only to physical life, I have retained the former, especially as the same word is employed in the previous verse, *where there can be no doubt as to the meaning.*" (*The Psalms, in loc.*)

Of Ecclesiastes iii. 18—21, the following is Dr. Ginsburg's translation: "Yet I said to my heart respecting the children of men, God hath chosen them to show that they, even they, are like beasts. For man is a mere chance, and the beast is a mere chance, and they are both subject to the same chance; as is the death of the one, so is the death of the other; and both have the same spirit; and the advantage of man over the beast is nothing, for both are vanity. Both go to the same place, both were made of dust, and both turn into dust again. No one knoweth* whether the spirit of man goeth upward, or whether the spirit of the beast goeth downward to the earth." The sum of Coheleth's argument (for the preacher *so far* is himself the sceptic) is: "No one knows anything about the future destiny of man; we see that he dies like the beast, why should we not conclude that, like the beast, there is an end of him? Who knoweth whether man has a spirit that goeth upward, or whether the beast has a spirit that goes downward to the earth?"

Yours faithfully,
W. MAUDE.

IMMORTALITY IN CHRIST.

DEAR SIR,—You will rejoice to learn that the glorious doctrine of *Life and immortality in Christ* is finding an entrance into many Chris-

* The interrogative who knoweth? as frequently, is used for an emphatic denial.

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tian hearts. Thoughtful persons, not a few, are discovering that the traditional notion of the creature man, sinful dust and ashes, being in himself necessarily and essentially immortal, is a mere human invention, without a shadow of foundation in God's word. A gentleman in Essex has lately offered a purse of one hundred guineas to any one who will produce a single text of Scripture to prove the natural immortality of the soul. Those who hold the dogma, and denounce all who do not, ought certainly to come forward with *one* text at least. It is to be hoped that this offer will lead many to search the Scriptures for themselves. Then they will find it written, not that every one, whether believer or unbeliever, but *only* "he that doeth the will of God abideth for ever," he *only* that believeth in Christ "shall never die." (1 John ii. 17; John xi. 26.)

A learned and pious divine lately discoursing upon the subject, remarked as follows—"On what do I base my faith? Not in what is called the immortality of the human mind. I do not know—not one knows—what matter is, and therefore no one can, with any amount of intelligence, predicate anything about immateriality; not on the instinctive longings which we all have for a future life; not on the constitutional immortality of the human soul, for *I believe that the constitutional immortality of the creature is a contradiction.* On what, then, do I ground my faith? *On the revealed will of God.* The duration of any creature's existence must always depend on the will of the Creator, the absolute One. I say philosophically that the continuation of any creature's existence for a day or for an hour must depend upon the will of that God who created the universe, whose we are, and whom we are bound to serve."

Thus we see that the truth is progressing, the good seed is springing up: let us thank God, and take courage. You sir, and others, have sown in tears; you will assuredly reap in joy, reap a rich harvest of blessing both here and hereafter, for "ye serve the Lord Christ."

I am, dear sir,
Your respectfully and gratefully,
E. ELCOCK.

THE PROTESTANT PURGATORY.

DEAR SIR,—I am amazed at Mr. Maude contending so strenuously for that idea of a purgatory between death and the resurrection. Though I believe *a conscious state* of being in that interregnum to be unscriptural; still where Christ gets the honour of being the source of eternal life, I do not regard the mistake as of great consequence. But I fear that the idea of Mr. Maude, held also by Mr. Ker, Mr. Greenwell, and others, might have a bad influence, if logically followed out. My great comfort in this, and in some other instances, is the inconsistency of such writers. Most clearly and positively do the Scriptures teach me that all life for man beyond the present, is consequent upon a resurrection.

Yours in the bonds of truth,
Edinburgh. SCOTUS.

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Literature.

Modern Christian Heroes. By the Rev. GEORGE GILFILLAN. London: Elliot Stock.

THIS is "A gallery of protesting and reforming men, including Cromwell, Milton, the Puritans, Covenanters, first Seceders, and Methodists." Mr. Gilfillan's keen appreciation of true nobility and moral courage qualifies him to do justice to men who braved difficulty and danger for what they believed truth. The world has not had too many men of this stamp, and their real work is seldom recognised until many years after their decease. The book is worthy of the author's reputation as a vigorous thinker and brilliant writer; with keen analysis he exhibits the individualisms of his heroes; and with fine flashes of prose poetry he describes scenes endeared to the Christian patriot by associations of enduring interest.

"*The Way Everlasting.*" A Review of the Controversy upon Eternal Evil, in a Letter to Mr. ROBERT BAXTER. By SAMUEL MINTON, M.A. London: Elliot Stock.

MR. ROBERT BAXTER has rendered signal service to the cause he opposes, by calling forth this most powerful vindication of the truth. For force of logic, clearness of interpretation, reverence for Scripture, and noble fearlessness of men, this pamphlet is a splendid production. We sympathise with the holy indignation of the writer against the dreadful dishonour cast upon the blessed God by the common doctrine that sin and misery are never to come to an end. Messrs. Constable, Ker, and Minton are doing a glorious work; and to be associated with them in that work, is an honour and a privilege for which we thank our heavenly Father. Even if the *Rainbow* did nothing more in favour of this great theological reformation than to tell its readers what these able Christian scholars are doing, the service is too great to be dispensed with. May the God of love, and light, and truth, stand by those who are exposed to reproach for his sake, and bring the controversy to an issue glorifying to himself!

Jesus All in All. By C. H. HOWELL. London: The Book Society.

THIS is the "third edition, carefully revised," of a precious little book for enquirers. It cannot fail to be of spiritual benefit to those who will carefully read it.

A New Key by which to Understand the Bible. London: Nisbet & Co.

THE title of this small pamphlet is somewhat pretentious. A key by which to understand the Bible in twenty-four pages! We fear the promise is hardly made good. Nevertheless the writer's theory, which is not new, being held in some measure by all futurists, is substantially correct; but he pushes it too far, and overrates its importance. The theory is simply this:—There is "a gap or time of silence in Scripture while the Jews are wandering among the Gentiles . . . a break in (their) prophetical history, a parenthetical period interposed between the time when Christ was on earth, and the time of the end." So far we quite agree; but when the writer goes on to say, that this parenthetical period appears in Scripture "*merely as a blank,*" we must demur. To what period do the epistles to the seven churches, in Rev. ii. and iii., then refer? It is a great lesson to learn the due limitation of one truth by another; in other words, to have regard to what the old divines called "the analogy of faith."

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

APRIL 1, 1870.

THE STRONG MAN AND THE STRONGER.

"He shall divide the spoil with the strong."—Isaiah liii. 12.

"When a strong man armed keepeth his palace, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils."—Luke xi. 21, 22.

THAT the Usurper is not to be hurled from his usurped supremacy without the intervention of *power* superior to any that he can boast, is the obvious doctrine which lies upon the surface of these words. It is only by implication that they teach the blessed truth of individual deliverance from the power of Satan and introduction into the liberty with which the Son makes free. They refer to scenes and circumstances outside the church, and to an event which is yet in the future; but, for the sake of the world in general, and the Jewish people and nation in particular, we fondly trust in the near future. Be the time when it may, however, the struggle for supremacy must come, and the issue of that struggle will be the victory of the Son of Man over Satan, and the establishment of the kingdom of God upon earth.

To tell us that this wonderful revolution is to be effected by moral suasion, that is to say, that men will be so universally persuaded by words of gospel kindness, to desert the service of Satan, that he and his demon myrmidons will relax their cruel grasp of humanity and abandon the contest in despair, is simply a waste of speech; for however valuable individual conviction of sin may be as awakening the desire for that deliverance from its guilt and penalty which Jesus only can effect, the scene before us is manifestly one of forcible ejection, the right hand of the Lord doing valiantly in destroying the panoply and scattering the forces of the old foe of God and man. The case was this. Our Lord had cast out

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a dumb demon. When the demon was cast out, the man spoke. This excited, as well it might, the wonder of the multitude. But the false logic of prejudice was at hand to prevent faith in the Miracle Worker: "He casteth out demons through Beelzebub, the chief of the demons." With the characteristic calmness of strength, the Lord sent a sunbeam through the absurdity: "Every kingdom divided against itself is brought to desolation, and a house divided against a house falleth. If Satan also be divided against himself, how shall his kingdom stand? because ye say, that I cast out demons through Beelzebub." Even vindictive jealousy could frame no answer to this; the thing is self-evident and aphoristic. He adds, that it was with the finger of God that he cast out demons. They wanted "a sign from heaven." Here was a sign, not to be mistaken, that the kingdom of God had come upon them. There was the King in person; before him the devil's legions are powerless; he has a clear right to the territory usurped by the god of this world; accept him as the divinely anointed and appointed Sovereign, and the kingdom will be inaugurated forthwith; reject him, and with the retirement of the King, the setting up of the kingdom is of course postponed until his return. The erection of the kingdom is entirely dependent upon the return of the King; and when he does return, it will be with power and great glory, for a strong man armed now keeps the palace; but a stronger than he is coming to cast him out, and to lift from the weary world the curse of his demon emissaries.

Who are demons? The devil's angels, that fell with him in his proud revolt against the will of God. He, the devil—Scripture names but one—is their chief, their head, their king. His work of immense and immeasurable wickedness, is carried on through their agency; the greatness of their number is his substitute for omniscience; and the vast variety of their qualifications supplies him with ready agents to do every kind of work required by the exigencies of his terrible kingdom. The power which this proud wicked spirit has exercised over humanity, through the agency of the wicked spirits that joined his standard, ever since he deceived our first parents, is altogether beyond description. With few exceptions the race has believed him, though he is the liar; with few exceptions the race has worshipped him, though he is the destroyer. "All the gods of the nations are demons." (Ps. xcvi. 5. Sept. Trans.) "They sacrificed to demons, not to God." (Deut. xxxii. 17.) "They were mingled among the heathen, and learned their works; and they served their idols, which were a snare unto them; yea, they sacrified their sons and their daughters unto demons." (Ps. cvi. 35—37.) "The things which the Gentiles sacrifice, they sacrifice to demons, and not to God: and I would not that ye should have fellowship with demons." (1 Cor. x. 20.) The heathen

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themselves substantiate the testimony of Scripture on this mournful and dismal subject. Favorinus, a philosopher of Adrian's time, who at different periods of his life resided in Rome, and Greece, and Asia Minor, describes the religion of these nations as the fear of God or of demons. When Xenophon would praise the piety of Agesilaus, king of Sparta, he says, "He was ever a worshipper of demons." Festus, having no higher conception of religion in either Jew or Gentile, declares the accusation of the Jews against Paul "a question of their own demon-worship." The Athenians hearing Paul preach Jesus and the resurrection, concluded that he was "a setter forth of foreign demons;" whilst Paul, instead of calling the men of Athens "too superstitious"—a miserable translation—says that they were "much addicted to demon-worship."

Let not the reader think that all this is a thing of the past. Alas! it is not so. Heathenism has not changed its characteristic features; the devil yet holds the world in the unrelaxed gripe of dark superstition; and Christendom itself, notably in America, but to an alarming extent also in Europe, has fallen into the deadly snare of "spiritualism," which is nothing else than the triumph of demonism in these latter days. In a word, the only hope we have is in the return of the Stronger Man to destroy the kingdom of darkness, and set up the kingdom of light, and righteousness, and GOD.

THE EDITOR.

THE ABOLITION OF DEATH.

THE prevalency of the law of death is one of the most mysterious facts in the history of the human species. Men who are contented with looking merely at the surface of things—who contemplate external phenomena alone, and classify and speculate about them just as they find them—are apt to look upon death as an inherent or essential principle of human nature. They see that all animals die—human beings among the number—and they rush at once to the conclusion that man was created in order to die, and that mortality, or the certain destiny of death, forms one of the conditions of our very being. And yet every one is conscious, in his own bosom, of a feeling that life, and not death, is man's natural destiny; that dissolution and its horrible accompaniments are uncongenial, and indeed involve something penal. Moreover, the entire language of Scripture concurs with man's natural feelings. The history of the fall in the early chapters of Genesis, represents death as the consequence of man's eating the forbidding fruit, and again and again, in the doctrinal announcements

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of New Testament inspiration, we are informed that the very existence of death in the world is attributable to the sin of our first parents. 'By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.' There is accordingly no doubt whatever, if we are willing to be guided either by the instinctive feelings of the human heart, or by the utterances of Scripture, that death is an accident which has befallen us, and that our mortality or liability to dissolution, involving, of course, everything which leads to these horrible results—accident, disease, pain, suffering, and so on—is the consequence of our fallen or sinful condition. In short, man in the beginning, and at the dawn of the creation day, was duly informed by his Creator that death could not happen to him save by his own fault. Other animals, for aught I know, might be dying around him; but from this law of animal existence, his case was to be an exception; and did he maintain his allegiance or obedience to the God of heaven, he would continue to live for ever.

Whilst, therefore, universal experience proclaims the unexcepted prevalency of the law of death, Scripture with equal distinctness accounts for the phenomenon. It does more. It holds out the prospect of man's restoration to his primeval state. Had Adam and Eve not sinned, they and their posterity would have peopled this round world of ours, filling all its continents and islands with their descendants—glorious, happy, and immortal. But, in the room of the entire posterity of our first parents, we are informed in Scripture that an election according to grace will be taken—the loving and ransomed people, that is to say, of Jesus Christ; and in them the primeval destiny of our race will be accomplished—this round world restored to the paradisaical state, and peopled by myriads of human beings, glorious, happy, and immortal. Nay, all the rest of mankind will be resuscitated, too, or restored to the integrity of their physical constitution; restored, indeed, only to brook that awful destiny—dying the second death—glorifying thereby the justice, as the salvation of the redeemed will glorify the mercy and grace, of the eternal God. Whether, accordingly, we look to the righteous or the wicked, the redeemed or the reprobate, the resurrection which is coming, and which it is the object of the apostle in this chapter to describe and illustrate, will prove that death is a conquered enemy, that its ravages are of temporary duration, and that the hour is coming when death's law, now absolutely universal, will be abrogated for ever. A lengthened period may have to elapse before this is accomplished. Ages in the resurrection epoch may have to revolve before it is finally realised. But the result is announced in the words before us, which proclaims the purpose of the Almighty utterly to abolish death, and banish it from creation for ever. 'The last enemy that shall be destroyed is death.'

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Striking and momentous words! What desolations death has accomplished; what countenances it has saddened; what happy households it has filled with mourning and woe; what wide regions of the earth it has covered with graves, and the mouldering relics of all that was lovely, good, and noble! But death, it seems, is destined to die. A time—blessed epoch it will be!—is appointed to come when such a thing as death will be found no more within the precincts of the universe of God. Its destruction is doomed. Notice the emphatic words before us: 'The last enemy that shall be destroyed is death.' Destroyed!—not curbed, restrained, and kept within bounds, but absolutely destroyed! Such a thing as death no longer anywhere existing! What a glorious consummation—the fullest blessedness that human nature is capable of—and an eternity undimmed by the shadow of death, wherein to enjoy it!

The whole subject referred to in these verses is, therefore, about the most sublime and momentous which can engage the thoughts of man. Anyone who thinks and believes that there is a God, must often have felt it to be a strange thing that in this beautiful world there should be so much vexation, suffering, and death—must have often wondered, in utter amazement, at the unsatisfactoriness, disappointing providences, and ceaseless agitations of this our mortal state. Do we never ask the question, Can such things last for ever? Is it to be eternal misery and woe? No, by no means. There is a glorious world of the hereafter; and the faith of the Christian anticipates the coming of the kingdom of God. Oh, the visions of rapture which rise before the imagination of the believer, lighted up by the word of God, like a glorious landscape, when the sun from behind a dark cloud, bursts upon it in all his splendour! Have a share, brethren, in these hopes. Hold fast the beginning of your confidence steadfast unto the end. Believe me, no worldly possession can ever equal a place and a portion in the coming kingdom of God. Be united to Jesus. Cherish his spirit; continue to do his work. What say you yet to hear the very accents of his voice, and saying to you, 'Enter ye into the joy of your Lord'?

COCHRANE on "The Resurrection."

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THE LAST KING OF THE WORLD.

WE live in a remarkable period, and are surrounded by strange actors. There is division among the divines, a great number of them are marching with incense, lights, and music towards the mysterious woman drunken with saintly blood; perhaps an equal number approaching by the road of Rationalism, the red Beast of denial—the one as powerfully drawn towards Rome as the other towards the bottomless maelstrom of Atheism.

The philosophers and men of science are likewise in trouble. Some of the leading professors are so much in love with glorious ancestry, the old noble house of the ape or baboon, that they will not acknowledge the natural history of man as recorded in Genesis. Others show us law, but never a Lawgiver. We are under the dominion of iron forces, which have existed from the beginning, or from the eternity without beginning, but there is no outshining of the living God.

In the midst of all this, Polite Literature, having no true hold on the deep philosophy of life, or steady faith in everlasting verities, merely gives us sensation novels, which poison and fever the blood of the social body. In the midst of this disease and disorder, an EVIL KING is gradually and silently laying the deep foundations of that power which will darken into the infernal. The students of Holy Writ have been led astray by evangelical expositors, who have sought the lawless one in the Papal Church. Doubtless, the Papacy is almost as corrupt as an ecclesiastical corporation can be; but she bears but little resemblance to that person, fierce and inscrutable, who will act the despot and the god amid the darkness and tempest of the last days. A rapid statement of the case may serve a good purpose:—

(*a*) No good reason can be given for departing from the natural literal sense of inspired statements concerning the Lawless One, and as the documents treat of a person, his works, character, and destiny, to transform him into a system or a series of men is violence without necessity or justification.

(*b*) The Papacy has never denied either the Father or the Son, but has merely overlaid the truth with superstition.

(*c*) The Popes have never exalted themselves above all that is called God, but the Lawless One will admit neither superior nor rival upon earth, or in heaven, insisting upon exclusive Godhead.

(*d*) The Papacy has never performed any miracles, but only made traffic in false pretences; whereas the wicked one will be revealed in power, and signs, and wonders, causing an image to speak like a man and calling down fire from heaven.

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(*e*) The Popes never sat in the temple of God, the literal temple was in ruins when they appeared, and it was not the spiritual temple in which they were revealed.

(*f*) The Papacy, or Babylonian harlot, will perish before the wicked one is thoroughly inaugurated. The same ten kings who hate the harlot, make her desolate, and burn her with fire, transfer their power to the rising Being more dreadful in his aspect. Where one evil power is finished the other begins.

(*g*) The Papacy, though wofully corrupt, has had some holy persons in her communion, whom we hope to meet in the kingdom of God; but all the followers of the evil king will be unrighteous and lost ones, not one escaping the wrath of God.

But we are not to suppose that the wrath of the wicked one will be chiefly directed against the Papacy, it will be equally intense against all forms of pure Christianity, and, in the end, against orthodox Judaism. His reign of forty-two months, or three years and a half, will be the last and worst development of throned unrighteousness, the culmination of sinful and brutal power, the final summing up of all evil and impious forces in organised and concentrated hostility to God, his truth, and his people.

We have had in the past many facts, and shadows, and typical forms, which faintly indicated the advent and reign of the Son of Perdition. In an early period the people sought to erect a city and tower so strong and so high, that no blast from God or the elements would bring ruin to themselves or the memorials of their greatness; but the Atheistic dream was fruitless, for the Shinar building never got the roof on. Nimrod, the mighty hunter, founded an empire on the ruins of individual freedom, hounding human beings together and hooping them with iron bands. Blaspheming Sennacherib conceived in his drunken arrogance that the God of Israel was no better than the gods of the heathen, until one warrior from the host on high defeated his great army. Antiochus Epiphanes, in desperate madness, profaned the holy temple; but his exploits of evil force finished in darkness and despair.

Julian, the apostate, in pride infernal sought to rebuild the temple which God had destroyed, but was arrested in his guilt by threatening forces from above and from below, until the godless project was abandoned. There were men in the time of the apostle John denying that Christ had come in the flesh, and turning the grand facts of historical Christianity into phantasmagoria.

But in Satanic guile and audacity, in measureless pride and cruel force, in strength of will and power of execution the imperial one, who is ready for revelation, will leave all other powers or persons far behind, and spread his dark banner to the evil wind, with the blazonry of hell thereon. Under his sinister autocracy, the ten kingdoms will be bent and shaped into the

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mechanism of enormous moral wrong, casting aside all codes of law which are higher than expediency, and all forms of worship, save the adoration of a deified man. He will coolly assume and announce that he has done more for the culture and advancement of humanity than all the gods—Jehovah, Jove, or Lord; and claim on such grounds, the subjection and worship of the human race.

I have great sympathy with the millions who revolt strongly from tyrannic oppression, for freedom separated from license is beautiful and glorious. Among some of the noblest minds the aspiration for perfect liberty has wonderful charm, and the ideal state where the glories are to be realised has been painted in gorgeous colouring. But the fierce democracy of our day is to me revolting, not likely to lead into any country of life or to any shores of the blessed. The passionate thirst for the Republic is a distinctive sign of the times, and an ominous one. Republican institutions serve well as medicine in correcting the diseases of monarchial society; but after all monarchy has roots in reason, foundations in the nature of things. Monarchy is the natural form of government, for a government with fifty or a hundred heads is a monster at the best. Hence in the holy book we never read of the republic of heaven, or the commonwealth of God; but a kingdom is the great reality, the burden of promise and desire. Only let us have the crown on the head of wisdom, and the sceptre in the hands of purity, and there will be perfect conciliation of liberty and law in the great kingdom of justice and righteousness. But the unbelieving leaders of democracy are not looking for the kingdom of glory, or the One who has the right to reign. They are rather dreaming the old dream of human perfectibility by natural development. Victor Hugo and Castlear are greater natural men than Condorcet and Godwin, but they are not any nearer to the Kingdom of God. As the mountains cry to each other when the tempest is abroad, so the nations and their leaders shout to each other over seas and deserts; and the burden of the cry is progress, though they neither know from whence they started nor whither they are going; it is onward from darkness to darkness. Christian men are the only men who have either starting point or landing place. They see before them the great towers and turrets of the City of God shining in surpassing splendour, and know that they shall be crowned with immortal beauty and majestic power, along with all the gathered sons of light, when the painful journey is over. Death has no terrors for those who walk in the perfect love which casteth out fear, looking for the city which hath foundations whose builder and maker is God.

The condition of things during the first great revolution in France shadowed forth the great evil, the terriffic reality which is looming. There were cries of hunger, and pain, and anguish from the double darkness

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of superstition and tyranny. A bad monarchy and a vile priesthood were tumbled down headlong from their high places of power and pride, which were foul beyond measure with the uncleanness of ages. There was feverish exultation around trees of liberty, which, alas! were symbolic, for they took root in the soil and bare no fruit. Great orations followed from Mirabeau, and Verniaud, and Bressot, and Robespierre, which electrified France and shook the world. A constitution appeared on paper, and a reign of terror in fact—revenge incarnated in the guillotine, faction, uproar, universal distrust, life without sanctity, and heathen revelry, even at the gates of death. Finally, the wretched carnival, and the dance of death, terminated by the iron force of a great military dictator, who throned himself in Paris, with his single will, as the law for the nations of the world.

The unbelieving democracy will, doubtless, once more be victorious; all signs look in that direction. The present thrones are all shaky and insecure, being founded on craters where the fires are gathering to a head and the underground thunder heard from time to time. Clearly enough there will be a new disposition of the ancient Roman Empire, and the ten kings will be, in substance, ministers of democracy elected by the people; but all the dreams of perfect liberty in a golden age, all the visions of a sublime ideal commonwealth painted in such colours of rose and amber, finish in the ten kings making over the power entrusted to them into the hands of one superior monster, whose disastrous glories will darken the earth with unknown horror, and poison the few fountains of life which remain in a desolate world. They dreamed of immaculate justice and white-robed peace, of starry science revealing all law, and profound philosophy reaching down to all essence, of divinest freedom, and of holiest fraternity and brotherhood—and lo! on a darkened theatre tragedies of fathomless woe are performing, which neither Dante nor Shakespeare could adequately describe, and of which we only get momentary glimpses from the pencil of inspiration—flashes across the gulf suddenly lost in darkness.

There is fascination in power whatever shape it assumes. In the midnight storm which tears up the oak of the forest and the pine of the mountain; in the ancient sea which rises from fathomless deeps, and in seasons of wrath dashes our gallant ships on iron shores; in the upper thunder and vollied flame, or in the underground thunder which devours, with mouth of darkness, the structures of men and the glories of nature. There is likewise fascination in mystery. The majesty of darkness, the stars piled up in stories or marshalled in procession, the noiseless river which nourishes field and forest with life, the mighty light of the sun which frequently quells the tempest in a moment. That which is powerful and inscrutable produces awe and fear, and if we believe in personality as the source of the might and mystery, there is tendency to homage and worship.

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Hence the luminary worship, and the hero worship, of the ages when men were taken captive by nature and forgot the living God; or deceived by the devil till they worshipped dead men. Now there is one coming who will gather the silver and gold like dust of summer, and raise up towns and cities as by enchantment, and lay hold on all the marvels of science and civilisation, and all the fountains and treasures of power and glory.

There is still so much of the wild beast in man that we admire the great warrior. It is not merely for his power striking down his foe, though that has power over (hence Ajax and Achilles were simply men of immense muscular force, and the latter as agile as he was strong) the sinewy and the heart of a tiger. But we are likewise impressed with the vast powers of calculation, the mathematical arrangement of men, the composure in peril, the daring in fighting against odds and the lightning rush through the enemy when all the war is rolled in smoke, and the field of action is slippery with pools of blood. When a great general or marshal appears in any town, what a crowd gathers to behold his eyes of fire, to look on the vulture nose and iron face, and shout in the procession.

It is certain that the wicked one will be a great warrior, for the cry will be in the midst of his victories—who is able to make war with the Beast? But there is a reign still more awful than the domain of the visible, forces mightier than insurgent waters or descending flame. Stormy wind and tempest, lightning and volcanic fire, are feeble in their impression compared with the agencies and influences of bad supernaturalism which descend from the Satanic dominion, or emerge from the dismal underworld. The reader of Macbeth is aware that no withered heath, however desolate and blasted, would fiercely dominate over the human mind if there were no visible actors revealing themselves in weird mystery and horror; but when the witches appear in mystic dance around the caldron, the scene becomes terrible, and their words are laden with the weight of destiny. Now when a Royalty appears who, in addition to the fame of the warrior and all the pomps and glories of absolute power, shall likewise marshal the dread forces of the invisible world in diabolical energy, how terrible the dominion of evil! Witchcraft, Necromancy, Mesmerism, Clairvoyance, Spiritualism, are all glimpses of a province of spiritual wickedness, which the wilful king will conquer for himself, in addition to all mechanism of power. There are many who would be proof against the accumulation of earthly grandeurs, who would set little store by the throned king in the midst of his nobles, or the warrior with his garments purple with the blood of his foes, who yet would break down at once by a whisper from the sepulchre or the sight of an apparition from Hades.

Clearly enough, the wicked king will have supernatural as well as natural forces. His coming is after the working of Satan, with power, and signs,

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and lying wonders. He himself revives after a deadly wound, and seems to live a resurrection-life in demoniacal energy. His ghastly image talks like a man, and his name brings down the fire from the dragon—the fountain-head and reservoir of his authority and energy.

It appears that the wicked one will likewise have the power of word. Not only strange wisdom in understanding dark sentences, but corresponding force in executive delivery—an eloquent mouth in the utterance of great things, blasphemies against God and his tabernacle and all that dwell therein. Let no one think lightly of word. The words of God are realities. By the word of God the heavens were created. He spake and it was done; he commanded and it stood fast. His thought come into word, and his word into deed: the universe stood forth as the final embodiment. In our measure our words likewise have power for good or evil, in consequences which reach into eternity. I have seen a great demagogue with a large brain and a flashing eye holding a multitude spellbound, and producing at will wrath or sorrow, tears or groans, or laughter.

I can conceive of the wilful king as having in repose an inflexible, stony face—abysmal and inscrutable, cold and merciless as the angel of death, yet capable of the mobile under fiery, blasphemous, and passionate inspiration.

We are reminded of the fact that our Lord said, "I am come in my Father's name, and ye receive me not; if another shall come in his own name, him ye will receive," The reader who desires to see the unity subsisting between Daniel and Paul, may compare Dan. xi. 36 with 2 Thess. ii. 4, and he will find that the apostle has quoted the language of the prophet. The king will exalt himself, and magnify himself, above every god; and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished. He shall likewise plant the tabernacles of his palace between the seas, in the glorious holy mountain, yet he shall come to his end and none shall help him. The fact that such a king gains the confidence of the Hebrew race, and is received as their Shiloh, and builds his palace in the holy mountain, will give him immense prestige. The land is charmed, and the people are people of mystery, and miracle; and no ages of degradation, or spoil, can take away the mystic glory from one or the other. The Turkish Sultan has never been able to do anything with the country of renown. In his hands it has been only a barren waste, the haunt of uncultured vagabonds, Moslem or Christian in their traditions; but the *sick man* will soon expire. His vast empire is bulk without spirit or life, and the grave is waiting for his dominion among dead nations. But let one appear whom the Jews will receive as their Messiah, pouring into his shaping hands their hoards of countless gold, and in a short time cities will arise by magic, and fields bloom like Eden; and such a fact of marvellous success in the city of God,

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in the land of holiness, and among the heirs of the promises will give amazing prestige to the deceiver and destroyer of the race. Only for a season will he wear the mask among his Hebrew adherents, breaking the covenant in the middle of the week, and coming into revelation as the Apolyon of the pit—an angel of doom and destruction. Zechariah saw him as an idol shepherd who would not visit, or heal, or feed, but eat the flesh of the fat, and tear their claws in pieces. (Chap. xi. 16, 17.) How different to that Shepherd who came by the road of self-sacrifice, and can be identified by his sheep, because they can see fulness and infinity of love in his sacrificial death. The false shepherds climb up to eminence by bad roads; they build thrones on ruins of humanity: they steal, and mangle, and destroy, The true Shepherd came veiling his almighty power in lowliest humanity, and making it run musical in fountains of love and happiness.

Babylon was refulgent with a golden head, Persia resplendent with silver breast-piece, Greece radiant in brassy splendour (a metal which actually takes a finer polish than the rest), Rome strong in iron power. It is clear that the image of world-dominion gets galvanised, that the ancient works, and powers, and principles, will revive and mingle their glories and activities for a season; for though the stone of destiny falls on the feet, yet *all* the *materials* feel the crash, are shattered by the fatal collision and swept away for ever.

Hence we are not to suppose that there will be no light in the picture, such as it is, during the dominion of the wicked king. Paris, Vienna, and Rome, in their darkest seasons of blood, corruption, and unscrupulous fierceness, have been gay and festive, full of revelry and merriment. We may easily conceive of glorious palaces rising on every hand in the centre of malignant power, as well as on the banks of each famous river, bright and strong with Parian marble, ceiled with cedar, and painted with vermillion; of vast halls where power, and strength, and beauty gather for banquet, story, and song; of midnight masquerade, masked ball, and gorgeous theatrical entertainment. Sculpture, painting, oratory, poetry, science, may all flourish. In fact, it seems natural that in such an abnormal time the human mind will be stung into continual thirst for pleasures old and new, and discovery be continually on the rack in ministering to the hunger of humanity. There may be festivals, and processions, and histrionics, and trumpet music, on a scale unknown to the ancient world in power and splendour, in variety and enchantment. But, notwithstanding, all this power will be merciless, the ferocity unsleeping; and all who refuse the mark of the Beast—the badge of the wicked king and false god—must either flee into the remote wilderness or perish in sudden destruction. The king and his adherents are not to be without portents and warnings in the midst of their immense power The locusts who

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ascend from the pit strike none except the followers of the wicked one; and for months, which seem like ages, the agony of scorpion pain is prolonged, in which they seek death but cannot find it. The two witnesses sent from God are likewise a dread visitation—Elijah certainly one, Enoch probably the other. They bear solemn testimony for God against the wicked one, and meet their enemies with penal fire. In the end, when their testimony is delivered, even they are slain and lie unburied in the presence of rejoicing wicked ones; but resurrection soon follows and the end is near. At last, the open heavens reveal the true King in his peerless beauty and divine power; while the wicked ruler and his ecclesiastical minister, and his great armies, sink beneath the wrath poured from an Almighty hand. The armies perish, but the two incarnate evil spirits descend alive into the lake of fire. Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.

G. GREENWELL.

THE GREAT THEOLOGICAL REFORMATION.

AMIDST the dark storm that has burst upon us in consequence of our protest against the "Hell" of a corrupt theology, the Lord sends many bright rays of light to gladden us. The following extracts, copied from private letters, the original of which is carefully preserved, will shew this.

I. From a gentleman in Nottinghamshire: "If you did but know how highly you are esteemed in love in this town, for your work's sake, I am sure you would take courage. I cannot find words to express my gratitude to you for having been the means of leading me into such glorious liberty; and I believe there are thousands, yea, tens of thousands, waiting for the same knowledge that has led me out of such darkness into such glorious light and liberty. Truly, I may now say the Scriptures are a mine of wealth to me—they are altogether new."

II. From a Congregational minister in Hampshire: "Yesterday afternoon, between my services, I read the whole of the March number, and gladly acknowledge the ability shown in the articles. My own mind was stimulated by their perusal, and I had that peculiar pleasure of finding truths I had myself lighted on, and set forth as my original discoveries in God's word, advocated by the writers of this magazine. Depend upon it we are on the eve of great changes in religious truth as popularly apprehended, and you will have the satisfaction of having been one of the pioneers. Sooner or later you will reap a goodly harvest, as the result of your toil and anxiety. May God strengthen your hands and cheer your heart in this time of trial. I intend seeing several of my people and

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asking them to take in the *Rainbow*. I shall do my best, you may rely, to extend the circulation of a magazine so entirely in accordant with my own convictions."

III. From a clergyman in Wiltshire: "I have to thank you for gems of interpretation of Divine truth, scattering from God's beautiful book the darkness of that eclipse by which its truths have been beclouded, and delivering the beautiful character of the merciful Father from that foul libel, the creation of a philosophy falsely so-called. Nurtured in this gloom, I am glad now that I am past fifty, to be delivered from a bondage against which I have preached, and for which I have endeavoured to proclaim a remedy through the propitiation and atonement by Christ, whatever I may secretly have thought of an agonising existence for impenitent sinners, running co-extensive with the lifetime of the great God Almighty. O that I had the wealth of a Peabody to place at your command, for the diffusion of truths of such infinite importance!"

IV. From a gentleman in Beaver County, Penn, U.S.: "It does me good to know that there is one in my native country bold enough to stand up for Jesus in vindication of the truth. It was the God-dishonouring doctrine of endless torments that made my father an infidel. I myself was for years a rank atheist, and would have continued such but for this glorious doctrine of *life everlasting only in Christ*. What has been the most prolific source of infidelity? Are not all the objections of the infidel found to have their origin in popular theories, which are as contrary to the Scriptures as they are to the sentiments of the infidels themselves? And, hence, the weapons which we suppose were directed against the Lord and the truth were, in fact, turned against the dogmas of a corrupt theology. Continue, esteemed brother, to declare the truth respecting the living and the dead; and may the MASTER give you courage to cry aloud and spare not until he shall say, 'Enough, come up higher.'"

V. From a missionary in Canada: "I rejoice that it pleased God to sustain you in your late difficulty, and that the valuable magazine *yet* lives. The Lord has raised you up to do a great work in these days, just precedi ng his appearing. Venture freely upon him. He will sustain *you* in future, as hitherto, and will keep you to the end."

VI. From a gentleman in Victoria: "I do not think that any language would be too strong for me to use in praise of the *Rainbow*, which boldly contends for the two glorious truths of the speedy coming of the Lord *and* of immortality only in him. I was deeply interested in it before, because it teaches the great Scripture truth that the Lord Jesus will soon—*very* soon—take unto himself his great power, and reign; but when you so boldly took up that most glorious truth—immortality in Christ, and in him only, your magazine became to me *invaluable*."

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VII. From a missionary in India: "I have just finished reading the *Rainbow* for October, and reviewing those of June and August, especially the article by Mr. Constable, and am constrained to add my earnest thanks to those who thankfully acknowledge the boon you have conferred upon us in the *Rainbow*. That I am deeply indebted to it, and to you its Editor, to Messrs. Constable, Maude, Chester, and others, who have contributed to its pages, is to say little; allow me, through you, to thank them. As a missionary of nearly thirty years, I have been greatly shut out from the literature of the day, and until I saw this work—first, four years since—I often questioned whether others had the doubts I felt, or *why* I felt them. I have had the *Rainbow* ever since, and to say I thank God, and you his servant, for it, is little. I shall, I believe, do this in the ages to come. I have often been avoided as prying into things too deep for me, for views unsound, and so forth; but all has been met, and I know I have a communion with the Editor and writers in the *Rainbow* nearer and surer than I have felt with the most earnest Christians before. Earnestly, and with my whole heart, I thank you. Do not, O do not think of giving it up. In times like this, the truth cannot spare such an advocate. Your reward will come, large, never ending. Surely you will be thanked for it when all is holy, all good. Now, when nearly all is evil, O hold up still the teaching, warning voice! How I wish I could send you to-day all you need for its publication."

VIII. From a gentleman in Australia: "Go on in the name of the Lord; you are engaged in *His* work, and be sure he will not suffer it to fall or to fail. 'Be of good courage, and he will strengthen thine heart.' As a reader of the *Rainbow* for the past four years, I can truly say with your correspondent, E. H. Tuckett, that next to the book of God, it holds the first place in my heart, and for a few friends here, to whom I introduced the publication, I can say the same. You have the prayers of many here. I thought it good to let you know this. May your Master, whom you serve, stand by you, and encourage you in the good work which you have been directed by his Spirit to engage in."

The man who could receive such letters as these without a feeling of profound gratitude to God has a heart very different from ours. We can bear censure with a good deal of equanimity, when we are positively certain that the honour of revelation and the character of the Most High are the grand motives that prompt us, and when we are equally sure that ignorance or prejudice gives birth to that censure; but the earnest thanks of devoted brethren in the Lord, for deliverance from the crushing weight of a dismal dogma that never came from heaven, we cannot receive unmoved. We feel deeply the sacredness of the privilege and the greatness of the honour. May the Lord and Head of the church hear the prayers

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of his disciples on our behalf, and enable us to fulfil this high mission to the glory of his name. These pathetic appeals to us to continue the magazine touch a tender chord, and awaken a ready response. To continue it is our fervent desire; for we feel as certain that we have been called to this work as we do of any providential event that ever passed before our eyes. The whole history of this magazine, known only in all its details to the present writer, is a proof that God calls whom he will, when he will, to any service in his church which he sees necessary. The pressing cares, the anxious days, the anger and opposition of men who scorn the idea of the Lord's pre-millennial advent, the shout of "heresy!' when the apostolic doctrine of immortality only in Christ was brought forward, the desertion of many old friends in consequence of that doctrine, and many other discouragements needless to mention, have all been borne patiently and hopefully; and surely we could not have sustained their weight so long, but for the Lord's upholding hand. A Christian heart from far-off India cries, "Do not, O do not think of giving it up!" Let that cry thrill through the reader's heart, as it has done through the Editor's; and instead of being given up, the *Rainbow* will at once become a power in the Lord's hand to help on the great theological reformation which is so imperatively needed to deliver Christians from bondage, the truth from error, and the Father's character from a terrible misapprehension.

The interest awakened by the denial of man's natural immortality is extraordinary. Everyone sees in a moment that if man is *not* an immortal being by nature, the dogma of eternal misery *must* be false. Hence the earnestness with which men are looking at the subject. The reformation we prayerfully labour for, is not the removal of a small blot here and there, which the progress of time has brought upon Christian truth, but the removal of a tremendous and appalling falsehood, which has sent its virus through the veins and arteries of the entire body of theology. Everything has been corrupted by it; and the darkness of its dismal shadow has made God's government of the universe a bewildering mystery, and driven many of the wise and good to the distressing conclusion that the perpetuation of the human race is an awful calamity. Why was not the first man also the last, if the inevitable consequence of unpardoned human guilt is unending human agony? But, no! blessed for ever be our God, we have discovered to our infinite relief that the doctrine of eternal misery is none of his. Oh, it is surely time that the great lie of the great liar, "Ye shall not surely die," should be rejected, and the wondrous gift of divine life in Jesus accepted with loving and adoring gratitude. Let it be proclaimed with all holy energy, that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him *should not* PERISH, *but have* EVERLASTING LIFE."

THE EDITOR.

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THE RESURRECTION OF THE BODY.*

THE most popular of living preachers—the Rev. C. H. Spurgeon—in a sermon preached and published some years ago, has expressed his astonishment and regret that our English theology, rich as it is in most departments, actually does not contain a single standard and satisfactory work on the great Christian doctrine of the Resurrection. This fact—for that it is a fact the reader may satisfy himself by referring to the wonderfully complete *Bibliography* of Eschatology appended to Alger's "Critical History of the Doctrine of a Future Life"—is certainly a very remarkable as well as instructive one. It is true, indeed, that in many works of systematic theology, the doctrine of Resurrection is treated of, though generally very partially and superficially; but beside this we possess really very little save Drew's "Essay on the Identity and General Resurrection of the Human Body;" which, though an able work, is mainly a defence of a special theory; the Bampton Lectures, by Mr. (now Dean) Goulbourn; the Hulsean Lectures for 1854, by Mr. Cowie;† and a few small works, such as Gipps', Sirr's, and Noble's, on the special subject of the *First Resurrection*, viewing the doctrine prophetically rather than eschatologically. While on the Fifteenth of First Corinthians we have Dr. John Brown's "Resurrection of Life," and Dr. Candlish's "Life in a Risen Saviour." Even during the last few years, though increased attention has happily been directed to kindred subjects, little or nothing has been done to supply this deficiency; we can only at this moment mention one small volume, not without value, entitled, "A Treatise on the Resurrection," by the Rev. Paten Gloag. Within the last few months, however, two volumes of some pretensions have issued almost simultaneously from the press, the titles of which are given below, and in connection with which we propose to make some remarks on this important doctrine of the Christian Faith.

The circumstance pointed out by Mr. Spurgeon, strange as it may at first sight appear, is not, we venture to think, by any means inexplicable. The fact, the grave significance of which will immediately be considered, that the Resurrection of the Body holds a very different and a very inferior position in our modern theology to that which it undoubtedly held in apostolic Christianity, will go far to explain it. In the teaching of the apostles, the fact of Christ's resurrection, which may be said to contain potentially the

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* "The Resurrection: Twelve Expository Essays on the Fifteenth Chapter of St. Paul's First Epistle to the Corinthians." By Samuel Cox. London: Strahan.
"The Resurrection of the Dead: its Design, Manner, and Results. In an Exposition of the Fifteenth of First Corinthians." By the Rev. James Cochrane, A.M. Edinburgh and London: Blackwood & Sons.

† The first three lectures are devoted to the difficulties connected with the Doctrine of the Resurrection.

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resurrection of all believers, even as the seed contains the perfect flower, the acorn the mighty oak, occupies a position and is invested with an importance equalled only by *one* other fact, namely, the *death* of Christ—the latter being, so to say, its starting-point and the former its goal. Hence when Paul would give a brief but comprehensive outline of the gospel which he preached, and by which alone his hearers could be 'saved,' he does so in these words: "Brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I have preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ *died for our sins* according to the Scriptures, and that he was buried, and that he *rose again the third day* according to the Scriptures." (1 Cor. xv. 1—4.) The *burial* being here mentioned, not so much as the enunciation of a third fundamental fact, as being itself the proof and attestation of the other two. Christ must really have died, for he was buried for three days; he must really have risen from the dead, for he was committed to the sealed and guarded tomb. And how truly this was the scope and character of the apostle's preaching is incidentally but strikingly confirmed by the fact, recorded in the seventeenth chapter of Acts, that the philosophic Athenians were disposed to regard him as "a setter forth of strange gods," "because he preached unto them Jesus and the *resurrection*." (Acts xvii. 18.) Neither was it simply as an historical fact, nor solely in its vital bearing on the question of justification, but equally as the source and security of *our own resurrection*, that the apostles thus proclaimed and magnified the resurrection of Christ; as, for instance, when Paul bursts forth into the triumphant chant: "But now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead; for as in Adam all die, even so in Christ shall all be made alive." (1 Cor. xv. 20—22.) Indeed it is not too much to say that, in the New Testament, the human intuition of a future life is embodied and concentrated in the doctrine of a bodily resurrection; for while a disembodied state is neither denied nor ignored, it is yet practically regarded as of comparatively so little importance that it sometimes seems altogether lost sight of; as when Paul again, in the chapter just quoted, enquires: "If after the manner of men I have fought with beasts at Ephesus, what advantageth me if the dead rise not? let us eat and drink, for to-morrow we die" (1 Cor. xv. 32)—words which involve a palpable *non sequitur* on the theory of a future life apart from resurrection, such as every merely human system of philosophy has conceived of, unless we admit the supposition that in the apostle's mind a future life, and a bodily resurrection were so inseparably connected that he cared not to contemplate the one apart from the other; in the enthusiasm of his faith the pale and sickly shimmer of the former being, for the time, eclipsed and lost in the bright and steady splendour of the latter.

When, moreover, we proceed to enquire how it has come to pass that this great doctrine of the Resurrection has lost its primitive position and power

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in the scheme of Christianity, the general answer which must be returned is undoubtedly this—that it is as the inevitable consequence of its *dissociation from the Person of the Risen Saviour;* since of every doctrine, however Scriptural and important, no less than its personal application to the members of Christ's mystical body, is that word of the Lord true: "Without me—severed from me—ye can do nothing;" for "if any man (or any truth) abide not in me, he—it—is cast forth as a branch and is withered." (John xv. 5, 6.) O that men would learn to try every dogma presented for their acceptance, as from the word of God, by this unfailing test—*Has it a living root in Christ?* Does it spring out of the great central fact of His Divine Personality, as the branches of a tree spring from the parent trunk? Does it manifest the attractive power of the great Spiritual Sun, as the planets do that of the solar orb? This general answer may, however, be exemplified in three particulars.

(1.) In the first place, the Resurrection has come to be regarded as an isolated fact, the result of an arbitrary exercise of the divine power, rather than as the natural—if the word may be used in reference to spiritual things—outgrowth and consummation of that divine life which is conferred only in regeneration. Is it not the fact, the melancholy fact, that it is apprehended in popular theology as depending much more on the trumpet of the archangel than on the germinal fact of Christ's resurrection? As a violent intervention, rather than an orderly progression? Yet how distinctly is the truth set forth by the apostle Paul in the eighth chapter of Romans: "If any man have not the Spirit of Christ he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the spirit of him that *raised up Jesus from the dead* dwell in you, he that raised up Christ from the dead *shall quicken even your mortal bodies by means of his Spirit that dwelleth in you.*" (Rom. viii. 9—11.) As Mr. Perowne has said so admirably, that its value may atone for the length of the quotation: "Christianity establishes our hopes, not only by pointing to an outward fact (the resurrection of Christ), but by the experience of an inward fact, the communication of the life of Christ to all who believe in him. Jesus Christ is the Resurrection because he is the Life, and he imparts that life to us. 'Because I live, ye shall live also.' There is a sense in which it may almost be said, that the resurrection is begun here, because the germ of it is to be found in every renewed and sanctified nature. A power has been put forth upon the man, which must issue in his final and complete glorification. A life has begun, which in its very nature can never end, because it is the life of God himself. The resurrection to life, though it is sometimes described as a gift, is also to be regarded as the natural development of the work of grace. Both truths are stated by our Lord in his discourse with the Jews, recorded in the fifth chapter of St. John's gospel. 'Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life. Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of Man.' Here, as in many other places of the New Testament, we are taught that eternal life is not merely to be

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looked for beyond the grave, but as a present reality. There is a quickening of the spirit to newness of life here, as well as a quickening of the body hereafter. Of this twofold life Christ is the source. Christ gives eternal life to all who believe in him; Christ raises the dead; and he does both the one and the other by virtue of that divine life which he receives from the Father and yet has in himself (John v. 26; comp. vii. 57), of which he is at once the Author and the Giver. It was to give this life that he came into the world. (John x. 17.) It is from him that this life is derived; it is only by communion with him that this life can be sustained. So he declares. (John vi. 51.) And again: 'Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." (John vi. 53, 54.) Here likewise there is a reiteration of the same truths; here there is the same intimate connection between the present gift of eternal life, the present partaking of Christ, and the future resurrection to glory. You cannot separate these things. That which is *divine** is in its very nature eternal. Death is but as the episode of a sleep; it has no power to touch the heart of that life which is 'hid with Christ in God.' That life given here in the body imparts to the body a share in its triumph over death, is the seal and the pledge, that even though the body fall into dust, it shall be raised again from the dust, incorruptible. So essential indeed is this connection between the life eternal and the resurrection of the body, that it is almost the only view of the resurrection which is presented to us in Scripture. There are, I believe, but two passages in the New Testament in which the resurrection of the wicked is so much as mentioned; once by our Lord when he speaks of a resurrection of damnation, to which they that have done evil shall come forth from their graves (John v. 29); and once by St. Paul, when he acknowledges as a truth, common to himself with his Jewish opponents, a resurrection both of the just and the unjust. (Acts xxiv. 15.)† But with these exceptions, the other view of the resurrection is exclusively presented; it is invariably spoken of as the fruit and result of a spiritual life, of which Christ is the fountain and source. The one, as it were, by a moral and spiritual necessity implies the other.‡"

(2.) But, secondly, the great doctrine of the Resurrection has, in the hands of modern theologians, suffered a violent *dislocation*, whereby its attractive power has been fatally impaired, and the harmony of divine truth utterly broken. For second only to the intrinsic value of any revealed truth, is the importance of its being assigned its legitimate position in relation to other truths. In a chain which is the same throughout its entire length, a link may, indeed, be of equal value wherever it is placed,

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* I have here substituted the word 'divine' for the word 'spiritual,' as I cannot admit that whatever "is spiritual is in its very nature eternal" *in form*, if I may *use* the expression, whatever it may be in essence.

† The Scriptural evidence of the resurrection of the lost is indeed small; yet two other passages may, I think, be added to those referred to by Mr. Perowne; Matt. x. 28, inasmuch as if the body and soul are to be destroyed in Gehenna, there must needs be some body to be destroyed; and Rev. xx. 13, which indeed so far as the bodily nature of their resurrection is concerned—for the Greek word 'resurrection' (*ἀνάστασις*) does not *necessarily* refer to the body—is perhaps the strongest passage of the four.

‡ Immortality. (Hulsean Lectures, 1868, pp. 100—103.)

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but a wrought stone can fitly occupy only the exact position in the building which it was intended to fill; and if placed elsewhere it will mar the whole design, if it does not even endanger the stability of the structure by leaving its own place unoccupied. Even so is it with the doctrines of revelation; their practical power depends, in a degree seldom suspected, on their right collocation. A misplaced truth is generally little more than half a truth; nay, it sometimes becomes an utter falsehood. Now, everywhere in the New Testament the resurrection, properly so called, the resurrection of life, is inseparably connected with the Second Premillennial Advent of Christ. These two grand events are united by a golden link of divine forging, and to break that link is to put asunder what God hath joined together for power and blessing. Thus in the fifteenth chapter of his first epistle to the Corinthians, that wondrous chapter to which we must again and again refer, Paul says: "Since by man came death by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But each in his own order: Christ the first-fruits; afterwards *they that are Christ's at his coming.*" And again: "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." (1 Cor. xv. 21—23, 51, 52.) So to the Thessalonians the same apostle writes: "This we say unto you in the word of the Lord, that we which are living, who remain behind unto the coming of the Lord, shall in nowise gain an advantage over them which fell asleep. Because *the Lord himself shall come down from heaven with a shout,* with the voice of the archangel, and with the trump of God: *and the dead in Christ shall rise* first: then we which are living, who remain behind, shall be caught up all together, with them, in the clouds, to meet the Lord in the air; and so shall we be always with the Lord." (1 Thess. iv. 15—17; *Alford's reading.*)

And once more to the Philippians: "Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change the body of our humiliation, that it may be conformed unto the body of his glory, according to the working of his power, whereby he is able even to subdue all things unto himself." (Phil. iii. 20, 21.)

But what has modern popular theology done? It has not only ignored and made of none effect these grand and explicit statements of Scripture; but the Resurrection itself, instead of being regarded, as it is in the New Testament, as ever close at hand—not a single mundane event *necessarily* interposing at this moment between us and its actual occurrence—is postponed to a period indefinitely remote, an interval of more than a thousand years at the least intervening; while, moreover, in place of being associated with thoughts of the coming glory, the revealed presence of the Lord, and all the bright and joyous anticipitations which cluster so lovingly around "the blessed hope," the resurrection of the saints is viewed almost exclusively in connection with the revelation of the great white throne, the "great assize," and a tremendous scene of final and universal judgment which poets have described and painters have depicted, in terms and colours borrowed not from the Bible but from their own too exuberant imaginations. And thus the resurrection, as we have seen, was in the first instance dissociated from Christ's immediate *power;* so, in this case also, is it in like

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manner dissociated from his personal *presence* as the King and Bridegroom of his church.

(3.) Nay, thirdly, as the necessary result of this twofold dissociation, the Resurrection, as it affects the redeemed, in which aspect, as before said, it is all but exclusively presented in the New Testament, has almost ceased to be regarded as a special and wondrous privilege—the very crown and consummation of the great work of salvation; and has become, comparatively speaking, a thing "common and unclean." All men, it is said, are to rise from the dead; all men are to be raised by Christ; all men are to be raised incorruptible and deathless. For is it not written: "As in Adam *all* die, even so in Christ shall *all* be made alive." (1 Cor. xv. 22.) It is at once sad and strange to see how even the best expositors here go astray. Upon these words Mr. Cox says: "He (Paul) affirms the work of Christ to be co-extensive and co-efficient with the work of Adam. If all men died in Adam, all men live, or will live in Christ: 'By man came also the resurrection of the dead;' 'in the Christ shall all be made alive.' If words have meaning, if the parallel between the Adam and the Christ is not illusory and misleading, St. Paul here affirms that the redemption of Christ is of as wide a scope, and of as potent an efficacy, as the sin of Adam; while, in the epistle to the Romans (chap. iv. 12—21) he just as plainly affirms the results of Christ's redemption to be, if not of wider scope, at least of deeper efficacy than the sin which brought death into the world and all our woe. And, therefore, unless we choose to palter with words in a double sense, it is not enough to say that, through the grace of Christ, life is *offered* to all men and pressed upon them. . . . . The sin of Adam did more than offer death to men; it brought death upon them, and made it the common inevitable lot. If the grace of Christ is of an equal range and potency with the sin of Adam, *that* also must do more than offer its results to men; it must give them life—life in Christ must become their common inevitable lot." (Pp. 64, 65.) To the same effect Mr. Cochrane remarks: "The coming restoration to life is affirmed to be co-extensive with the death; 'Even so, in Christ, shall all be made alive.' The Redeemer, in short, is declared to hold towards the entire human species a relation which is the exact counterpart of our first father Adam; only the influence which will emanate from him is life, not death. When the day arrives he will restore to corporeal existence every individual that ever lived and died. This is the plain, undeniable meaning of the words before us." (p. 137.) In still stronger terms the same view was expressed some years ago by the present distinguished Dean of Canterbury; "'In Christ shall ALL be made alive.' There shall be 'a resurrection of the dead, both of the just and of the unjust.' In this lowest, but evident sense, 'because he lives we shall live also.' Every body of man shall one day be reanimated; known, as his body was known, by its distinguishing marks and features; built up again by him who built it up at first, and re-united to the human soul, which has been waiting for it in the abode of the departed, the fulness of the Father's time. . . . . Such is the result of Christ's resurrection on *all*—on, as I said, the godly and ungodly, the converted and the unconverted—the real Christian and the heathen Christian alike. . . . . *All* are united to Christ in the flesh. His Body was our body; and the unbeliever, as well as the believer, is one flesh with Christ. All have the same animal and intellectual *soul* which Christ

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took upon him; all, unbeliever as well as believer, are sharers in the immortality which he conferred upon our nature by his resurrection, as far as this is concerned in it.' "*

The correctness of this interpretation of the apostle's language we cannot, however, possibly accept; for it appears to us to controvert some of the most fundamental truths of the gospel. The New Testament writers clearly recognise a deep and essential distinction between the resurrection of the dead, and the resurrection *from* the dead; between a resurrection effected by Christ's sovereign power as a judge, and a resurrection effected by the outworking of Christ's indwelling energy as a life-giving spirit: between a resurrection in incorruption and glory *unto eternal life*, and a resurrection in corruption and shame *unto the second death*. We unduly strain the apostle's words when we insist on giving them an individual application to every member of Adam's race; for this, like all other isolated statements, must be interpreted according to the analogy of the faith. And we are in no degree 'paltering with words in a double sense,' when we submit that the contrast in the mind of the apostle, yea, and in the mind of the inspiring Spirit, is one between *totals* and not between, *integrants;* indeed, that it is in both cases, *the same total*, though in successive conditions—THE HUMAN RACE as lost in Adam and as redeemed in Christ. It is in this tense alone that the parallel passage (Rom. iv. 12—19) can be interpreted without involving Universalism as the logical sequence. And, in fact, as Canon Westcott has truly said: "Christianity addresses not the individual only, but the race; its effects are declared to extend not to man only, but 'to all things which are in heaven and which are on earth.' It is universal before it is particular. Just as Aristotle taught that the state is prior to the man, so Christianity claims to address the world before it addresses the individual."† For even as the harvest which in autumn covers the fields as with a sea of rippling gold is the same wheat which months before the sower cast into the ground, though not every grain is there represented, some having fallen by the wayside, some having perished for lack of moisture, and some having been devoured by the birds of the air; and as the army returning from the long and bloody campaign, is the same army that a while before went forth to fight its country's battles, though to many a name there is none to answer when the muster-roll is called; even so the race, the 'all' of humanity, to be made alive in Christ is the same race, the same 'all' who died in Adam, though certain individuals may not be included in both categories.

For, let it be further noticed, that the resurrection, or making alive, of which the apostle speaks, however universal or however restricted we may choose to regard it, is unquestionably defined by the expressive and technical phrase, "*in Christ.*" It is "*in Christ* that all shall be made alive."‡

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* Dean Alford: "Quebec Chapel Sermons," First Series, pp. 156—162.

† "The Gospel of the Resurrection," p. 44.

‡ "In order that the similarity, pointed out by the particles, may find a place, the clause, 'in Christ' (ἐν τῷ Χριστῷ), will not signify 'through Christ,' that it is he who awakens all; but that, by virtue of the connection in which they stand to Christ, so far as they are spiritual (and no other relation with Christ can be thought of), they belong to his race or generation, they must, with him, also live as he himself does; they must return to life in the same way that he did. Thus, as Paul finds the grounds of all the happiness which comes to man only in communion with Christ, so he places hope of a

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Can it then be said, in accordance with the usage of the New Testament, that *all men* are "*in Christ*"? Mr. Cox, we regret to observe, asserts that they are: "Both the Adam and the Christ are in you and in all men. . . . In us, and in all men, there are two natures, two 'laws' two 'men' at strife—the one tending to evil, the other protesting against evil and inciting to good—we derive the former from Adam, the latter from Christ." (pp. 82, 68.) But this statement we are constrained to regard as utterly unscriptural, and in fact subversive of the whole scheme of redemption. We ask any reader at all acquainted with theology, as a science, to trace out and weigh carefully the logical results of its admission, and then say if this language is too strong. Let us at present, however, turn to a few passages in the New Testament and see if this phrase, 'in Christ,' as used in them, can possibly be held to have any such universal application. In the first place, then, to be 'in Christ' is to be included in the number of God's elect people; for "He hath chosen us *in him* before the foundation of the world, that we should be holy and without blame before him in love" (Eph. i. 4); but *all men* are not elected, or else election is no more election. Again, to be 'in Christ' is to be in possession, personally, of the blessings of redemption; for God 'hath made us accepted *in the Beloved, in whom* we have redemption through his blood, the forgiveness of sins according to the riches of his grace;" (but *all men* have not the forgiveness of their sins, else all men must be saved. For again, to be 'in Christ' is to be freed from all condemnation; since "There is now no condemnation to them which are *in Christ Jesus*" (Rom. viii. 1); but *all men* are not freed from condemnation, else how could any rise, as they will do, at the resurrection of condemnation? (John v. 29.) So also to be 'in Christ' is to be a new creature by regeneration of the spirit; for "If any man be *in Christ* he is a new ereature; old things are passed away, behold all things are become new" (2 Cor. v. 17); but *all men* are not new creatures, else Universalism must needs be true. And once more, to be 'in Christ' is to be sealed by the Holy Spirit; for it is written, "*In whom* (*i.e.*, Christ) after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession" (Eph. i. 13, 14); but *all men* have not the earnest of the Spirit, else all men must finally attain to the inheritance. In fine, to be 'in Christ' is to be the possessor of eternal life; for "This is the record, that God hath given to us eternal life, and this life is *in his Son*. He that hath the Son hath life" (1 John v. 11, 12); but *all men* have not this eternal life, for

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future life in Christ alone; and thus, what he here asserts is in full agreement with Rom. viii. 10, *seq.* But what follows from it? *That the resurrection which he expects, can refer only to those who stand in such union with him* as that is upon which he enlarges in verse 35 *seq.*, where he speaks of the mode of the resurrection; it can refer only to those. Thereby he has settled, as it seems to me, the controversy, not yet decided, respecting the meaning of 'all' (πάντες) in this passage. Those who are *not* united to Christ can expect no resurrection. Paul does not mention such in his epistles. They belong only to the race of Adam; as such they are obnoxious to death; as sinners they go to destruction. An existence after this life he may have assigned to them, also a kind of resurrection, perhaps in reference to the judgment, which he calls a resurrection in Acts xxiv. 15, where nothing depends on an accurate definition; not using the term there in the special and higher sense in which he has employed it in his epistles. Here the 'all' are certainly believers only."—Dr. RUCKERT; "*The Doctrine of the Resurrection of the Dead*," pp. 22—26.

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it is added: "He that hath not the Son of God hath not life."* Plainly, therefore, if the words 'in Christ' in 1 Cor. xv. 22, include every individual of the human race, they are used in a sense not only differing from, but opposed to, that which they are obviously intended to convey in every other instance of their use in the New Testament.

Equally definite and restricted are the words "made alive," which occur in immediate connection with the clause we have considered: "In Christ shall all be *made alive*."† Nowhere in the New Testament do we find restoration to life, or possession of life, in a future state, predicated of those finally lost. On the contrary, the contrast is ever between the life of the righteous, and the death, corruption, and excision of the wicked. (See Rom. vi. 23; Gal. vi. 8; Matt. xxv. 46.) Thus in the twentieth chapter of the Revelation, at the fourth verse, we read concerning those who form, apparently, the last band of the partakers in the first resurrection: "And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and *they lived* and reigned with Christ a thousand years;" but it is added, "the rest of the dead *lived not* again until the thousand years were finished." Nor do they even then 'live' in any true and proper sense. They abide in death as their natural element, and accordingly, as we find it subsequently stated, it is as '*the dead*' that they stand at last before the great white throne; it is as '*the dead*' that they are judged out of the opened books; and it is, finally, as those whose names are not found written in the book of life that they are cast into the lake of fire, which is the second death. (Ver. 12—15.) And all this is in exact accordance with the last recorded words of the Baptist, preserved by the same apostle John in the third chapter of his gospel: "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God (which ever finally takes the form of *death*) abideth on him."

In conclusion we must observe, that there is to our mind something absolutely appalling in the language used by Dean Alford, as above quoted, in reference to this subject. "The unbeliever," he tells us, 'as well as the believer, is one flesh with Christ;'" "all, unbeliever as well as believer, are sharers in the immortality which he conferred upon our nature by his resurrection;" "of all it may be said, in a low but evident sense, 'because I live, ye shall live also.'" But what, we ask, in wonder and dismay, will be the nature of that flesh in which, according to the learned Dean, the

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* What was the apostle's own personal conviction of the vital necessity of being '*in Christ*,' in order to the attainment of the resurrection from the dead, may be learned from his language in his epistle to the Philippians: "That I may win Christ, and be found *in him*, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection from the dead." (Chap. iii. 8—11.) Clearly, from this, there was in Paul's estimation no attaining the resurrection from among the dead, save by being found '*in Christ*;' and just as clearly he recognised the possibility of a man not being "found *in him*."

† "Ζωοποιηθήσονται must, according to the general use of the word, be taken of resurrection to life eternal."—DEAN STANLEY; "*Epistles of St. Paul to the Corinthians*," *in loc.*

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lost shall in resurrection life be *one with Christ?* Shall the pure, incorruptible, Spirit-quickened flesh of the risen Saviour clothe souls foul with sin and doomed to the fire of Gehenna; changing even their vile bodies into the likeness of his glorious body? Perish the thought of such dishonour being done to our adorable Redeemer. Perish, also, the thought of such a violation of justice by the God of holiness and love, as is involved in the idea of conferring immortality on beings otherwise mortal, when that immortality must be an eternal curse. Yet, on the other hand, if raised in bodies of merely Adamic mould—as doubtless they will be—if we regard such a resurrection as the result of union with Christ, as being a making alive *in him;* shall we not have, not only without warrant, but in defiance of express Scripture testimony (see 1 Cor. xv. 47—49), conformity to the 'earthy' made an effect of Christ's resurrection as the 'heavenly'? Nay, will not this in truth be to make Christ the minister of sin, inasmuch as the restoration of the old Adamic body, sown in corruption and raised in corruption, sown in dishonour and raised in dishonour, must needs be the restitution of that which is sinful; and thus the prostitution of Christ's resurrection-power to give renewed existence to that which he hates and to abolish which he died? Think of Christ's flesh polluted as man's body is often polluted, and "he that soweth to the flesh, shall *of the flesh reap corruption!*" Think of Christ's flesh in Gehenna! Think of Christ's flesh the prey of the undying worm—the object of shame and everlasting contempt—the subject of the second death! and say if we do not stand here on the verge of hideous blasphemy! No; there shall indeed be 'a resurrection of the unjust' as well as 'a resurrection of the just;' but while the latter is the sublime consummation of a divine spiritual process, and can no more take effect apart from the initial stages of that process, than a harvest can be reaped before the seed is sown; the latter is a purely judicial act, of a temporary character, like all the resurrections mentioned in Scripture previous to the resurrection of Christ, and for governmental purposes alone; the true type of which is to be found, not in the glory of Christ's risen body, but in the loathsomeness and putridity of the charnel-house were its contents cast forth to disgust and appal the living.

In view, then, of such misrepresentations and perversions as these, it is surely small matter of surprise that the great doctrine of the Resurrection of the Body should have fallen from the prominent position, and lost the attractive power, which it occupied and possessed in apostolic teaching. For apart from all such obscurations of its primitive glory, and when presented in its most Scriptural form, it is confessedly attended with difficulties of no ordinary magnitude. Some of these we had intended briefly to examine, but the limits assigned to this article are overpassed, and we must therefore reserve them for consideration on a future occasion.

Birkenhead. W. MAUDE.

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TRANSLATION OF THE SAINTS.

THE writer was much grieved to find that his paper of last October on the above subject, has been considered "somewhat severe" by Mr. Maude. He can truly say that it was the farthest thing possible from his wish or intention in any way to wound Mr. Maude's feelings; nor does he think that any of his expressions in that paper could, justly, be so construed. He can and does to the fullest extent reciprocate Mr. Maude's unwillingness "to cross words, even in the most friendly controversy" with one for whom he entertains the highest respect, as well as a very grateful sense of the eminent service he has rendered to the whole church of God, by his admirable essay on Immortality. The same feelings also now make the writer most unwilling to comment upon Mr. Maude's reply in the *Rainbow* for February, with that fulness and freedom which the importance of the subject demands, and which the feebleness (we must be permitted to say) of his reasoning invites.

With all due respect, however, to Mr. Maude, we must persist in characterising his article on "Enoch, a type of the translated saints," as both in itself and in the highest degree fanciful and unscriptural; and in its effect upon those who are looking for "that blessed hope" most injurious. The inevitable tendency of the doctrine avowed and maintained in that article, we must again repeat, is to discourage and dishearten all such simple-minded believers as are patiently waiting Christ's appearing and kingdom; and who, by that very humility of heart which is in itself (as Mr. Maude admits) the surest sign of preparedness for that great event, are of all others the most prone to, and sensitive of discouragement. Upon all such the effect of Mr. Maude's "elective doctrine" (as for sake of brevity it may be termed) is *most deplorable*, tending as it necessarily does to deprive them at once and altogether of ALL hope and of ALL joy in the prospect of Christ's approaching advent; and substituting in the room of those pleasurable feelings—uncertainty, hesitation, and dismay.

Such we have maintained is the *inevitable* tendency of Mr. Maude's teaching: and notwithstanding all he now says in deprecation and defence we must continue—if possible even more strongly than before—to hold and affirm that the *bare fact* of its having such tendency, is a very strong *primâ facie* argument against his doctrine. It appears to us a clear case of that which the prophet so keenly rebukes as "making the heart of the righteous sad, whom the Lord has not made sad" and should therefore be regarded with extreme jealousy and suspicion.

That the said article or essay has *really* had the discouraging effect it might surely have been expected to produce, will appear from the following short extract from *one* of the letters received by the present writer, since his reply to Mr. Maude was published. The letter is dated October 6th, 1869, and is thus expressed,—"Allow me to thank you most sincerely for the excellent paper in the Rainbow of this month, entitled, 'The translation of the Saints.' It came to my heart as a precious balm, and as water to a thirsty soul.

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"After reading Mr. Maude's paper I was *very distressed,* not that I could believe it, but it PRODUCED *so much perplexity, which I shall not soon forget.*

"By the tender care of the Holy Spirit it has passed away, but I have never read any article on the subject so clear and satisfactory as yours, and so carefully supported by the word of truth.

"May he help you often to speak for him thus clearly in this dark and evil age," &c., &c.

Mr. Maude would doubtless reject this line of argument as merely "sentimental," and apply to it what he says of "sentiment appealing more strongly than argument *to some minds*"—evidently in his opinion, *feeble* minds! But notwithstanding all he says on this mode of reasoning, we must again and yet again affirm that a doctrine which *necessarily* produces an effect so disheartening, bears upon its front *primâ facie* evidence of error. Mr. Maude now tries to throw a shade of ridicule and contempt upon the whole argument, by putting the writer's words into the mouth of one holding the "popular opinion that the believer is transported to heaven, and completely glorified immediately after death"—an opinion to which Mr. Maude well knows the present writer is utterly opposed! But the two cases are not in the least analogous. A child could see the disparity between them. For, whereas the advent of Christ is everywhere, and by every possible variety of language, set forth in Scripture as THE grand object of the Christian's hope and longing desire—not so the dissolution of the body. Death is *nowhere* held out as an object of either hope or desire, but quite the reverse. It is spoken of as the "wages of sin," and however in favour of the believer, its *sting* is taken away, yet is death *per se* a punishment, a degradation, and a curse, and nothing else. This "body of humiliation" is expressly said to be "sown in corruption, in dishonour, and in weakness"—how then could death be an object of desire to any one? or what right had Mr. Maude to parody the writer's words, and hold him up to ridicule, by transferring them from the lips of one *justly* mourning over his vanished hopes of personal interest in Christ's glorious advent, (of which Mr. Maude's exclusive views had deprived him) to those of one lamenting something as purely visionary as a dream of the night? It is true the apostle for himself would choose rather "to depart and be with Christ," and speaks also of believers generally being "absent from the body and present with the Lord," &c., but it is quite evident that such feelings spring only from that abounding grace of the gospel, which gives us the *victory over* death, and not from anything desirable in death itself. Indeed the apostle says as much in express terms (2 Cor. 5, 4), "not that we would be *unclothed,*" that is, not that the process of *unclothing* (or death) is, or ever could be in itself a thing to be desired.

If then any Christian has ever comforted himself with such visionary hopes as Mr. Maude has described him mourning the loss of, he has done so without one iota of authority from God's holy word, and in bold defiance of its plainest teaching. But with those who have been rejoicing in hope of the glory that shall be revealed, and of the "grace that is to be brought unto" them "at the revelation of Jesus Christ" it is far otherwise. Theirs is a hope both legitimate and scriptural, and which (if any reliance may be placed upon the plain and repeated declarations of Holy Scripture), belongs of equal and indefeasible right *to all* the children of God without one solitary exception. Any doctrine therefore, or theory, by whomsoever

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promulgated—though it were an angel of God—which tends to *chill*, or in any measure weaken that hope—to say nothing of destroying it altogether—ought, to use the mildest language, to be received with *grave suspicion*. Now the "elective doctrine," which teaches that those only shall be "caught up to meet the Lord" at his coming who are "pre-eminently sanctified," *does* so chill and weaken, or rather dissipate and destroy that blessed hope *so utterly*, that no Christian dare venture for one moment to entertain it for himself. For who that ever lived upon this earth would venture to say, or even think of himself in his most secret heart—"I am pre-eminently sanctified, and therefore I may look to be translated as Enoch was translated"?

We have concluded, therefore, and we think most justly, that Mr. Maude's exclusive doctrine is in every way deserving of the *most unqualified repudiation*: and we may just add that the strong language employed in its repudiation in our first paper was called forth—not by any unkind feeling towards Mr. Maude personally—but by strong conviction of the utter fallacy and pernicious tendency of his opinions. That conviction, we much regret to say, is greatly strengthened by his reply.

In justice to the present writer, it should be remembered that the paper of which Mr. Maude complains was not confined to mere "sentiment" (!), however strong, in this special case, that line of argument may be, *and is*. It contained also a variety of positive as well as negative arguments against the "elective doctrine," which, we may take leave to affirm, Mr. Maude *has entirelg failed to answer*, unless mere speculation and supposition are to be received as argument. We are confident that were we to go seriatim through Mr. Maude's reasonings in reply to our observations, we could easily show that they are destitute of any real force or weight. Bnt we are so reluctant to prolong this controversy, that we forbear, and are content to leave both review and rejoinder to the judgment of the readers of this magazine.

There is one thing, however, in Mr. Maude's last article, which it would be unpardonable to leave unnoticed. We observe that he makes a most extraordinary *admission*, and one which, strange to say, is actually fatal to his own views! He now confines the *limitation* of the number to be translated to the living, but admits, freely and fully, that ALL the sleeping saints, without exception, will be partakers of that distinguished honour! We must be pardoned for affirming that no one could possibly have inferred so extraordinary and novel a distinction from anything in Mr. Maude's original paper on Enoch. He labours now indeed to show that it might, or ought to have been inferred (if we rightly understand him) from the word "translation," of which he says—"the term itself, in its scriptural application is never . . . applied to those that are dead." But who ever said it was? Not the present writer surely; nor did he ever so much as dream of such a solecism as the *translation of the dead!* But simply following the prophetic narrative, he saw, or at least thought he saw, that the "dead in Christ" are first raised, and then, *in their resurrection bodies*, are "translated" along with the living. Not only in this the real case, but in this passage (1 Thess. iv. 15), the careful reader will observe one of those undesigned coincidences which so tend to confirm our faith in the plenary inspiration of the Holy Scriptures. For, the apostle says, "We which are alive and remain . . . shall not *prevent* (go before) them that

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sleep:" and again, "the dead in Christ shall rise *first.*" Now why this priority of the dead over the living saints? Why—if not for this simple but sufficient reason—that the dead (not to speak of the instantaneous change from mortality to immortality in the one case, or the glorified nature of the resurrection body in the other) have two distinct processes to pass through, namely, *resurrection* and *translation;* but the living only one, namely, the latter? Now that neither might have precedence of (or "prevent") the other, the dead are raised first; and *then* the living saints are, together with the raised ones, "caught up to meet the Lord in the air."

No one ever (that we heard of) taught that the dead—*as dead*—are to be translated! but being first raised from the dead, and standing in their resurrection bodies beside their brethren who had never tasted death, they are both together, in the same moment of time, and as one united body, "caught up" from earth to the heavens.

The fact is that the word "translation," as applied either to the "quick" or the "dead" at Christ's coming, is not of scriptural authority; and save in the one instance of Enoch, as referred to in Heb. xi. 5, is not found in the whole Bible. Neither can we bow to the authority of either Mr. Webster, or the Imperial Dictionary (quoted by Mr. Maude), in a case so plain as this. "Translation" *does not* mean, as Mr. Maude would have it, "the removal of a person to heaven *without dying;*" but simply the "transference of any body, person, or thing, from any one place to any other," and the fact of life or death has nothing whatever to do with, and is no part of its meaning. When applied to the present subject, it signifies the transference or removal—not of the dead, which no one is so absurd as to assert, but of the whole united body of the saints from earth into the air. It should be noted also, that the term used in this place by the apostle, is not "translated," but "caught up," or, "caught away;" so that Mr. Maude's argument from the meaning of the word "translation," completely fails at every point.

But now, availing ourselves of Mr. Maude's very singular admission, we would ask one most important question, most pertinent also to the subject in debate, and let the reader who desires truth ponder it well. Mr. Maude freely admits that the phrase, "the dead in Christ," includes ALL that shall, at any period of the world's history, have died in the Lord up to the very moment of his coming—and so far so good—that is indeed the glorious and most cheering truth. But now if this be so, why should not the corresponding phrase as respects the living, occurring as it does in the same context, and almost in the same sentence, be similarly interpreted? Why should not "we which are alive and remain unto the coming of the Lord," be in like manner taken to signify ALL that are found in Christ at his coming? that is all that are partakers of saving faith in him? Why should the one be universal and the other limited, when not the *slightest trace or sign* of limitation being intended appears in the context, nor in *any other passage* relating to the same event in the whole book of God, from Genesis to Revelation? To such a question (in the judgment of any intelligent and impartial person) we may safely say no reasonable answer can be given, other than this, that if it mean ALL in the one case, it must mean ALL in the other. Thus, when fairly examined, Mr. Maude's own admission is absolutely fatal to his own views!

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But Mr. Maude's *reason* for the preference in point of numbers being given to the dead over the living saints, is not a little curious, and will strike some, at least, of his readers with no small surprise. It is, in brief, that in the case of the dead, special provision is made for their continued "sanctification and development" in Hades; but that the unprepared living saints (*i.e.*, such as are not "pre-eminently sanctified") having "no such intermediate state to pass through," will need to be submitted to a farther "severe yet salutary ordeal"! Now without entering at all into the abstract question of "sanctification and spiritual development" in Hades, this whole theory we affirm, is from first to last the *merest speculation!* It is the gratuitous and unsupported *ipse dixit* of Mr. Maude, and nothing more. It may be true, or it may not—for not a tittle of proof is assigned for his theory by the propounder. All we can say in reply, therefore, is that if Mr. Maude be justified in his speculation as to the dead, we have an equal right to speculate as to the living, and to the same effect, namely, that they may likewise, by the imperceptible but all powerful operation of divine grace, be gradually prepared for the same event, so that it come not upon them in a state of fatal unreadiness; but that it may be truly affirmed of them as St. Paul said of his Thessalonian converts, "Ye, brethren, are not in darkness, that that day should overtake you as a thief." One speculation is as good as another; and if Mr. Maude insists that the dead are being prepared *in Hades*, we have an equal right to insist that the living saints are also being prepared *on earth*. In point of fact, we seriously and strongly incline to the opinion (which may perhaps in some measure counteract the gloomy and depressing effect of Mr. Maude's exclusiveness) that it will be even so; and we ground our opinion—not on the *fanciful* speculations or *ipse dixits* of any man or men—but upon the faithfulness of God. "Faithful is he that hath called you, who also will do it." He will not suffer his truth to fail, or his grace to be defeated (by man or devil) in any—even the lowliest—of his flock. But as the time draweth nigh, he will hasten his good work in the hearts of his people, and "cut it short in righteousness."

This speculation we maintain is, at least, quite as good, and quite as justifiable, as that of Mr. Maude. And far more *reasonable* is it to suppose that the "Faithful Witness" will thus secretly but surely prepare and make ready his people that trust in him, look to him, and, in their poor way, love him dearly and truly, than that any of Christ's *true*, but it may be ignorant and feeble-minded disciples, will be harshly driven away from his presence at his coming, the door rudely shut in their faces, and the tremendous doom thundered in their astonished ears: "I know you not"!

We may not at present enter upon the examination of that extremely simple, yet much disputed parable of the ten virgins, as both time and space would fail us were we to make the attempt. Perhaps on some future occasion, if permitted by our respected Editor, we may have a few words to say on behalf of that interpretation, which a simple-minded but intelligent Christian *child* or *peasant* would assign thereto. But this much only we will now say, or rather repeat and affirm with all possible confidence, that if those awful words of Christ be understood as spoken of any who have ever sought the Lord *in sincerity*, THEY WOULD NOT BE TRUE.

The inference from this is as clear as the sun at noon-day—even without

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resorting to the corresponding parable in Luke xiii. 25, which notwithstanding Mr. Maude's *ipse dixit* to the contrary, we maintain *is parallel* to that of the virgins, and *does relate* to the same place, time, and persons—though we cannot now stay to prove it. We say the inference from the above assertion as to those awful words, "I know you not," is manifest, namely, that of whomsoever they are *actually* spoken they are to all such equivalent to a sentence of everlasting banishment, or to adopt the precise words of St. Paul, "everlasting destruction from the presence of the Lord, and the glory of his power." Those awful words will never, *can* never be addressed to any who have, in any measure however limited, the true grace of God in their hearts: and those to whom they will be spoken shall be finally and for ever excluded from the "marriage supper of the Lamb." This is the plain, common sense, and obvious interpretation of the parable, and which commends itself by its simplicity, and harmony with the doctrines of grace, to "the babes" unto whom, by Divine authority, we are assured, the mysteries of God are revealed.

As to such extreme cases as that which is mentioned at page 83 of Mr. Maude's paper, we shall only say that where such determined hostility is manifested to the clearly revealed doctrines of the Advent, that hostility, in our judgment, affords only too strong grounds for altogether doubting the reality of the opposer's religion; but whether or no, such cases have no bearing, one way or the other, upon the present argument. We should, we confess, much prefer to reason thus with respect to all such virulent opposers. If they really have the grace of God—*i.e.*, his Holy Spirit—abiding in them, however choked their hearts may be for a time by the noxious weeds of evil passions, they will, doubtless, sooner or later be brought to the acknowledgment of the truth, and be made ashamed of their hostility. But if, as from the manifested bitterness of their spirit, there is too much reason to fear that they *never knew* the grace of God in truth, then will they (like the foolish virgins) find out their error, when, alas! too late for amendment.

We do not deem it either needful or expedient to occupy more of the *Rainbow's* valuable space by following Mr. Maude through all his arguments. We are quite content to let the controversy stand as it is; and for each reader to satisfy his own mind as to the truth or fallacy of the arguments that have been advanced on both sides. The subject in debate is doubtless one of *incalculable* importance, involving as it does not only the personal comfort and hope of individual believers, but the very essence of the gospel revelation. For it directly involves that most serious of all questions, whether our admission to the kingdom be a matter of *free grace* or of comparative merits. If *only* those are "caught up to the Lord" who are "pre-eminent" in holiness, which is Mr. Maude's doctrine, then most clearly is our admission no longer of grace, but of works. For there is no medium, as plainly appears from the whole tenor of the apostle's reasoning in his epistle to the Romans, and concisely summed up in Rom. xi. 6. Our admission must be wholly of grace, or wholly of works; but if it be attempted to mingle these two together, the result will be, as of oil and water, the most signal and irremediable failure. The smallest admixture of human merit acts upon a man's religion, like deadly poison in a cup of wholesome beverage; the whole is tainted, and death is the result to the unhappy partaker. Now if being "caught up" in that day to meet the

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Lord (which we must ever hold and insist is equivalent to admission to the marriage supper) be made to depend in any measure, or to any extent however small upon superior "sanctification," then not only is the door opened for boasting," (as maintained in our first paper) but the "cup of blessing" is at once transmuted into the "cup of trembling;" and the presumptuous sinner who thus attempts to unite those two things, grace and works (which so far as pertains to our acceptance, God hath ordained to eternal separation), will find himself finally and for ever shut out from the kingdom of God's dear Son.

Our readers may rely upon it that the matter in debate between us and Mr. Maude is *far more serious* than they, at first, may have been disposed to imagine. It concerns the very vital essence of the gospel, and therefore it is we have said that the subject in debate is of "incalculable" importance. No doubt Mr. Maude holds that there is some middle course, some loop-hole of escape for those who are not deemed worthy of translation at the coming of the Bridegroom, so that in some way or other, which he does not clearly specify, they will be admitted, after enduring much suffering at some period *subsequent* to his coming as the Bridegroom, but *previous* to his appearing as the Avenger, so that they may "appear with him in glory" on that dread but joyful occasion. But this is just one of Mr. Maude's fanciful suppositions. There is not the slightest foundation for such an hypothesis—we are bold to say—in the whole book of God. There are but two acts of Christ's Advent, as there are but two objects to be attained at those respective periods, the one to be "glorified in his saints, and admired in all them that believe," the other to take "vengeance on them that know not God and obey not the gospel of his Son." At the first act *all* his saints are gathered to him, and this is therefore called the "harvest of the earth." At the second act *all* those saints, previously gathered, marshalled, and arrayed in their several stations, are seen descending with him to witness the terrible scenes of the "vintage," and to behold him ascend the throne of his father David. There is no intermediate act, and therefore no subsequent gathering of the saints; for the times of the Gentiles are closed at the first act of his Advent; neither is there the slightest trace, no, not the shadow of a shade of hope revealed for those who are left behind him on the earth by the great Bridegroom when he has removed his bride from earth to the mansions prepared for her reception. The fate of those left behind is foretold in 2 Thess. ii. 11, 12, with awful distinctness. They are, by the righteous judgment of God, given over to believe a lie, the "lie" of the man of sin (or the Antichrist), whose bondslaves they will become, and whose terrible doom they will eventually share. All this is capable of the most convincing proof, and has been proved time after time without a single flaw being detected in the argument. But Mr. Maude's views are all speculation and hypothesis; and if admitted to have any foundation in fact, they would int oduce the most dire confusion into all our prospects for the future; but, thank God, they are utterly destitute of all authority, save in Mr. Maude's fervid imagination, and therefore may the humble believer rejoice and take courage, *dismissing all fear* of being left behind when his dear Lord shall descend from heaven with a glad shout, to gather to him "his elect from the four winds, from one end of heaven to the other."

Such and so baseless as well as discouraging and disheartening are the

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"exclusive" doctrines held and taught by Mr. Maude; but if now, as we have laboured to prove, our *admission* to the kingdom be illustrated by the parable of the labourers in the vineyard, of each of whom, whether entering upon his work and labour of love at the sixth or at the eleventh hour, the Master bestowed exactly the same reward, neither more nor less, even the "penny," which here stand for that "eternal life" which is "the gift of God through Jesus Christ our Lord," and the common boon of all the elect; and if that other parable, namely, of the "talents," has relation only to the apportioning of rewards *in the kingdom*, and amongst those already thereto admitted; then may we clearly see the supreme wisdom, equity, and beneficence of the Lord's dealings with his redeemed; and how that, whilst their *admission* is an act, *in every instance and in every way*, of the freest and most sovereign grace, yet, and in perfect harmony with that free grace, is provision made for the nicest discrimination between the various and varying cases of his individual servants, and the nicest possible adjustment of all claims, in the final settlement of their respective stations and rank in the heavenly kingdom.

Of this we are fully persuaded, and have given our reasons for that happy persuasion as fully as time, space, and ability would permit. May our words prove a comfort and encouragement to many others who, like our correspondent, whose letter we quoted above, have been thrown into similar perplexity and distress of mind by the unscriptural and disheartening *exclusiveness* of Mr. Maude's teaching! Our firm persuasion is, that EVERY true child of God, however ignorant he may be of many things, and however feeble may be his faith; EVERY individual believer in the Lord Jesus, whose heart in regeneration has been made a temple of the Holy Ghost; EVERY, even the feeblest "lamb" of the Good Shepherds precious flock, whom he has tenderly carried "in his bosom" through the stormy scenes of life's weary pilgrimage; EVERY son and daughter in short of Adam's race that has been born from above into the church of the living God, up to the very moment of Christ's glorious appearing, without *one single* exception, *one solitary* omission, and whether still abiding in the flesh, or sleeping peacefully in the dust of the earth, SHALL ASSUREDLY, and without fail or possibility of failure or disappointment, be "caught up" at his appearing "to meet the Lord in the air, and so to be for ever with him."

Mr. Maude, on the other hand, is of opinion that whilst all the "dead in Christ" will be partakers of that distinguished honour, those *only* of the living shall be joined with them in this glorious "translation" who have been "pre-eminent" amongst their brethren in holiness and good works.

Let the reader, now that he has the reasonings and arguments on both sides fairly before him, judge and decide for himself to which opinion he will adhere, and may the eternal Spirit direct the hearts of all the highly favoured subjects of his most holy influences into the acceptance and steady maintenance of THE TRUTH, and into the patient waiting for Christ. Amen.

The Vicarage, Tipton. WILLIAM KER.

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THE SERMON ON OLIVET.

THE Mount of Olives is a spot most intimately associated with the life of the Redeemer of man. Bethany, where for a brief space he tasted the joys of home, and in which he achieved so mighty a triumph over death, lay at the foot of this mountain; from its summit "he beheld the city and wept over it;" Gethsemane, wherein he walked and prayed, where the mysterious agony convulsed his being, and where the traitor kiss was given, adorned its western side; from Olivet, too, he ascended into heaven. It was to him alike the mount of sorrow, and the hill of triumph. And to all these claims upon the interest of the believer is added yet this, that here he preached his greatest sermon, and told the story of his second advent.

But, although the sermon was so wonderful, and the theme so important, the congregation was exceedingly limited. The chief persons in the company were the three disciples so often specially favoured, Peter, James, and John. They were the chosen three who had seen his first wrestling with death in the chamber of the ruler's daughter, and they must now listen to the story of his final victory; they were about to be singled out to witness his deadly agony in the garden, they must first be told of his ultimate exaltation; they formed the company in whose presence the glory of the kingdom was foreshadowed upon the holy mount, they must listen to the history of its introduction. With them on this occasion was Andrew, and the four made up the whole audience to which Christ preached his sermon. He did not measure the importance of his congregation by its size; he knew that through them he addressed all succeeding ages. And thus he teaches us that the influence which now seems so very limited, may, after all, embrace all future generations; that the word spoken in so much feebleness now, may strike a chord which will vibrate "to the last syllable of recorded time."

The theme was one of which Jesus often spoke, relating to the hope which often filled his soul with holy joy; and upon it he now dilates with all the earnestness of a life rapidly approaching its tragic close, delivering upon it the longest discourse, save one, recorded as having fallen from his lips. Even so, supremely important and joy-giving is that theme intended to be to us; brightening our darkness, and quickening our hope, and in life's closing hour gilding the horizon of the future with a glory which shall enable us to ante-date the resurrection song, "Death is swallowed up in victory."

Thus is it intended to be; but how seldom does our modern theology allow that intention to be realised! How seldom to modern Christians is this theme the source of heavenly confidence and joy; how seldom does the music of "the blessed hope" sound even with feeblest strains from the Christian pulpit! Most religious teachers appear to believe that Christ preached so long a sermon upon this subject, it will never be necessary to allude to it again; that believers see so much of it in the Bible, it is quite superfluous to mention it in the sermon; that, in fact, the great danger of the church is over-attention to the truth of the Lord's second coming, and

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therefore, as watchful shepherds, they must do their very utmost to prevent so pernicious a mistake by ignoring the great doctrine entirely. Some time ago we read a sermon upon "Times of Refreshing from the Presence of the Lord" (Acts iii. 19—21); and, as is the favourite plan of some preachers, the author dwelt at considerable length upon various seasons with which his text had no possible connection, but did not so much as mention the one time of refreshing to which that text exclusively refers, when God shall send Jesus Christ and inaugurate "the times of the restitution of all things." Nothing so "vulgar" or "fanatical" could for a moment be expected to escape his lips. It is anticipated that the same preacher will shortly deliver a lecture upon astronomy, in which he will carefully avoid all reference to the sun, moon, and stars; to be followed by one upon the works of John Milton, in which the listener will seek in vain for any allusion to "Paradise Lost." Would that our preachers would give us Scripture truth in place of their own imaginings; would that they would learn the importance of a whole Christ and a whole Bible! Let us hear of "the sufferings of Christ" by all means; but do not forget "the glory that shall follow." Proclaim the story of the manger, the cross, the sepulchre; but beside the manger, let us place the throne; over the cross, let us hang the crown; within the sepulchre, let us see the form of the Risen One, the coming King of kings, and Lord of lords. "Christ was once offered to bear the sins of many; AND unto them that look for him shall he appear the second time without sin unto salvation."

Even this sermon on Olivet must be rescued from the torturing grasp of some expositors, by whom it has been stretched upon the rack and strained far beyond "the last screw that it will bear," in the vain endeavour to tear from its words all reference to the future. The time of unequalled tribulation, of which our Lord speaks so emphatically (Matt. xxiv. 21, 22), was, according to these interpreters, realised in the siege and capture of Jerusalem by the Roman armies under Titus; the "abominations of desolation" (ver. 15) was set up then; and the coming of the Son of Man spoken of is a highly figurative description of — of — here discordant voices greet us. It must be figurative, for if not the theory of a thousand years of righteousness this side the advent is irretrievably ruined; but what does the figure represent? Some suggest that the "coming" of Christ was a coming, in the power of his providence, to destroy Jerusalem. It is spoken of, however, as occurring *immediately* AFTER the great tribulation, so that this theory involves Matthew in the somewhat curious statement that immediately after the tribulation which would destroy Jerusalem, Christ would providentially come to destroy it. As Matthew did not write commentaries, we scarcely think he would be guilty of such an assertion. Perceiving that this mode of retreat has a somewhat unpleasing resemblance to a *pons asinorum*, some suggest that the "coming" is a figurative description of the overthrow of the Jewish polity. Scylla is thus dexterously avoided, but it is by plunging into Charybdis. The Jewish polity was overthrown by the Roman war and the capture of Jerusalem, which our friends imagine to have been the great tribulation; so that again this interpretation constrains us to read, that immediately after the Jewish polity was overthrown, Christ would come to overthrow it. Yet one more effort is made; the "coming" of Christ here spoken of was a coming of the power and success attending the preaching of his

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gospel. Alas! again chronology bars the passage. The gospel was preached with mighty power and success long *before* the destruction of Jerusalem; Christ did not wait for that event ere he shook the world with the thunder of his truth; within a few days after his ascension, the Pentecostal fire descended, and the church numbered its thousands of adherents. We can see but one way of escape for our friends. It is clear that that unfortunate word "after" (ver. 29) is the root of all their difficulties; why not spiritualise that word? What is good for nouns and verbs, would surely be suitable to the constitution of prepositions. Suppose we explain "after" as meaning *before*, the difficulty is solved at once, and the "coming of Christ" can be made to mean the preaching of the gospel without further trouble; or if they should prefer, it can be understood of the conversion of Paul, or the death of Pontius Pilate, or any other event which occurred *before* the destruction of Jerusalem. We respectfully commend the idea to their earnest consideration. It is evident that some such determined effort is indispensable to check the growing heresy of the Pre-millenarians.

It is indeed surprising to us that great and good men should cling to a system involving the necessity of such "interpretations" as those we have opposed. Who would venture thus to treat a human history? We read the story of a siege. We hear the thunder of bombardment; we see hosts marshalled for the fray; the signal is given; the rush is made; the tricolour is planted; the Malakoff is won. Darkness gathers over the doomed city; flames burst forth on every hand; the tramp of retreating hosts is heard; stupendous explosions shake the very earth; and when the morning dawns, the deed of destruction is accomplished. Some one conversant with recent history suggests that this is a description of the fall of Sebastopol, but one, wisely instructed in prophetic exposition, informs us that we are quite mistaken, that it is really a figurative description of Socrates discoursing on philosophy to his disciples at Athens. Such a mode of interpretation would at once be scouted if thus applied to history; how can we justify its use in reference to prophecy, which is simply history prewritten? Shall we treat the words of man with greater respect than the words of God? Yet so it is. The laws of grammar and of language are consulted in the interpretation of history; but the only guide through the intricate mazes of prophecy is supposed to be a fertile imagination.

But the theory in question is as self-contradictory as it is imaginative. Our Lord speaks in this same discourse (Matt. xxiv. 5) of the coming of false Christs, which surely ought to be a prediction of counterfeit destructions of Jerusalem; of "wars and rumours of wars," which should be figuratively understood of the conflicting doctrines of the Pharisees and Sadducees; and of "earthquakes in divers places," clearly referring to the numerous changes in the Roman governors. But, strange to say, our friends point to events occurring about the time of the Jewish war, to actual false Christs, and real wars and earthquakes, to show how *literally* these predictions were accomplished. Why is one verse to be thus literally understood, and another figuratively explained away? Is the coming of Christ in power and great glory so dreadful a thing that at any sacrifice of consistency it must be excluded hence? The attempt is useless. The parables and predictions of Matt. xxv. are admitted to refer to Christ's second coming; yet this is but the latter half of the same sermon; without any break in

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the application, the same subject is continued through the two chapters; *both*, therefore, *must relate to the advent.*

And if language so clear, so precise, so emphatic, as the words of Matt. xxiv. 29, 30, can be understood of anything less than the glory of the second advent, what language could be used which might not be so understood? Where shall we find satisfactory ground for the belief of universal Christendom in the second coming of Christ? Why not at once boldly consign the old doctrine to the museum of exploded absurdities? Some of our friends do appear to "linger shivering on the brink" of this abyss of doubt, and we see not how they can escape the fatal plunge, if they persist in "interpretations," teaching for doctrines the perversions of men. A darkened sun and moon, the falling stars, the sign of the Son of Man in heaven, the wailing nations, the Son of Man coming in the clouds with power and great glory, if these words do not describe the advent, there is no advent in the Bible, the hope of the church must be extinguished in everlasting darkness.

So it can not be. The glory of the returning Saviour floods the whole Bible with its brightness, and nowhere shines with a clearer light than in this sermon upon Olivet. In the original, the word used most frequently is much more emphatic and decided than in the English version, and means actual personal presence. It is this word which is used in 2 Cor. vii. 6, where Paul speaks of comfort received by the *coming* of Titus, and assuredly Titus was incapable of a "spiritual," or "providential," or "metaphorical" coming. The same word is used in 2 Cor. x. 10, where the discontented Corinthians are represented as saying that Paul's letters were weighty, but his bodily *presence* was weak, the word being thus used in express contrast to a "spiritual" coming by letter to denote personal presence. Never is this word used with any figurative meaning. And this is the word found in the text from which the sermon of Christ was preached. "What shall be the sign of thy presence?" This is the word used when our Lord compares his advent to the lightning flash (v. 27), and again when he compares the state of the world to that of the days of Noah (v. 39), "so shall also the *presence* of the Son of Man be." The ideas of modern theorists are thus anticipated and refuted in the very discourse they misunderstand; here we are indeed in the presence chamber of the King, and see nothing less than the grandeur of his manifested glory.

The reality and consequent futurity of the coming of Christ here spoken of, implies the futurity of *all* the events (Matt. xxiv.) predicted in connection therewith; the natural, political, and ecclesiastical commotions, the setting up of the abomination, the time of unequalled tribulation, are all future. This will appear from the following considerations.

1. These events are expressly spoken of as *immediately preceding the advent.* "*Immediately* after the tribulation of those days, shall the sun be darkened," &c. (Matt. xxiv. 29, 30); a word so very emphatic and decided as to preclude the idea of a huge interval of centuries between. So Mark speaks of the advent as occurring in the same period as the time of trouble—"*in those days*, after that tribulation."

2. These events are expressly given as *the signs* of Christ's coming, and of the end of the world (or age). "What shall be the sign of thy coming, and of the end of the age?" is the question propounded by the disciples,

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and these events are mentioned in reply, The gospel shall be universally preached, and then shall the end come (v. 14); the abomination shall be set up, the time of unequalled tribulation shall arrive, and immediately *after* the Son of Man will come. Clearly we must look for the fulfilment of these predictions at the close of the present dispensation; signs eighteen hundred years old would be of no service. If, as we have seen, the coming is still future, so must be these signs which will indicate its near approach.

3. Among these signs, we find particularly mentioned the setting up of an abomination of desolation (or, defiling idolatrous image) in the holy place (v. 15); a warning to the Judæan Christians to flee from the horrors of the coming tribulation. *This prediction has never yet been fulfilled.* It has been supposed to refer to the presence of the standards of the idolatrous Roman army, which came to lay siege to the city; but Roman soldiers with their standards were in Jerusalem at the time the prediction was uttered; if these were the abomination of desolation, it was already set up. Our Lord clearly points to some future event, and by the use of the term "the holy place," a designation distinctively applied to the *temple*, indicates that the idolatrous image would be set up there. Barnes perceives the force of this, and gives us the following as the fulfilment: "When the city was taken, the Romans brought their idols into the temple, placed them over the eastern gate, and sacrificed to them there," so that according to this expositor, the warning to flee was given when the danger was over; in order to escape the calamities of the siege, Christians were to wait until the siege had come to an end. Can anything but evil result from such attempts to accommodate history and prophecy at the expense of common sense! Prophecy is really one of the greatest proofs of the inspiration of the Scriptures; but misused thus, it is simply a bow whence the infidel may shoot his keenest arrows of scoffing ridicule.

Our Lord reminds us that this is "the abomination of desolation spoken of by Daniel the prophet." One reference to his words will be sufficient to show that he did not refer to the destruction of Jerusalem. We read (Dan. xii. 11,) "from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be 1,290 days." What event so remarkable as to be noticed thus occurred 1,290 days (or if the idea be preferred 1290 years) after the fall of Jerusalem? An examination of the chapter will show that the angel referred to the advent and resurrection, thus furnishing additional proof of the futurity of the desolating abomination. It will be just what our Lord describes it, a sign of his coming and of the end of the age.

4. Another sign prominently mentioned by Matthew is the occurrence of a time of unequalled tribulation. That this was not realised at the destruction of Jerusalem, but will be a precursor of the advent, will appear on comparing the statement recorded by Daniel (xii. 1, 2), wherein we are informed that *about the period of the resurrection*, there will be a time of trouble unequalled in the previous history of man. The tribulation mentioned by Matthew will be unequalled either before *or afterwards*, and therefore can not precede that predicted to Daniel. Both passages must refer to a time still future, and as that in Daniel is expressly associated with the resurrection, we gather that this in Matthew refers to the same period. In other words, our Lord really means what he says, that imme-

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diately after the unequalled tribulation, he will come with power and glory to gather his elect from the four winds of heaven.

Thus, the deeper our investigation of this prophecy, the more evident does its future application become. Not amid the tramp of Roman legions, not in the victories of Roman armies, nor yet in the proclamation of the gospel of peace, do these words find their accomplishment, but in the glory of the second advent, and the terrors of the preceding time of trial. Ere long, more loudly than ever shall "the blast of war's great organ shake the skies;" famine and pestilence will dance to the horrid music, and the earthquake rumble its deep-toned response; persecution will lift its blood-red hand against the church of God, while declension and delusion will aid the evil work within; failure will be conclusively written upon our efforts at national evangelisation, for the gospel shall be but for a witness to the nations; the Jews, re-gathered in their own land, with their temple worship re-established, will be smitten by the hand in which they trusted; the idol image will defile their temple, and the time of Christian flight again have come, as the horrors of the great storm of tribulation burst upon the world, and immediately after the glory of the returning Saviour shall appear, and the great day of resurrection life shall dawn, and thus shall the sermon on Olivet receive its fulfilment.

We anticipate the enquiry which will arise in the minds of some of our readers. Are we really prepared to maintain that this discourse of our Lord had no reference to the destruction of Jerusalem? Far from it; we believe *both* events were present to his mind, even as both were included in the disciples' question; they, imagining that so stupendous a catastrophe as the utter destruction of their temple could be associated with nothing less than the promised return of their Master, enquire, "When shall these things be, and what shall be the sign of thy presence, and of the end of the age, when all these things shall be fulfilled?" (Compare Matthew with Mark,) and the subjects which were thus blended in the original discourse, have, we believe, been completely separated by the inspiring Spirit, who has led *Luke to narrate the sermon as it bore upon the destruction of Jerusalem, while Matthew records those portions which relate to the days before the advent,* both evangelists of course concluding with the advent itself. The more closely we study the versions of the two evangelists, the more clearly will this distinction be manifest. The question of the disciples which prompted the whole discourse is thus recorded by Luke: our Lord is represented as predicting the complete overthrow of the temple, and they ask him, "When shall these things be, and what sign will there be when these things shall come to pass?" but in Matthew the question takes a wider range, and bears this addition," and what shall be the sign of thy presence and of the end of the age?" The prediction of the rise of the false Christs, recorded by both evangelists, has in Luke this suggestive appendix, "and the time draweth near;" but in Matthew this is not found. Persecution is a sign recorded by each writer, but in Luke it is predicted as *preceding* the wars, famines, etc., for so it was before the fall of Jerusalem, while in Matthew the order is exactly reversed, wars and its attendants forming *the beginning* of sorrows, and persecution following in its train, for so it will be at "the time of the end." Luke, speaking of the days before the overthrow of Jewish customs and authority, says, "they shall persecute you, delivering you to the *synagogues;*" Matthew makes no

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such statement. Luke says, "ye shall be hated of all" (parents, kinsfolk, friends); but Matthew, speaking of the general persecution at the end, says all *nations*, using a word which is the especial designation of Gentiles. Luke, referring to the time when the miraculous gifts of the Spirit were bestowed, records that the disciples were to rely upon these and not to meditate beforehand. Matthew, referring to the time still future, when these miraculous gifts would have long disappeared, does not mention this. There was no extraordinary declension in the church in those early days. Luke does not predict it. Matthew alone tells what the future will fully realise "the love of many shall wax cold." The gospel was preached among all nations before the fall of Jerusalem, for only a limited portion of the world was known. Luke does not predict it; in our day, as foretold by Matthew, the sign is fulfilling, and already well nigh fulfilled. The "abomination of desolation," which, as we have seen, was not set up before the fall of Jerusalem, is not mentioned by Luke; he speaks of Jerusalem "encompassed with armies," and this was the sign by which the Christians were warned to flee, so that not one perished in that terrible siege; not having the advantage of Barne's Notes, they did not wait until the city was taken, and the soldiers sacrificed to their idols over the eastern gate. The time of unequalled tribulation which, as we have seen, will only be realised just before the advent, is not mentioned by Luke; he speaks only of "great distress in the land, and wrath upon this people," which was indeed fully accomplished. Matthew gives the signs of the end, tells with trumpet tones of coming tribulation, and says immediately after the Son of Man will come; Luke tells of the fall of Jerusalem, predicts that it will be "trodden down of the Gentiles until the times of the Gentiles be fulfilled," and so he spans the huge interval of many centuries, and then his eye too brightens at the sight of coming glory, and he too tells us of the return of the Lord, and the redemption of his chosen; rising from the contemplation of the overthrow of a city, to the full grandeur of the convulsion of a world, and shaking of the universe.

Thus the difficulty felt in the application of this important discourse is entirely removed. The two subjects blended by our Lord are separated by the inspiring Spirit; Luke points to Jerusalem, Matthew tells of the time of the end. See here the wisdom of God. Had the Lord distinguished the two subjects, and pointed out the huge interval which would elapse between the fall of Jerusalem and the Advent, they could not have watched for his return; the great reason and justification of this attitude so often enjoyed, would have been as effectually removed as now it is by the interval fixed by the Post-millenarians. It is impossible to watch for an event certain to be removed beyond the limits of our life-time. Hence the idea of the disciples was not corrected; the only answer given to their question, "When shall these things be?" was this: "But of that day and that hour knoweth no man, no not the angels who are in heaven, neither the Son, but the Father." Those who attempt to fix the date of the advent would fain be wiser than Christ himself. To the early disciples, as to us, it was presented as an imminent possibility, and no hint was given that the fall of Jerusalem would so long precede it; the separation of the two events was made only by the Spirit through the inspired penmen, and of course would not be perceived until after the record of Luke had received its accomplishment.

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Yet one other purpose is served by this blending of the two subjects by our Lord. We are thus furnished in the sermon itself, with a proof of the trustworthiness of its predictions. The accuracy of the statements affecting the past strengthens our confidence in those affecting the future. The prophecy of the fall of Jerusalem recorded by Luke has been fully and literally accomplished; so will it be with the predictions of the end of the age recorded by Matthew.

Nor is this the only proof which the sermon furnishes of the certainty of its statements. Each of the three evangelists represents our Lord as uttering this remarkable prediction in connection with his description of his advent, "Verily I say unto you, this generation shall not pass away, till all these things be fulfilled." Of course the word generation is not used here in our more general modern English sense, to describe all the people then living; that generation has passed, and many others since, and the things have not been fulfilled. But the word is very frequently used in the Scriptures to denote a race or class, existing through many succeeding years. Thus, for example, we read in the Psalms, of "the generation of the righteous" (xiv. 5); the generation of God's children (lxxiii. 15); the generation of the upright (cxii. 2); clearly meaning not all the people of a certain period, but of a certain class. Thus our Lord uses the term when he says, "The children of this world are wiser in their generation than the children of light" (Luke xvi. 8). So Peter addresses the people of God as a chosen generation (1 Peter ii. 9);—a chosen class of people. This is indeed the meaning which the derivation of the English word would give (genus), and is clearly applicable to the passage in the sermon on Olivet. This generation—the unbelieving Jewish nation—shall not pass, until all these be fulfilled; and how remarkably has the prediction thus far been realised! Scattered among all nations, yet absorbed by none; witnessing the destruction of many an ancient people, yet enduring trials far greater, and itself preserved; living to see the whole family of European Gentile nations outwardly professing allegiance to Jesus of Nazareth, but still themselves contemptuously rejecting his claims; such is the condition of Israel. Every Jew we meet is thus even by his unbelief itself attesting the truths of the gospel he rejects, a living witness of the divinity of the Nazarene and of the certainty of his second advent. The generation has not passed away, and will not until the rejected one shall come in glory. When "the Redeemer shall come to Zion," then he shall "turn away ungodliness from Jacob."

Thus Jerusalem in the past, and the Jew in the present, unite to strengt en our faith in the coming glory. The advent, the resurrection, the Kingdom of God, are no idle dreams, but glorious realities. May we, in closing, point to one other evidence of this suggested by this same sermon? Our Lord bids us learn a parable of the fig tree and of all the trees. When its vernal leaves appear we know that summer is nigh; and so when the predicted signs shall be accomplished we may know that the kingdom is nigh at hand. But even now may we learn a lesson of confidence from the trees. The budding of the trees is nature's resurrection, a bright foreshadowing of the coming resurrection of the Lord's sainted ones. The same Almighty voice which now scatters the desolation of winter, and transforms its death into life, shall ere long scatter the desolation of the world, and change its wail of death to the song of immortality. Every spring is a grand rehearsal of the resurrection; a fresh pledge of everlasting

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life, a new proof of the all-pervading power of him from whom all life doth come, and in whom our life is found. The song of the spring is the song of resurrection, wherein travailing nature awhile doth seem to cease her groaning and foretaste the joy of deliverance. Be it ours, in joyous confidence, to understand and join this melody, this appeal of redeemed nature to redeemed man. "Yet a little while and he that shall come will come;" the trump of God shall sound, the archangel's voice be heard, the dead be raised incorruptible, sleeping death put on the garb of immortality, and the silence of the grave be succeeded by the music of heaven. This is the blessed hope, this the glorious certainty, set before us by the sermon on Olivet.

Patricroft, Manchester. WILLIAM W. SKEMP.

"LET US EAT AND DRINK, FOR TO-MORROW WE DIE."

AT Anchiale in Cilicia, of the capital of which Roman province, Tarsus, the apostle Paul was a native, there stood of old a statue having this inscription: "Sardanapalus, the son of Anacyndraxes (Sennacherib), built Anchiale and Tarsus in one day. Stranger, *eat, drink, and play*, for all the rest is not worth this"—*this* being a fillip which the finger and thumb of the statue were in the act of giving. To this statue by some writers, as *e.g.*, the learned Dr. Hales, Paul has been supposed to refer, when, in the fifteenth chapter of his first epistle to the Corinthians, he says: "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me if the dead rise not? *let us eat and drink for to-morrow we die;*" though more probably the apostle intended to quote Isaiah xxii. 13, where the very words italicised occur. But, however that may be, the words themselves, when we come to think about them, are very strange ones to issue from apostolic lips, or to be written by apostolic pen. "What Paul! we feel disposed to exclaim, hast thou forgotten the noble heathen maxim, that 'Virtue is its own reward'? Dost thou not believe with David, the prophet-king of thine own people, that 'in keeping of God's commandments there *is*—not merely *shall be*—great reward?' We cannot think it. Yet there the base, earthly, Epicurean dictum stands; written by thy fingers, accepted as thine own: 'Let us'—if we have no hope in Christ beyond this life—'eat and drink for to-morrow we die.'" Alas, Paul, is this thy noblest philosophy? Are these the highest ethics of the religion of Christ? Why even the poor cynic could say: "The wise man will not sin, though both gods and men should overlook the deed, for it is not through the fear of punishment, or of shame, that he abstains from sin. It is from the desire and obligation of what is just and good." (*Perigrinus*—apud Aul. Gellius, xii. 11.)

The key to this difficulty—and to the mind of the writer at least the difficulty has been felt to be no small one—may be found, we think, in some lines of Tennyson's, wherein he says:—

> "The wages of sin is death: *if the wages of virtue were dust,*
> *Would she have heart to endure for the life of the worm or the fly?*
> She desires no isles of the blest, no quiet seats of the just,
> To rest in a golden grove, or to bask in a summer sky;
> *Give her the wages of going on, and not to die.*"

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Paul sanctions not the adoption of the miserable maxim which he expresses; he has not the slightest intention of enforcing it as the highest wisdom; what he does is simply to declare that *this will be the practical conclusion of the whole matter.* Unsupported by a well-grounded hope of its perpetuation under favourable conditions beyond this earthly life, virtue has no permanent constraining power over men. The sayings of a Seneca, or a Marcus Aurelius, may be ethically sublime; but what was their practical influence over the life of Greeks and Romans? What was the religion of Greece but a pale, delusive brightness, quivering over the morass of human corruption? Even an enthusiastic advocate—John Ruskin—is constrained to acknowledge: "I have gathered for you only instances of what is beautiful in Greek religion; but even in its best time there were deep corruptions in other phases of it, and degraded forms of many of its deities, all originating in a misunderstood worship of the principle of life; while in the religion of lower races, little else than these corrupted forms of devotion can be found, all having a strange and dreadful consistency with each other, and . . . . passing through fear into frenzied grotesque, and thence into sensuality." "Let us eat and drink, for to-morrow we die"—such was the practical issue of Paganism, even in the highest phases, notwithstanding the noble maxims of its sages and philosophers. "Let us eat and drink, for to-morrow we die"—such would be the practical issue of Christianity also, were its hopes and prospects bounded by this earthly sphere; for verily, as the poet intimates, "if the wages of virtue be dust, she will *not* have heart to endure for the life of the worm or the fly." This is the fact: we may, if we please, regard it as a very humiliating fact, a very deplorable fact, but still it is a fact, nd as such the apostle does not shrink from declaring it. And God, who knoweth these frail, weak hearts of ours, has in condescension to our infirmity, ever in his word linked together present duty and future reward; nor, even in a most special instance, given the command, "sell all that thou hast," without adding the promise—"thou shalt have treasure in heaven."

M. M.

THE PREACHING OF THE KINGDOM.

IT is truly grieving to one's spirit to hear men who profess to know the difference between "the church" and "the kingdom," quoting from the word of God passages which plainly refer to "the kingdom," and making them apply to "the church." Where, in all the preaching of our Lord's time, beginning from the days of John the Baptist, until the time that the Lord was taken up, do we find anything but the preaching of "the kingdom," or rather "the gospel of the kingdom." (Matt. iv. 23.)

Beginning at John the Baptist, we read in Matt. iii. 1, 2: "In those days came John the Baptist preaching in the wilderness of Judea, saying, Repent ye, for the kingdom of heaven is at hand." No sooner has the voice of the forerunner been hushed, than he who was to come after him begins to preach, and what is the burden of his message? In chapter iv. 17, we

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read:—"From that time Jesus began to preach and to say, Repent: for the kingdom of heaven is at hand." Having chosen twelve apostles from among his followers, he sends them out to preach, and note his words (chap. x. 7): "As ye go, preach, saying, the kingdom of heaven is at hand." The passages quoted, suffice to show what was the substance of the preaching of Jesus and his apostles, at least so long as he was on the earth, namely, "the gospel of the kingdom." Now, first of all, what kingdom was this that was to be proclaimed? What else could it be but the kingdom of the Son of David, of which all the holy prophets had spoken and prophesied, when he who was to be "King of Righteousness" and "King of Peace," should reign in "Mount Sion and before his ancients gloriously." This is proved by the commission to the twelve; Matt. x. 5—7: "Go not into the way of the Gentiles," etc. To have made such an announcement to the Gentiles, would have been anything but "good news" to them, inasmuch as the setting up of this kingdom would be the taking the power out of the hands of the Gentiles. (Dan. ii. 44.) On the other hand, the kingdom had been promised to the people of the Most High (the Jews), therefore, the proclamation that the promised kingdom was at hand might well be called "the gospel of the kingdom." Satisfied now as to the kingdom itself, we consider next its nearness. Here it is that many stumble. Because it did not then immediately appear, and has not yet appeared, men have taken the liberty to say that "the kingdom can be spiritualized so as to mean the church." But let us see how near it actually was when thus proclaimed, and we shall also see how many difficulties connected with the right understanding of "the kingdom" are obviated. We read in Dan. ix, 24 that "seventy weeks (periods of sevens) were determined (cut off) for God's dealing with the Jews as a nation and establishing them again in their own land; the next verse informs us that from the going forth of the commandment to restore and to build Jerusalem, unto Messiah the Prince shall be seven weeks, and three score and two weeks. After these periods Messiah was to be be cut off." From this we arrive at the indisputable conclusion that when Jesus proclaimed the kingdom as at hand, it was at the end of Daniel's sixty-ninth week, and as only one other week (or period) remained for God to accomplish what had been promised to Abraham and David, and to the Lord himself, the permanent establishment of the Jews in Palestine under the glorious reign of the Son of David, was within little more than seven years of its accomplishment.

The question may now be asked, "Why was not the kingdom then set up;" the answer is soon given (John i. 11): "He came to his own, but his own received him not." Messiah will not set up his kingdom till his people be willing to receive him. In the day of his humiliation they were not willing. In the day of his power "they will be willing." (Psalm cx. 3). Before the Lord comes to reign, all stumbling-blocks must be gathered from the kingdom. (Matt. xiii. 41). And for this purpose he is to send forth his angels (or messengers). Might we not suggest that Elijah will be one of them? (Mal. iv. 5, 6). The great stumbling block is unbelief in Jesus as the Messiah. This unbelief has thrown a veil over the heart, and this veil will remain until the heart shall turn to the Lord.

How easy after this to understand the parables of our Lord. We shall merely glance at a few of them. It will be remembered that in my short paper on the parable of the "Ten Virgins," which appeared in the July

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number of the "Rainbow" for last year, I represented it as entirely Jewish, and quoted some passages from the "Apocalypse" in support of this view.* Looking at chap. xiii of Matthew, we have the parable of the sower; the seed he sowed, the word of "the kingdom;" of four classes that heard it, only one received it to fruitbearing (the Lord's true followers), we read of another class who received with joy the good news of the kingdom, who cried Hosanna for a time, but when persecution arose because of the word, they too went back and walked no more with Jesus. Then we have the "tares and the wheat," and how can we who are looking for Jesus to come and take his *saints first*, understand such a passage as, "Gather ye together *first the tares*," except as applied to the "Jewish nation," and indeed the fortieth verse places it beyond all doubt, "So shall it be in the end of *this age*" (seventieth week). In the "mustard seed," we have the beginning of the nation (Gen. xii. 1—3) contrasted with its Millennial glory, (the smallest of all seeds and the greatest among herbs). In the next parable of "the leaven," we have the kingdom such as Messiah found it when he came to "his own"; not like meal into which leaven had been introduced, but like that piece of leaven itself wholly corrupted. To this agree the words of the prophet (Mal. iii. 9): "Ye are cursed with a curse: for ye have robbed me, even this whole nation."

I would have brought forward these thoughts earlier, had not your valuable space been employed in the propagating of that blessed doctrine, Immortality only in Christ.

Newburgh, Fife. J. PATERSON.

THE YEAR-DAY SCHEME.

I HAVE seen in the *Rainbow* communications on this matter from two of your esteemed correspondents, Ker and White. I resemble Mr. White in one point, in making no pretensions to learning. Indeed, I am behind him on this question; for I know nothing of Dr. Maitland on the one side, or Mr. Birks on the other. Up to a very recent period, I quietly took for granted the truth of the year-day theory, seeing it was backed by such a number of eminent men. Some months ago I began to suspect the theory, simply from my own Bible reading, and at last I was led utterly to renounce it. I will give your readers the benefit of the passages which I collected while forming my conclusion.

1. "I will cause it to rain upon the earth *forty days*." (Gen. vii.)
2. "They shall afflict them *four hundred years*." (Gen. xv. 13.)
3. "Your children shall wander in the wilderness *forty years*." (Num. xiv.)
4. "A famine shall come upon the land *seven years*." (2 Kings viii. 1.)
5. "I will add unto thy days *fifteen years*." (Isa. xxxviii. 5.)
6. "After *seventy years* be accomplished I will visit." (Jer. xxix. 10.)
7. "Let *seven times* pass over him." (Dan. iv. 16.)

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* I have been not a little gratified since I commenced this paper, in receiving (per post) from some unknown friend a small publication, entitled, "New Key by which to understand the Bible," boldly declaring the Apocalypse to be a "book of the second advent, or, seventieth week," *a valuable work*.

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8. "And they shall burn them with fire *seven years.*" (Ezek. xxxix 9—12.)

9. "And *seven months* shall the house of Israel be burying them." (Ezek. xxxix. 9—12.)

10. "The Son of Man shall be *three days* and three nights in the heart of the earth." (Matt. xii. 10.)

11. "Destroy this temple, and in *three days* I will raise it up." (John ii. 19.)

12. "Ye shall have tribulation *ten days.*" (Rev. ii. 10.)

1. If the year-day theory be true, the earth was deluged for *forty years.* I dare not say that this was impossible, but it seems to me that by that time it would have been soaked even down to Hades in the under-world, and could never have emerged.

2. If the year-day theory be true, the children of Israel were afflicted in Egypt *one hundred and forty-four thousand years.* This is possible, but it sets all ordinary chronology at defiance. We would have to go to Indian sources for our scale of calculation as to the age of the world.

3. If the year-day theory be true, the children of Israel wandered in the wilderness *fourteen thousand four hundred years.* This is possible, but it would involve not the burial of *one,* but of *four hundred and eighty* generations. Besides, as Caleb and Joshua survived, it would follow that these two worthies were approaching *fifteen thousand* years of age when they led the people into the land of promise.

4. If the year-day theory be true, there came a famine on the land for the space of *two thousand five hundred and twenty years.* It needs no proving that a famine of such duration would have left neither man nor beast; the country would have been simply a great sepulchre.

5. If the year-day theory be true, Hezekiah the king had *five thousand four hundred years* added to his life; which circumstance would render his reign remarkable in all ways.

6. If the year-day theory be true, the people of Judah and Benjamin were *twenty-five thousand two hundred years* in Babylon. This would be new light not only on the Israelite endurance, but likewise on the duration of the Babylonian dynasty.

7. As it has already been observed in the *Rainbow,* if the year-day theory be true, Nebuchadnezzar is still serving out his apprenticeship among the cattle, for his sentence was *seven times* or *two thousand five hundred and twenty years.*

9. If the year-day theory be true, the children of Israel, after the Gog invasion and defeat, will be *two thousand five hundred and twenty years* in burning the weapons of the departed host, and *two hundred and ten years* in burying their carcases.

10, 11. If the year-day theory be true, our Lord Jesus the Anointed was *three years in the grave.* This is likewise possible, but the admission would make a revolution not only in chronology but, to a great extent, in our common theology.

12. We need have no dispute about the *ten days* tribulation; it was *not ten years,* being literally fulfilled in A.D. 186, during the period of the games. This sample of investigation will help the common reader, and he can pursue it to any extent, taking care that his passages are really prophetic. All mine are. G. GREENWELL.

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Correspondence.

"HOW WOULD A JEW UNDERSTAND IT?"

SIR,—As the advocates of the doctrine of everlasting torture refer to, or rely chiefly upon, one or two passages in the book of Revelation, I ask your permission to insert a few remarks on them.

The chief is of course in Rev. xiv. 10, 11, "The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment goeth up for ever and ever: and they have no rest day nor night, who worship the beast," &c. Now, it is to be noticed that the above images were perfectly familiar to the mind of a Jew. First, in reference to the cup of indignation and the words "without mixture," this is clearly taken from the book of Psalms, "For there is a cup in the hand of the Lord full of unmingled wine." (LXX. version). The image of fire and brimstone is taken first from the overthrow and utter destruction of Sodom and Gomorrah, and secondly from various passages in Isaiah relative to the overthrow of Babylon, Idumea, &c., such as Isaiah xxxiv. 9 (LXX), "and her valleys shall be turned into pitch, and her land into sulphur, and it shall be as pitch burning night and day, and it shall never be quenched, and her smoke shall go up, *εἰς τὸν αἰῶνα χρονον*, and here by the way a little further on, it is, *εἰς χρόνον πολὺν*, showing that all that is meant by *αἰῶνα*, is "a long time."

Almost all the images in the book of Revelaton are taken from the old prophets, and chiefly from Isaiah, and we may therefore reasonably conclude that all that was meant by them was the idea that would be naturally suggested to a Jew. Now there is no evidence at all that the doctrine of eternal torture was ever so much as thought of by the Israelites.

It may be fanciful, but I seem to see in the passage in Jer. xv. 5. "to burn their sons with fire, *which I commanded not, nor spake it,* neither *came it into my mind,*" an allusion to the fearful doctrine of everlasting torture.

With respect to the expression "lake of fire," it seems to me to be certainly taken from Isaiah xxx. 33 (LXX. version), "the wrath of the Lord is a trench burning with sulphur." (*ὑπὸ θείου καιομένη*, the exact words used in the Greek in the Rev.) The whole passage is thus translated by Sir L. Brenton (Bagster): "God has prepared for thee a deep trench, wood piled, fire and much wood; the wrath shall be a trench kindled with sulphur (brimstone)."

The idea here suggested to a Jew would certainly be that of *utter destruction.*

I am, sir,
Yours obediently,
T. W.

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

MAY 1, 1870.

REWARDS IN THE COMING AGE.

"If any man serve me, him will my Father honour."—John xii. 26.

BOTH as an incentive to holiness and as a support under trials, it is manifest that the doctrine of rewards in resurrection is most important. Very brilliant promises have been given to the church by her Head for the purpose of animating her in her sore conflicts with the powers of evil, and bracing her strength in her Master's service. But there can be no doubt that the consciousness of unworthiness and the fear of presumption habitually prevent many Christians from realising these promises. Of necessity the true church is humble, and it well becomes her so to be, for all her treasures, both in possession and in prospect, are of grace; but she injures herself, and dishonours the royal munificence of her Father in heaven when she is afraid to touch vast stores of wealth which are most certainly hers by deed of gift. These piles of heavenly gold are meant for her, and it is a false humility which tells her that to think of reward hereafter, whilst labouring and suffering for Christ here, would be presumption. Surely we may ask the simple question, Why has the Lord made so many and such great promises of honour, glory, reward, and recompense hereafter, if the very persons to whom they are made may not use them as encouragements amidst the complicated and sometimes terrible difficulties of the way? To deepen consecration, to sustain faithfulness, to nerve courage, we need every legitimate help we can get. And those promises are not made to unconverted men, but to men whom God in his grace has made partakers of life in the divine Redeemer; they are not for his foes, but his friends; not for aliens, but children; and it really seems a waste of time to point out the absurdity of the supposition that any unregenerate man will ever think of running—even if the thing were possible—for one or more of the *prizes of the* KINGDOM. The *utmost* that

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such men think of is salvation from hell and admission to heaven as the reward of their good works; for they know not God's way of salvation. The prizes of the kingdom *are* the glorious crown and reward of "good works;" for the same book that teaches salvation by grace teaches reward according to works—and in this, instead of contradiction, there is logical harmony; but the men who run in this race, and wrestle for this victory, and have an eye on this royal reward, have already passed through the narrow gate, and felt the joy of reconciliation through the blood of the Lamb, and lovingly breathed the sweet word of adoption—"Father!"

If the entire Christian system be not an elaborate delusion, a cunningly-devised fable having no foundation in fact, we might infer from the revealed character of God and the doctrine of resurrection, that there must be a reward for the righteous. Even if the promises of recompense were fewer in number and far more indefinite in character than they actually are, reason suggests that loving service amidst life-long difficulties will receive adequate recognition in the day of final settlement. Can it be that God's own children—for of such alone we speak—shall be allowed to endure privation, and suffer reproach, and abound in self-denying labour for his name's sake, from the beginning to the end of every year of their Christian pilgrimage, without a large reward of glory and honour from the Father's right-hand in the heavenly kingdom? Men whose religion brings them high worldly honour, large incomes, and princely palaces, will not see the force of this question; but men whose religion leads them away from all these things to be tried and tempted with care and poverty, to be misunderstood, and shunned, and evil spoken of, are in a position to appreciate the loving forethought of the Father in reserving for his suffering sons an inheritance of regal splendour against "that day." The tossings and temptations of the wilderness will find bountiful compensation in the city of the great King. Rough usage for Christ's sake will not be forgotten by him in the day of his coronation. When the King returns he will remember his faithful people who served him out of pure love, amidst many deep afflictions, and counted all things but loss that they might stand before God accepted in the Beloved. Love, gratitude, admiration, loyalty, constrained them to live to him whose life in them was the proof of their salvation and the pledge of their immortality. They did not wish to "reign as kings" *before* the time; they were content to wait and labour and suffer reproach as the Master did before them, and he will show by-and-by that not a tear, or groan, or sigh escaped his watchful notice. Let the tried followers of the Son of Man take courage. The Lord is coming, and his reward is *with* him; and great, lasting, and glorious will be the recompense of those who were true to him during their earthly pilgrimage.

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ISRAEL IN RELATION TO DISPENSATIONAL TRUTHS.

THE word *dispensation* occurs in 1 Cor. ix. 17; Eph. i. 10; iii. 2; Col. i. 25; as the rendering of the Greek word *oikonomia*, from which our word œconomy comes. In Luke xvi. 2, 3, the same Greek word is translated *stewardship;* in 1 Tim. i. 4, it is evident our translators, instead of *oikonomia* read *oikodomia*, which is rightly rendered *edifying*, but the better reading of the present Greek text is *dispensation*, and the meaning is—"Give not heed to fables and useless genealogies, but turn your attention to the dispensation of God, which is (to be received) in faith." It is no easy matter to find in our language a proper translation for the Greek *œconomia*, and Alford, giving it up as impossible, retains the Greek word "The œconomy of God," which certainly throws no light on the text to ordinary readers. But while it is impossible to find a single word in our language to express fully the "*œconomy*" of the Greeks, the meaning in all cases is sufficiently plain. We pass over the passages such as Luke xvi. 2, 3, 4; 1 Cor. ix. 17; and Eph. iii. 2, where it evidently means office or stewardship, as not bearing much on the nature of the present enquiry, and direct attention to Eph. i. 10; iii. 2; and Col. i. 25, where the word is applied to the plan of the ages, the fulness of the times, the method of Jehovah's moral administration of the church and the world.

We may attain, perhaps, clearer views of dispensation and dispensational truths from the literal meaning and composition of the Greek word which signifies "The law of the house," indicating very manifestly the primary and radical ideas which we are to attach to *Dispensation*, such as the following:—God the Creator of the world is not Creator and Ruler merely, but *Father* also, who intends to keep house and have a family. This family of believing children is the church, which is the house of the living God, the pillar and the ground of the truth; over which, and in which, and by which he works in the most manifold and wonderful manner for the glorifying of his Son Jesus Christ, the Head of it; and also to exhibit in and through the Head and the Body, to all the creatures in heaven and on earth, the fulness of his grace in time and the fulness of his glory in eternity. His method of working is the HOUSE-LAW, or œconomy of God, which we translate *dispensation*—dispensation of the fulness of the times, the dispensation of God, of which he is the author, Jesus Christ, the Head or administrator, and the Holy Ghost, the quickening, all-pervading life. This purpose of God in the dispensation of the ages is a wide, massive, all-comprehensive idea, and cannot easily be expressed in human words. It is the full fountain

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out of which the streams of grace and glory flow; it is a building of love and of power—deep, and broad, and high—beautiful, awful, many-sided; partly dark and partly luminous, with myriads of large and small chambers, and innumerable pillars, porticoes, and windows of every order of architecture. Its foundations were laid in eternity, its building is the work of God in time, and its end is to be the residence and manifestation of God's glory for ever. It has thousands of pinnacles and towers, more glorious than the Jerusalem temple and reaching up to the throne of God in heaven. It has many names on earth (and may have many more in heaven), which may give us some assistance in contemplating the HOUSE-LAW, which regulates and pervades its internal and external œconomy. His purpose in himself, developed and developing in the ages, as we are about to trace it, concerns mainly one wonderful community typified by many things of old, symbolised by many symbols now, and bearing such significant names as the *church*, which is the House of God, the temple where God is worshipped, the true Vine which the Father prunes, the Bride which is the Lamb's wife, the epistle of God's manifold wisdom, and the New Jerusalem, which descends from above like a bride adorned for her husband. Anything that relates to this community must be interesting in proportion as we feel interested in the work, perfections, and glory of God, which are all more fully manifested in the church than anywhere else.

II. This method of divine procedure in the royal household, which we call "dispensation" or œconomy, differs in different ages according to the royal will and the necessities of the family, and is often in Scripture called *covenant;* to which word we now request attention for a moment. The ideas attached to the Hebrew *berith*, and to the Latin *fœdus*, and the Greek *diatheke*, and the English *covenant*, though they do not fully represent one another are by no means inconsistent, and can be easily harmonised. The Greek looks to the disposition of the maker, the Hebrew and the Latin to solemnisation of the covenant by *cutting* up the sacrificial victims, by which it was confirmed. But while the name *berith* in Old Testament is taken from that circumstance, the substance rather answers to the Greek *diatheke*, which signifies *disposition, institution, appointment;* so that covenant, when applied to God does not signify a bargain, but a mode of making his gracious purpose known, which nearly answers to the word *dispensation*, as we have explained it. The covenant of God is the covenant which he makes: the covenant of Sinai is the dispensation of Sinai, and so it may be translated in very many passages. In all the covenants which God makes, there is no consent of a second party required in the making; the creatures for whom the covenant is made have only to consent to and obey its stipulations. Thus, if the transactions in Eden be considered as a covenant, and the old divines generally did so consider

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them, we have simply the appointment of God on the one hand and the necessary condition of obedience on the other; for Adam's consent was not asked in the matter. The covenant of Noah (Gen. ix. 8—13), in like manner, was simply and solely the sovereign good will and promise of God; nor was Noah's consent required even for the sign of it—the bow set in the heavens, itself formed of water, yet protecting our world from a watery deluge for ever. When God called Abraham from Ur of the Chaldees, he gave him the covenant whose sign was circumcision in the flesh; but neither for the sign, nor for the substance of the covenant, was his consent asked. The whole transaction was simply the promise of God to bless and multiply the nation, with the repeated assurance that all nations should be blessed in his seed. God made the covenant of Horeb with the children of Israel (Deut. v. 2, 29), of which Moses was the minister or mediator, and the Sabbath the sign, and the ten commandments the substance, and perfect obedience the condition; but here, as in all the other covenants, the consent of the people was not required either in the forming or the proclaiming of it. It was simply the manifested disposition of God to unite, rule, and bind the people together in this way; and it is very clear that though the people promised obedience, they did not keep the commandments, nor were they more than ourselves able to keep them.

But we are not expounding the covenant just now. We are trying to clear away from our conceptions of the covenants all ideas of stipulation, or bargain, or necessary consent between the parties. God pleases to manifest his will to men in the way of headship or covenant, and all we have to do in the matter is to accept and obey the conditions which he and he alone fixes and proclaims. We have thus got the true meaning of covenant, a word connected with both the Old and New Testaments, interwoven with the very substance of orthodox theology, and dear to the hearts of God's saints who, however unfaithful themselves, yet believe him to be faithful to the word of his promise—the true, unchangeable covenant-keeping God in whom there is no variableness nor shadow of turning. This is the rock on which we rest in the stormy wind and tempest when the sky is dark and the sea and its waves are roaring. *He* is faithful. His covenant is sure, and the word of his mouth to a thousand generations. The firmest transactions of this world may in time pass away. Kings, thrones, and dynasties, run their course and perish like a dream; cities, pyramids, rock-built citadels, and the monuments of civilisation may yield to the hand of the destroyer: but in the midst of ruined empires, and falling stars, and nature dissolving in fire, and the sun veiled in darkness, we have one sure resting-place, which is the promise given in Paradise, which is the fountain opened in David's

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house for sin and uncleanness; which is the hope that maketh not ashamed because the love of God is shed abroad in our hearts; which is the new and everlasting covenant of our Lord Jesus Christ. Here we are safe. Here we have peace; here we have whatever consolation two immutable things can give us; and as the word of God cannot be broken, and the arm which enfolds us is omnipotent, and the love which unites us to the Son of God is unchangeable; therefore do we serve him without fear, and trust him with perfect confidence, and look forward through the darkness that surrounds us with the full assurance of hope, to a bright and glorious future. In the ark of the covenant we have assurance and peace.

III. There is another word connected—not exactly synonymous—with dispensation or covenant, but cognate and most intimately connected with them, and with the purpose of God towards the human race and the whole creation. We mean the word HEADSHIP. Every covenant had some head or representative man, with whom the covenant was made and to whom it was given. Thus Adam was the head of the covenant of works; Noah was the head of the covenant that protects us from a deluge; Abraham was the head of the covenant of circumcision; David was the head of the covenant respecting the perpetuity of the royal line; Moses was the head of the covenant of Horeb and the ten commandments; and Jesus Christ is the Head of the new covenant, called by way of emphasis the covenant of grace. Now, as all the types and shadows of the law pointed to Christ, the substance and unit in whom they ended; as all the sacrifices symbolised and centered in the sacrifice of the cross; as all the stars and lights of the olden times merged their radiance in the Sun of Righteousness; as all prophets, priests, and kings, met him in the stable of Bethlehem in whom all their functions were united; as the three great national festivals—the passover, the pentecost, and the feast of tabernacles—meet and find their significancy in his atonement, intercession, and advent; so all the covenants, and signs of the covenants and covenant-heads of the preceding dispensations were but symbols and forerunners of the new covenant of our Lord and Saviour Jesus Christ. In him they all meet and have their accomplishment; they are all but parts of his manifold fulness, out of which we have all received, and grace for grace. But with regard to the principle of headship generally, and the Headship of Christ in particular, we submit the following observations with as much brevity as possible.

(1.) The creation of the human race was in one common head, Adam, from whom as a fountain we are all descended, so that in his representative person our fortunes were mysteriously bound up. In his creation we were created, in his transgression we fell, and in his death we died. (1 Cor. xv. 22.) This was no peculiarity in the case of Adam,

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except in so far as he was the common head and father of mankind. Headship is the principle of the race of men, and in its present form is perhaps limited to them. A whole nation was cursed in Ham, and a whole nation blessed in the blessing of Shem: and on the same principle of headship it was said to Abraham, "In thee and in thy seed shall all the nations of the earth be blessed."

(2.) But the same principle is illustrated and acted upon constantly in our daily life, and without it human existence would be impossible. God blesses or curses the *many in the one,* and our fortunes are in a small degree bound up with the persons of others, as they were in a large degree with the person of Adam. We suffer because he sinned. Is that anything very strange in this suffering world of ours? Is not the son a pauper because the father is a spendthrift? Is not the wife often a slave because the husband is a tyrant? Is not a wicked, unrighteous king the cause of suffering to millions? It is the same with blessing also. The family is blessed or cursed in the father; the congregation is blessed or cursed in their pastor; and the people in their prince; according as the character of the father, the pastor, and the prince, is good or bad. The whole family system, all nationalities and governments, are founded on the principle of headship, which began in the creation of Adam and has been a main part of God's method of moral government ever since.

(3.) There are two societies from which, as from two fountains, all other communities on the earth have flowed, whether they be personal or national, private or public, sacred or secular, democratical, aristocratical, or monarchical; and these two fountains are the *family* and the *church.* The former is the society of *nature,* headed up in God the Father, the Creator and Ruler of all; the latter is the society of *grace* headed up in the Lord Jesus Christ, the Redeemer of the church; and the Holy Ghost, the Quickener, is the life that pervades them both. For it is not more certain that the Risen Christ works in the church by the Comforter than that God works in nature by the Spirit who pervades and quickens all things. Look at the families of mankind in the villages and cities of the world, and you have the greatest of all earthly monuments of the being and attributes of God the Father and Creator. Look upon the faithful churches of Christendom; and in their unity, holiness, love, reverence, and adoration, you have the evidence and the memorial of Christ the Son of God and Redeemer of the world. These are the two pillars on which are written the names and the attributes of the Father and the Son—the *Creator* and the *Redeemer.* All other societies change and often disappear in the convulsions of ages, but these remain steadfast and unchangeable as the laws of nature and grace, of which they form a conspicuous part. How often have enthusiasts and infidels like Owen, and many others,

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attempted to change the family system; but all their efforts were vain, and always must be vain while the course of nature and providence remains unchanged. Father, mother, son, and daughter are as stable ordinances in the moral as summer and winter, seed-time and harvest, are in the physical world; and no power less than God's can change either of them.

(4) And here we may learn some of the radical differences between the human race and the angelic ranks, and perhaps also something of the design of God in creating them so different. The family system does not exist among the angels; the ideas of big and little, young and old, sick and healthy, do not belong to them. They were all created at once by the fiat of God and stood before his throne in their own individual personalities; but man was not so created; and, springing from a common fountain, the law of "the many in the one" belongs to us. The human race is not a melody, however sweet, but a varied harmony in the gamut of creation. Headship is the law and rule of our existence; and brotherliness, succession and increase, dependence and succour, mutual sympathy in joy and sorrow, form a necessary part of our moral and physical constitution. Hence the *angels* are the proofs and monuments of a holy, powerful, personal God, who speaks and it is done, who commands and it stands fast. But Jehovah is not a personal God merely, but a Triune God in whom there is plurality in unity; one divine nature and three divine persons possessing it, paternity and sonship, and the independence which arises from the exercise of moral affections before time and independent of the creature. The Unitarian's God had no object to love before the world was created. Now the human family bears witness to these glorious characteristics of the Holy Trinity. If we see before our eyes millions of human persons in the unity of a human nature we can easily believe in the existence of three divine persons in one divine nature. Why has God created us in the way of headship? that in our family system and in the very constitution of our being we might in some faint degree shadow forth and bear witness to the paternity and filiation in the divine nature itself. And herein stands our true dignity as rational and created beings. Every father in his family is a type, and should seek to be an image of the Great Father in all the concerns of his little family; and every child is or ought to be the very image of the loving obedient son of God. In this way the human characteristics of our households are made to lose something of their earthliness by edging up into, and becoming blended with the glory and perfection of the skies. As Canaan and Jerusalem naturally suggest the ideas of the heavenly country and the holy city above, so do the names of father, son, and family, carry our thoughts to the heavenly Father, the redeeming Son, and the redeemed family. Life becomes a continued system of typification in which we meet at every turn and corner, evidences and

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suggestions of a divine presence. Birth, food, sickness, health, family, fellowship, sleep, death, morning, night, father, mother, wife, child; yea, and the strong rock, and the tender lamb, and the roaring lion, the stars in the night, the sun in the firmament of heaven, and the light in the circumambient air—all nature, all life, all coexistences and successions, become to the pious and reflective mind associated with spiritual realities; and, blending our thoughts with the things they represent, become perches on which faith can rest a little on her upward and heavenly flight. We march onward through the world in a glassy transparency in which the glories of the invisible God are reflected as in a mirror, every step bringing us higher and nearer, until "beholding as in a glass the glory of the Lord, we are changed into the same image from glory to glory, even as by the Spirit of the Lord."

(5.) But returning for a moment to the direct Headship of Christ in which all other forms of headship are contained and perfected, we are carried naturally to Eph. i. 20—23, in which we have the only great radical division which the Scripture makes on this subject, and it is made by the two little words *of* and *over*. He is head *of* the church which is his body, but he is also head *over* all; in which distinction we see the difference between the created and the regenerated, between the angels and the church. Adam was the perfect man of creation, and God was *with* him in the garden. Jesus Christ is the perfect man of regeneration, and God was *in* him reconciling the world to himself, not imputing their trespasses unto them. We are united by faith to the second Adam as members of his body, possessors of his spirit, and inheritors of his glory. The Holy Ghost does not dwell in the angels, nor did he dwell in Adam. The highest glory of the created is companionship with God; the higher glory of the regenerated is to be the possessor of God, the temple of his worship, the house of his residence, the body of which he is the all-pervading Life. The angels are not the temple of God, nor the bride of the Lamb, nor the body of Christ. He is not their head in the same sense in which he is the church's head. He rules over them as Lord, and King, and Creator, and also as glorified Son of Man; but they are not united to him by the community of a common nature (Heb. ii. 16) nor by the higher and ineffable union of the Holy Spirit the Comforter. We believe therefore that manhood generated and glorified in the person of the Christ, and manhood regenerated and glorified in the person of the believer, is higher than the angels, is higher and brighter than the cherubim and seraphim, is the highest and most glorious of all the creatures of God. He who lay in the manger, he who died for our sins on the cross, is seated on the very throne of God as the king and ruler of creation. On earth he was the God-Man to show the kindness and

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condescension of God; in the heavens he is the Man-God to show to the angels, principalities, and powers the dignity and glory of which human nature is capable. O my God, how wondrous is thy love to man! O my Lord and Saviour Jesus Christ, hast thou indeed loved me, and lifted up my nature to the right hand of God. Oh, through the bitterness of a cruel death, thou hast expiated my guilt and lifted me in resurrection to the fellowship of thy glory! Most glorious lover of a lost world, help me to love thee in return and dedicate myself to thy service for evermore!

(6.) There is another division of the Headship of Christ which is very natural and easily remembered, and very useful, because it corresponds with other important distinctions in the various classes of created beings as the regenerated, the fallen but unregenerated, the unfallen who need no regeneration, and the visible physical world. (1) He is head of the regenerated *church*. (Eph. i. 22; Col. i. 18; ii. 19; Ps. viii.) (2) He is head of the whole *human race*; the second Adam, through whom they all receive blessings, and through whose power they shall all be raised from the dead. (1 Cor. xv. 22.) The head of every man is Christ and the head of Christ is God. (1 Cor. xi. 3.) In this sense he is said to have died for all and made a propitiation for the sins of the whole world. (3) He is head over the *angels* as their Sovereign and Lord, as it is written, "Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject to him." (1 Pet. iii. 22.) From this and similar texts many of the old divines have concluded that in this Headship of Christ over them, the angels are confirmed for ever in their present holy and happy estate. (4) He is head over the whole creation, for all things were created by him and for him, and by him all things consist (in him, εν); and this agrees well with Eph. i. 10, in which it is written, "That in the dispensation of the fulness of times, God might gather together into one all things in Christ, both which are in heaven and which are on earth, even in him." I do not think with some able expositors that "all things" stands for all intelligent creatures, as angels and men. Paul could have used *tous*, the masculine, as well as *ta*, the neuter, if he had chosen, and as *Ta panta* naturally signifies the universe, we believe this passage teaches that Jesus Christ, our Brother and Redeemer, is lifted up by the almighty power of God to be the sovereign and ruler of all worlds. This view of his Headship may perhaps help to reconcile the Calvinists and the Arminians by showing us that difference is no contradiction. He died, the shepherd for the sheep; the bridegroom, in the place of the bride; the head took the place of the members. He was their suffering surety. In this sense he died only for the church. But are the others shut out? Did he not die for all, a ransom for the sins of the whole world? Does the security of some ensure the rejection of the rest? Do not all men

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derive innumerable benefits from the death, resurrection, and Headship of Christ? In the same way we may see how the angels and the whole universe derive benefit from the mediation and Headship of Christ. As when you drop a stone into the centre of a clear upland lake, you observe that the small circle has the large wave, and ever as the circle widens the wave becomes smaller, so is it with the various classes that are related to the Headship of the Lord Jesus Christ. The believing church is the small circle with the large wave of blessing, then the wave decreasing, the circle widens till it embraces in its bosom the human race, the heavenly hosts, and the boundless creation of God.

IV. We have been hitherto occupied entirely in this paper with the elucidation of three words—Oeconomy, (dispensation) Covenant, and Headship; and it may be well now to sum up the substance of what we have said, and by comparing them with one another, trace the unity and variety of dispensational truth. There is a gradation in the full meaning of these words corresponding in some measure with Judaism, Christianity, and heavenly glory. "Covenant" is essentially Jewish, and is based upon *sacrifice*, which is indeed the foundation on which all our hopes rest. Both the covenants are from the Jewish Fathers (Rom. ix. 4) or we should rather say *all* the covenants, for this passage includes them all. Covenant is associated with death rather than life, with bondage rather than liberty, with flesh rather than spirit; and hence to christianise it and make it applicable to the person and work of the Saviour, it must be a NEW covenant, even as the old man becomes new, and the dead affections are renewed, and we receive a new name on our foreheads, and a new commandment is given us, and the earth shall become new under our feet, and new heavens shall encircle us above, and he that sitteth upon the throne shall make all things new. This word then translates covenant into a higher sphere, and makes it overlap with the more glorious idea of œconomy or dispensation which announces the principles of the household of God, and the royal law of love, and the adoption of sons. The sacrifice of the everlasting covenant is past, and leaving Egypt and bondage in triumph, with the cloudy pillar for our guide, we assume the character of freemen, and the dignity of the children of God. Here it is not law but grace, not servants but sons, not God as a Creator and Ruler, but God as a Father and Redeemer. The Old Testament name of God contains no paternity (Ex. iii.); but the New Testament name does: he was then the God of Abraham, the God of Isaac, and the God of Jacob, and he is now the God and *Father* of our Lord Jesus Christ. He was the Covenant-God to Israel; he is that still and much more to us, for he is the *Father* of whom the whole family in heaven and earth is named. Gal. iv. 1—7, and Heb. iii. 5, 6, show us very clearly this difference. Here now we

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come to the place of Headship which carries us immediately into heaven where the glorified Head ever lives to make intercession for us. The covenants have all ended in the *new* covenant, or the dispensation of sons, and this dispensation of the fulness of times is headed up in the risen Saviour. These three modes of God-manifestation are seen as to their results in the person of the Incarnate Son of God. From his birth to his baptism he was the *Jew* fulfilling all that the Jewish covenants demanded fully and perfectly. He was the law-fulfiller. From his baptism till his death he was the example of what the *Christian* ought to be, full of all kindness and noble deeds; and from his resurrection he became the example and model of what the saints are to be in the glory of the kingdom; and in this way all covenants, œconomies, and headships are in him exemplified, perfected, and harmonised. It pleased the Father that in him should all fulness dwell—it was fitting, and suited the purpose of Jehovah, that the lowest should become the highest, and the meanest the mightiest, the servant the Lord, and the burden-bearer for a time the sceptre-bearer over all worlds for ever. He is the head of the everlasting covenant, the head and sustainer of the household of faith, the head and glorifier of all his saints in the beauties of resurrection and the majesty of Immanuel's kingdom and throne. (Rev. iii. 21.) Covenant, Oeconomy, Headship, are but parts of his manifold fulness—streams of refreshing from the boundless and bottomless ocean that ever flows and never ebbs in the heart of Jesus.

V. But what has Israel to do with these dispensations and these dispensational doctrines? Much, very much, every way; for, in the first place, all the truths of every kind which we find fully in Christianity concerning the present and the future condition of the church, and the world, have their seeds and germs embedded in the types and institutions of the Jewish system. Then, again, with two exceptions, Adam and Noah, all the other covenants were absolutely Jewish: so that from them we have borrowed and appropriated the very name, only adding to it the word *new*, which distinguishes the renewed and regenerated people of God. The covenant of Abraham secured three things, namely—a numerous posterity, the evelasting possession of the land of Canaan, and the hope of redemption through a coming Deliverer. Of these the first two were peculiar *to* Israel, and the last common to Jews and Gentiles. But the covenanter, Abraham, was the father of the nation: the promise spread and grew *to* maturity in the Jewish nation alone, and the Jews were the people from whom all nations received the promised Deliverer. Israel, then, was the very focus and centre from which the promises came and to which they return again. In like manner the covenant with David, which left out the temporal promises of the Abrahamic, and announced the limited line of the Messiah's

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descent, and the dispensation of Sinai, were in the letter altogether Jewish, and have reference to us only in their typical signification. To the Adamic covenant or dispensation the Israelites are related as we are, and the whole fallen race; the rainbow of Noah protects them as well as us from a watery deluge; the Abrahamic, the Davidic, and the Sinaitic covenants were altogether Jewish; the Christian covenant, called the new covenant, or the covenant of grace, was developed from a Jewish root, was headed up and centred in the Son of David—a Jew, was proclaimed to mankind by Jewish apostles and pastors, was sealed on the cross by the royal blood of a Jewish prince, the King of the Jews, is now administered from the right hand of God by the glorified Heir of the Jewish Throne in the mission and ministry of the Holy Ghost; and shall yet be extended to all the nations of the earth when the same glorious Deliverer shall come out of Zion and turn away ungodliness from Jacob. And are not Israel in dispersion related to the covenant of grace? Yes, they are in many ways. They are related to it by its origin, its propagation, and its Head; they are related to it by the *curse* which they bear to demonstrate its truth and their own apostacy; they are related to it by the election which God is taking from among them as he is from the other nations (Rom. xi.); they are related to it by being nationally the brethren of its Head and Founder; they are related to it by being the authors of the New Testament Scriptures as well as the Old; and they are related to it by the immortal principle of hope which still fills and possesses the majority of the nation: and though that hope is often cloudy, and for the present misplaced, it shall surely be fulfilled when the veil is taken away and the broken off branches shall be grafted on again, and the receiving of them shall be life from the dead. (Rom. xi.)

VI. Then, again, in the millennial ages, called the latter-day glory, and the gospel of the kingdom, and the times of refreshing (Acts iii. 19—21), and the regeneration (Matt. xix. 28), and the reign of the first resurrection (Rev. xx. 6), the position of the Jewish nation is fully and clearly defined. On this subject he that runs may read, for the Old Testament is full of it.

(1.) First, then they shall be brought under the new covenant promised by Ezekiel, and the prophets generally, to the Jewish nation, applied to them by Paul (Heb. viii. 8), but by them rejected through unbelief (Rom. xi.) until the times of the Gentiles be fulfilled. (Ezek. xxxiv. 25; xxxvii. 26—covenant of peace; Isai. liv. 10.) (2.) They shall be restored to their own land and converted to the faith of the gospel (Isa. xi. 10—16; xxvi. 12, 13; xlix. 8—12; and many others.) (3.) The two nations or kingdoms shall be happily and peaceably united. (Isa. xiv. 1—3; xi. 13, 14; Ezek. xxxvi. 21, 22; Hos. i. 11; and many others.) (4.) They shall be victorious over all their enemies, and under Christ their King shall become

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the first and most glorious of the earthly kingdoms. (Isa. lx. 10—17; lxiv. 19, 20; Jer. xxiii. 4; xxx. 8, 9, 21; Ezek. xxxiv. 23, 24; Zech. xiv. 5; and many others.) (5.) Jerusalem shall be rebuilt and enlarged, and made the centre from which living waters shall go forth to all the ends of the earth—the residence of glory of God, called the throne of Jehovah and Jehovah-Shammah, the Lord is there. (Isa. ii. 1—5; Zech. xiv. 4—11; Jer. iii. 17; Ezek. xlviii. 35.) These few references will be sufficient to show the position of Israel in the days of the Kingdom. They have the earthly and we have the heavenly glory; their Jerusalem is upon its ancient site in Palestine—ours is the New Jerusalem, which cometh down from the skies, the residence of the risen and glorified saints, the pavilion of the divine glory, the tabernacle of God with men, prepared as a bride adorned for her husband. (Rev. xxi. 1—5.) This is the substance of the vision on the holy mount where the two classes are distinctly marked. (Matt. xvii. 1—6.) This is the substance of the earthly things and the heavenly, so often mentioned in the New Testament and alluded to in the Old; and without keeping this distinction in view it is impossible to have clear ideas of the state of things in the Millennial Kingdom. After the Millennium Israel and the nations disappear in the judgment of the great white throne, the hand of time has struck its last on the dial-plate of eternity, the Kingdom is delivered up to God the Father, and nothing more is revealed to seer or prophet but that "GOD IS ALL IN ALL."

Bonn. W. G.

PREPARATION FOR THE LAST DAYS.

THIS article is written as a sequel to the paper on "The last King of the World" (see April *Rainbow*), for we have in our school no desire to be men of unfruitful speculation. The man who has to cross a wide heath when the blast of winter blows in his face, will not have his garments hanging loose as though he were in July fields; he will button his coat around him and grasp his staff firmly. There is no lounging among sailors when the sea and sky are mingled in a blinding storm, and the lamps overhead lost in thick darkness. By the voice of authority, by the sense of duty, by the fear of danger, all are quickened into almost superhuman activity; and the provident skill of man gives battle to the fury of the elements. Now, though the children of this world are wiser in their generation than the children of light, yet surely the latter will begin to make some preparation for the dreadful days which are coming. It cannot be denied that it is the period of disintegration. The millions are drifting away from old moorings into unknown seas. Old races and institutions, old thrones, altars, and creeds are caught like chaff in a

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whirlwind, or blown about like autumn leaves. What a din there is with Secularism, and Spiritualism, Mormonism, and Positivism, Ritualism, and Rationalism; and how earnestly any man with reverence in his soul desires to escape from the turbulence of all the *isms* into some quiet wilderness where he may hear the whisper of God. The bishops of a worn-out superstition have gathered together in the "eternal city" to decree the infallibility of a poor old man, and the Assumption of the Virgin; while apostles of an insurgent science are seeking in council for an ape ancestry and a universe without a God. It is hard to say which party has drunk most fully the mingled wine of confusion and astonishment. But there are myriads who care no more for Comte and Huxley than for Manning and Antonelli; and with them it is the roar of animalism in all the gates. Racecourses, taverns, hells, gambling-houses, theatres, concerts, all present their coarse attractions; and the masses swarm on, seeking to drink from broken cisterns or from wells of poison and death.

Is there anything certain? Is the whole country barren from Dan to Beersheba? Have we ourselves received a cunningly-devised fable? Are the ancient fountains of inspiration all dry?

Can we stand anywhere without the ground shaking under our feet? It is high time to enquire. The writer of this article can assure the reader that he is disposed by constitution to Rationalism a long way north, and if found in the *House of Faith* it is purely through the force of evidence.

As it appears to me, there is immense power in the message which professes to come from God in the Christian documents, truth authentic in the testimony, independently of any external seals. "No man hath seen God at any time, the only-begotten Son from the bosom of the Father he hath revealed him." "I am the resurrection and the life, he that believeth in me though he were dead yet shall he live; and he that liveth and believeth in me shall never die." "The word was made flesh and dwelt among us, and we beheld his glory, the glory as of the only-begotten of the Father, full of grace and truth." "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them." "Declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead." "Herein is love, not that we loved God but that he loved us and sent his Son to be the propitiation for our sins." "Then shall be brought to pass the saying which is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? Thanks be unto God, which giveth us the victory through our Lord Jesus Christ."

What words of power we have here, and what a story of wonder is indicated! God descending for human recovery; Christ the sinless one dying for the guilty: Christ the dead one shaking the house of death, and bringing immortality to light! "God commendeth his love to us;" it is infinite love; the deep sea of life has neither bottom nor shore—in power it is awful, in wisdom profound and fathomless. As to the mystery of it, which frightens some poor icebergs in human shape, how can we escape if we wished from *that* element? We swim in it like the fish in water; and if ever we make our escape from the sweet and solemn mysteries of faith it is only by getting into the deeps of Satan. The fact is that men *must* keep hold of the supernatural world, and if they lose their hold on the divine side they seize with eagerness the infernal. It is not the actual transformation

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of God into humanity, for that would be impossible; nor does it involve the transformation of man into divinity, which is equally impossible; but it is the Word incarnate. The divine nature takes the human into incorporate alliance, so that the Man Christ Jesus has dwelling in him all the pleroma, all the fulness of the Godhead bodily; revealing in and through the human vehicle all the perfections of the divine nature. The Second Adam, the Lord from heaven, the new and better leader and commander of the people, rays forth the glory of God in the form and fashion of a man. In his transcendent exhibition of the sinless and God-like life there is matchless quickening force, which has been amply proved in the records of Christian life during eighteen hundred years. The Almightiness of power runs in fountains of love; the fathomless wisdom comes out in sweetest simplicity; the unsullied holiness and purity is never austere, but as richly human as anything could be descended from above. The final scenes of his death and resurrection have a grandeur all their own. The one who sweated in the garden till the drops fell like blood, and cried through the darkness that veiled his agonies as though he were forsaken, was more than a martyr, was doing a work of solemn significance, which the character of God and the need of humanity equally demanded. He made his soul an offering for sin, by himself he purged our sins and then sat down on the right hand of God. He could have no companionship in that mysterious expiation. The solitary sufferer, though his bones were not broken, had his heart broken by reproach; but there never was love like his love in earnestness and self-sacrifice. No chronicles contain anything like unto it in measure or glory, in fulness or infinity. One died for all when all were dead, and he who might have poured upon us the red rain of penal fire washed our sins away in his sacrificial blood. The one who was lifted up on the cross lifts the world along with him. Though covered by the waves of horror, and sunk in deep mire where there was no standing, he emerges again with rescued humanity, and is our glorious High Priest in the present and in the future.

The power of his resurrection is great, not merely as a proof of his accepted sacrifice, but as the revelation of the eternal for man, as the demonstration of another and a better life. Now, the resurrection of Christ from the dead is a historical verity, a fact as well established as any fact can be which we have not witnessed with our own eyes. It has under it, and around it, great massive columns of evidence; and is surely the field where the war with unbelief must be prosecuted, so long as we confine ourselves to ground purely historical.

But what I wanted to remark when I began to glance at foundation-facts was simply this: *man never could have invented such a story.* God revealed in human form for the redemption of a fallen race, Christ slain in sacrifice for human transgression, Christ raised from the dead as the revelation of a certain future, Christ exalted at God's right hand as Prince and Saviour, Christ coming back in power to wind up all the mysteries of existence, and found through resurrection the everlasting Kingdom of Righteousness and Glory. This is nothing like stories of human manufacture. Such men as Homer and Shakespeare can tell us fine things, but they work with the material of humanities in history. They simply put the life of genius into old records. Such men as Dante and Milton can tell us still deeper stories in other domains, but they have divine traditions

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to operate upon, and that which they originate themselves is frequently outrageous and revolting; but this great history is unique. In its supernaturalism, and in its humanism, in its transcendence, in its coherence, in its grandeur and in its simplicity, in its power and in its love, it stands alone. In fact, we speak soberly when we declare that it is from God and of his eternity, and that his essential light burns in it from root to blossom, shines in the temple from cope to basement. We may speak then of Christianity as we do of nature, only with more perfect assurance. The great visible house which we inhabit in the flesh may sometimes be shaken by storm, temporarily deformed and darkened by tempest and eclipse; but after all it is a rock-bound world, finely lighted by lamps ethereal, and full of sculpture and painting of no finite workmanship. In the view of the whole reality from the roof of fire to the granite foundations—while sea and forest, field, and river, and mountain, shine out before us in beauty and profusion, we may fairly say that the devil never planned or lighted the building; that it came not from any infernal god, but from the same God who gave unto man his being and his work, his nature and his service. We argue from the correspondence between man and his house, a common and glorious origin from one Lord God Almighty. The house is adapted to man in his materialism, and in his idealism; soil, rivers, and atmosphere, solid rocks, and hoary forests, and living fields supplying all that he needs for sustenance and enjoyment while he remains under the conditions of time and flesh. Nor is the place mere house of residence, granary and workshop, but it partakes of the temple; a mystical charm is through all, and over all its departments, and nature speaks in motherly tenderness to all who live worshipfully and seek for close communion.

We reason in like manner concerning Christianity. The correspondence between man as a spirit—that is, man in his moral nature—and Christianity, though not more real is certainly more glorious. That which promises him the forgiveness of all past sin, the regeneration of his nature, the peace of God in the seal and witness of the Holy Spirit, deliverance from the dominion of death, immortal youth and blessedness in a kingdom of surpassing glory—so profoundly corresponds with his actual wants and capabilities, that his soul responds to the truth and divinity of the message. No hostile power could, or would have sent such tidings; and they are above all that man could have dreamed in his alien condition.

But in view of the gathering darkness and confusion of the last days, when faith will be sorely tried by the prevalence of false miracles, debauching pomps, atheistic philosophies, and general ungodliness—and when there may be expected many shipwrecks upon desolate and Godless shores—there is one matter which I desire to emphasise. The kind of evidence which I have before me was indicated by our Lord when he said, "If any man will do his will he shall know of the doctrine, whether it be of God or whether I speak of myself." Coleridge, though he poured too much contempt on the miracles and on all external evidence, was in substance right when he said, "Christianity is a life and a living system, try it." We might say to the poor creature who has tried many fields and springs where life was said to reign—and is bankrupt and miserable—*try this!* You have been in barren fields and at broken cisterns—or in pastures of poison and by rivers of death; try this; if it fail, it will only be another failure. But there never was a man who found it fail—or his experience would be indeed awful. P

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We cannot all be ripe scholars, not many of us have philosophic power, or logical sharpness; few of us are skilled in balancing historical probabilities. But here is a region in which the mechanic and the peasant, without recondite knowledge or rich culture, may have the most conclusive and indestructible evidence. Faith is grand and powerful, but knowledge is deeper in assurance. "He shall *know* of the doctrine whether *it be of God.*" The three thousand at Pentecost who heard the tongues and beheld the flame-like radiance, firmly believed. The Ethiopian nobleman, who heard the gospel in his chariot, received it with confident faith. The Samaritans, when they heard of the kingdom of God, and the name of Jesus, and beheld the healing power and the casting out of demons, received the truth in cordial reliance. Cornelius and his friends were convinced that the tidings were from God. But none of these parties, in that stage, *knew* that the system was from God. Knowledge is the ripe fruit which grows after we have been planted in the celestial soil, the gradual growth of rich experience gleaned from trial. As we do his will, and advance in the knowledge of his ways, we discover in the depths of consciousness that the promises and consolations of God are all realities, and that, in comparison, all other things are shadows. The assurance of divinity in the Christian religion becomes regnant and living, throned in the head, beating in the heart—heaving in all the tides, and throbbing in all the pulses of our nature.

It is then of prime importance that we should cultivate that loving obedience, which is the condition of insight and the spring of divine knowledge. We all need deeper fellowship, closer, more abiding communion with the living God, and as we seek it in paths of obedience and self-sacrifice, the sunshine of his countenance will be continually with us, and we shall hear in spirit those overshadowing wings of the Eternal One, which are our only security. We shall have in more fulness—the manifestation of the Son—the power of the Spirit—the presence and glory of the Father. And so we shall be preserved unto that kingdom which is reserved for the resurrection of the just, where all our loftiest desires and hopes shall be more than realised. We may see approaching the transfigured earth, where Paradise blooms again—the metropolitan city with its golden streets and river of life. But the promised glories are all for a prepared people—beautiful in holiness, strong in spiritual might, profound in devotion, tremulous with love—such are the sons of light who are lifted with desire, looking for and hasting unto the day of his appearing, and so in readiness for translation.

THE QUESTION OF EXTINCTION OF BEING.

THE *Rainbow* is full of matter for thinkers. It brings out of the treasure of the Word of God, things new and old; which is not a common occurrence in these last days of traditional theology and worldly conformity.

For my part, I hail the advent of the monthly numbers with, perhaps, more interest than that of any other publication which the mail brings. I like its range, and the fairness of discussion allowed, whilst it holds fast to

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the Scriptures as the only infallible standard. The Lord has raised up the *Rainbow* to help to give the note of warning which a few saints, firm in the ancient orthodox millenarian faith, are now sounding into the ears of a heedless world: and he will sustain you so long as he has work for you to do in the prophetic field. And perhaps it may encourage you, who doubtlessly are frequently sorely exercised in every way, if I, too, add my humble testimony that the articles from your pen are always sought for first.

My object in sending this communication, which I hope you will print, is to bring into view certain points in the matter of Future Panishment, which seem to me to have been overlooked, or at least passed by in silence.

I have read, with a great deal of interest, the articles which have from time to time appeared on the Death Question, as we here in America term it.

That man has no natural immortality is, I think, abundantly manifest. No created being has any inherent, innate, immortality; for, of God it is said that he *only* hath immortality. (1 Tim. vi. 16.) If any creature has it, it must, therefore, be a gift from God. And since it is expressly declared that those who endure in good works *seek* for immortality (Rom. ii. 7), it cannot be their natural possession. Hence, too, the cessation of man's being at some future time, as that of the beasts of the earth at present, is clearly within the limits of possibility.

On the other hand, apart from any probability in the case, it is not, *a priori*, impossible that God, who may, if he pleases, endow *all* men with endless being, should maintain some in an eternal existence of misery. Whether he will do so or not, can only be determined by the statements vouchsafed to us in his revealed word. These statements must, therefore, be searched, weighed, compared, and carefully harmonised. And I apprehend that it is precisely this *harmonising* in which we need especial wisdom; because it is here that misconceptions may most readily occur, either through some oversight or for want of mental powers adequate, in our present condition, to grasp conclusions the predicates of which we comprehend imperfectly or not at all.

There is hardly room for doubting that God permitted and foreordained the possibility of the existence of evil, in order to glorify himself by the revelation of attributes which would otherwise not have had exhibition; whilst, at the same time, through the fellowship of Christ's sufferings, the saints are fitted for that share in the future administration of the universe which they could not have had if simple salvation only, without trial of faith, had been provided. And if it is revealed in Scripture, or if it is a clear and legitimate deduction from it, that all moral evil and suffering will at some future time cease, through the extinction of the being of the ungodly, then, even to our present apprehension, the harmony of creation is restored, and all difficulties are removed from our views of God's government.

Now, without undertaking to decide this great question, I may be permitted to remark that, notwitstanding the able discussion hitherto carried on in the *Rainbow* respecting it, there are several things that have not been sharply defined nor cleared up. For, even if the annihilation of the wicked is indeed the teaching of Holy Writ, there remain two points to which I wish to draw the attention of your readers.

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In the first place, the extinction of the ungodly can neither be simultaneous for all, nor immediately subsequent to the judgment of the great white throne (Rev. xx. 12); for punishment is not only reformatory, it is also, and to even a greater degree, warning, exemplary, deterring, and preventive. Therefore, it must be just; and therefore there must be gradations of retribution.

Nothing but a positive revelation to the contrary could annul the force of this view; unless, indeed, it could be supposed possible that in the moment of annihilation there were such vast differences in the keenness of the anguish inflicted as to meet the requirements of proportional justice. And do we not find it three times said that our Lord spoke of a "greater" condemnation, a surpassing or excessive (περισσοτερον) sentence, going "beyond" that of others? Does not the Holy Ghost warn us, by the mouth of James, that incompetent, self-constituted teachers shall receive a greater, severer (μειζον) sentence? Does not the Lord Jesus, when speaking of the improper conduct of some of his servants in reference to his return, distinguish in a marked manner between those who had full information and those who had not? One class receives many stripes (δαρησεται πολλας), and the other few stripes (δαρησεται ολιγας). Let it be readily granted that this declaration has reference only to temporal punishment, yet it establishes the principle of which we are speaking. Does not our Lord declare that it shall be more tolerable (ἀνεκτοτερον) in the day of judgment for Tyre and Sidon, and the land of Sodom, than for some others? In Deut. xxv. 2, Num. xv. 30, etc., we find the Divine Lawgiver acting on the same principle.

If the annihilation were immediate, how could there be a sense of suffering? and if it were simultaneous in all cases, then how could the suffering be proportioned to the heinousness of the crimes? And that there is consciousness *after* the fearful plunge into the furnace of fire is proved by the fact that there is in it weeping and gnashing of teeth. (Matt. xiii. 42, 50.) Shall the force of this tremendous declaration be weakened by supposing that it is *demons* who thus weep and gnash? Such a supposition, unless absolutely necessary for the harmony of Scripture, is hardly admissible. It seems improbable, and appears not to suit the case; and, besides, the verb is in the future tense. There the worm of the sufferers dieth not, and the fire is not quenched. (Mark ix. 44, 46.) If it is maintained that the worm and fire exist as mere memorials, after the victims have been annihilated, then the *onus probandi* rests with those who make the assertion. It would seem that a theory that is compelled to resort to such a forced and unnatural sense, carries with it intrinsic weakness. The awful words in the ninth of Mark, at first sight, seem to every reader to convey the idea of endless duration; but even if they do not imply never-ending suffering, they certainly present the picture of a protracted period.

I would also ask, Is there not a special provision made against annihilation—at least for a time? For we read in the same connection that every one shall be *salted* with fire. Who is it that shall be salted? Surely, every one in Gehenna; for of that Jesus is speaking. And whatever the nature of that salting may be, we infer from analogy (and from the other phrase coupled with it, by way of contrast perhaps, emphasising the word 'sacrifice') that it must be something preservative.

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My purpose in the foregoing remarks has not been to oppose the doctrine of annihilation, *per se*. I do not, at present, pronounce *pro* or *con*. My object is to point out, that if the doctrine is true, those who hold it up to view should be careful not to leave the impression that, in the final destruction of the wicked, distinctions of degree and time are left out or obliterated. For inasmuch as these distinctions seem to lie on the surface, many earnest enquirers might perhaps be thereby be deterred from examining further, it has seemed to me that in the discussion, in previous numbers of the *Rainbow*, of the doom of the lost, the point on which I I have been dwelling has been too much overlooked.

It occurs to me to remark, in passing, that there are one or two passages of Scripture which *seem* to *hint* at eventual restoration *in certain cases*. I mention this with great diffidence. One of these is found in Matt. xviii. 34: "Till (ἑως) he should pay all that was due unto him." And another in Matt. v. 26: "Till (ἑως) thou hast paid the uttermost farthing."

But I proceed, in the second place, to point out a far more serious difficulty, which remains to be considered. It is no less a one than the fact that we find in Holy Writ a notable *specimen* of future punishment; which, if my memory serves me aright, none of the essayists on either side of the great question has pointed out. I refer to Rev. xx. 10, where we read: "Βασανισθησονται ἡμερας και νυκτος εἰς τὸς αἰωνας τον αἰωνων." Now if this phrase, "Unto the ages of the ages," is not synonymous with eternal duration, it, at least, postpones the hypothecated annihilation to an inconceivable distance, in the case of the devil, the beast, and the false prophet. But, furthemore, it is worthy of special notice that this very same phrase, εἰς τὸς αἰωνας των αἰωνων, is, in many passages, used to describe the eternity of God. See Rev. iv. 9, 10; v. 13, 14; vii. 12; x. 6; xv. 7; Heb. xiii. 8; and many more. Analogy, therefore, would make the *torment* (let it be observed, not the punishment merely) of Satan, of the beast, and of the false prophet, *eternal;* unless it can be clearly shown that a less duration is required, in order that the passage may harmonise with other Scriptures. In order to accomplish this, it would seem to be necessary to demonstrate that the terms 'perdition' and 'destruction,' in every case signify absolute annihilation. In the second epistle of Peter, we read that 'the world that then was, being overflowed with water, perished;' but as the earth still exists, this cannot mean more than the then constitution of things in the earth, which is hardly enough to justify the doctrine of annihilation.

I do not mean to assert that this doctrine cannot be true. It is written—"Prove all things: hold fast that which is good." My object is to point out certain limitations and difficulties. While I will not undertake to say that it is not possible to reconcile Rev. xx. 10* with the final extinction of the wicked; so much is plain, that if the torment spoken of in this passage is unending in the case of these three individuals, then the difficulty that has been raised on the score of God's moral government remains, even though all other ungodly persons should finally cease to exist—for would not God's ways then still seem 'unequal'? (Ezek. xviii. 25, 29.)

* In reference to this passage, how very remarkable it is that the brief career of the beast and the false prophet should not only bring the same doom as that of him who was a murderer from the beginning, but even a thousand prior and additional years!

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In conclusion, without venturing to decide the mighty question, let me be allowed to say that I wait for more light. Who is gifted to give it? Is it not written: "If any of you lack wisdom, let him ask of God that giveth to all men liberally, and upbraideth not, and it shall be given him"?

E. E. REINKE,

Moravian Missionary among the Delaware Indians, at the Thames River, Bothwell, P. O., Kent. Co., Ontario, Canada.

[EDITORIAL NOTE.—Our correspondent's note on Rev. xx. 10 would have force if the premiss were sound; but there are two facts against it. In the first place, our translators have no authority for the supplemental "are." There is no equivalent in the original for this word. The design of the passage is to tell us that the devil was cast into the lake of fire, into which the beast and the false prophet had been cast a thousand years before. "These both were cast alive into a lake of fire burning with brimstone." (Rev. xix. 20.) Why "alive," but to suggest the terrible nature of their punishment as compared with that of their followers, who were "slain with the sword?" (Ver. 21.) Secondly, our esteemed brother needs no information from us respecting the meaning of the word rendered "perdition." That it means utter and entire destruction of being is beyond question. But we are told twice, in the course of a few sentences, that perdition, i.e., destruction, is the doom of the beast. (Rev. xvii. 8. 11.) Instead of living a thousand years in a boiling lake of fire and sulphur, the probability is that the destruction of the beast and the false prophet will be instantaneous and complete.]

THE MAN OF SIN.*

WE are far from having any disposition to depreciate the work before us. It is in fact ably written, and the author has marshalled such troops as he could bring into the field with considerable skill. If the men form so ragged a regiment that we would flatly decline to march through Coventry with them, that is no fault of his, for he enlisted such as he could find, and handles them remarkably well. But the cause which he seeks to sustain is utterly bad and hopeless, and no tactician can aid it by strategy. The theory which identifies the Papacy with the man of sin, once so green and lusty, is now sapless, and withered, and dead—ready for burning or burial. The men of commanding power, in all countries under heaven, are of one mind in renouncing as false or inadequate the so-called Protestant interpretation. If we occasionally find one abiding in that school, he has more resemblance to a fossil than to a breathing man, and belongs to the British Museum rather than to the theatre of living reality.

The chapter which our author has chiefly before him, (2 Thess. ii.,) is a very wonderful document, and calls for exposition of the most searching character. Mr. King's glance into it is purely a surface business, without any thoroughness. One half of the salient points are omitted from the survey, and in those which are noticed he utterly fails in reaching the truth of the matter. In our limited space, and general notice, we cannot do more

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* "The Man of Sin" Identified: Demonstrating that he now sits in the Temple of the God, and that the Theory of a Mono-Personal Antichrist, yet to come, is pure fiction. By David King. Birmingham: Moody Brothers.

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than indicate the things which demand earnest investigation, and the method of treatment which seems desirable and fruitful.

1. What is the meaning of the day of the Lord?
2. What do we determine concerning the falling away—the apostasy?
3. Who is "the man of sin and son of perdition"?
4. What is "the mystery of iniquity"?
5. What means "the working of Satan"?
6. Who is the "hinderer"?
7. What is the "hindrance"?
8. What is the meaning of the temple of God?
9. How does the lawless one "show himself as God"?
10. What is "the truth" rejected?
11. What is "the lie" believed?
12. Are consuming and destroying one work?

A scholarly discussion of these twelve points would require a volume, but the volume would be worth an ordinary library.

We are not to confound the "day of the Lord" with the "presence of the Lord." One is suggestive of darkness, calamity, and vengeance; the other rays out with life, splendour, and happiness. "For this is the day of the Lord God of Hosts, a day of vengeance that he may avenge him of his adversaries, and the sword shall devour, and it shall be satiate and made drunk with their blood:" "The great day of the Lord is near, that day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities:" "The sun shall be turned into darkness and the moon into blood before the great and the terrible day of the Lord come." We have the authority of the best manuscripts for reading "the day of the Lord" rather than "the day of Christ," and when this becomes a postulate we are, by necessity, led back to the Old Testament for the meaning of the language. The nearness of the Lord Christ, or his actual presence, would not have troubled the brethren; on the contrary, it would have been their glory and their joy. Some deceiving spirit, or false man, had troubled them by tidings that the day of the Lord, the day of darkness and of wrath, was already *come*†—had already set in upon them. This falsehood, which was likely to alarm, is corrected by the apostle who tells the brethren that that dreadful day could not come until there came first the apostasy, and second the man of sin, or lawless one.

Mr. King, in common with the writers of the school to which he belongs, conceives that we have had the apostasy for ages. But this is a delusion which has no support from philology or Holy Scripture. Corruption is not apostasy, or the conclusion of our friends would indeed be valid, for we have long had a mystery of iniquity. It was working, was in germ, even when Paul wrote to the Thessalonians. The leaven which the woman hid in three measures of meal was gradually corrupting the whole lump, and at last has assumed shape and perfect development in a system where all great truths are admitted, and uttered in creeds, liturgies, and anthems, yet all overlaid and deformed by inveterate superstition. But the mystery is not the revelation. The corruption of truth is not its renunciation. If the reader could pass suddenly from some chapel where high mass is

† See the "Annotations of Granville Penn."

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celebrated, into some hall of science, so-called, where infidels and atheists revile, deny, and blaspheme, in the spirit of him whose watchword was "crush the wretch," he would vividly realise the difference betwixt the mystery of iniquity which we now have, and the apostasy which is yet to be revealed. Where no blinding theory prevails men use the word correctly. We speak of Porphyry as an apostate, and more frequently of Julian the apostate, because these men who had been trained in the faith ended in deliberate denial—in open renunciation.

Before we leave the mystery of iniquity, and hasten on, it is worth while to commend one matter to the notice of our friends who look for a golden age—in this dispensation—by the advancement of truth and righteousness. We see, from the light of the past, of what human nature is capable, even under the most auspicious moral circumstances. Apostles, strong and bright with supernatural glories, and documents of essential truth streaming down from heaven in freshness and purity, could not arrest the prevalent poison, or check the growth of evil and moral pestilence. If we had all rites, and priests, and temples of evil, swept away to-morrow, and a new start, the *original corrupting* power would still remain. Another mystery of iniquity would germinate and spread, and the old battle would have to be renewed with superstition, will-worship, atheisn, and all other forces of impiety. There is no substantial hope for us, save in the presence of our King, and the majestic ordinances of his resurrection kingdom, "the powers of the world to come."

As to the man of sin, his personality is as clearly determined as language can make it. There is no necessity, and no reason, in seeking to transform him either into a system or a series. His titles in the chapter are not official, nor have they any reference to officialism—one of them points out his character, and the other his destiny. But the reader who desires to probe the blundering which makes a man out of a polity only needs to read Rev. xiii. and xvii. for further disclosures concerning the same being. He will discover that he arises from the pit, receives authority and power from the devil, becomes a great and successful warrior, assumes Godhead, performs miracles, and receives worship, and reigns forty and two months—1260 days, not years—that Protestant romance about the *year-day* being as foolish as the theory which calls for it as a pillar. The building and the prop are equally rotten. But that which will most effectually serve the reader will be the discovery that Babylon, or the woman of mystery and corruption, so far from being the man of sin, actually perishes by his instrumentality. He permits the hoary superstition to ride upon him for a very little season, shaking her off into the fire when his own purposes are ripe for execution. His ministers, the ten kings, hate the whore, make her desolate, and burn her with fire. Our friends who profess to demonstrate things in the light of noontide reason, are in reality so destitute of scientific exegesis that they confound the steed with the rider, the woman with the beast which carries her.

If we assumed for a moment that the *hinderer* was the heathen imperialism, and the wicked one held back the Papal system, it would break down as soon as ever tried by facts. The heathen regalism had been dead and buried more than three hundred years before the bishop of Rome received from Phocas his title of universal bishop, and even then the ghostly masonry of papalism was only preparing in scaffolding. It appears that

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the monster was by no means ready for the spring when the hinderer loosed his hold upon the chain. But the whole thing is a fiction and not a life-like one. There was nothing in the heathen system to prevent the growth of ecclesiastical corruption, and the development was no quicker from the days of Constantine than it had been before. The quiet surrender of freedom and life, under the raven wings of the royal convert, was sufficient to show how quickly, and how rank, the evil weeds had grown.

It is impossible to conceive of an interpretation more shallow than that which confines *all* that is called God, or that is worshipped, to the gods or demigods—the rulers of the world. No man with any measure of logical training would venture on such a perversion of the passage, unless he had some desperate cause to support. Is it so, that the supreme God is never called God, and never worshipped? and that demons and kings, dead men and perishing rulers, are the only gods acknowledged upon earth? If this be repudiated, and it be granted that Jehovah, the living God, is confessed and adored above all gods, the authentic fountain head of all authority and power:—then it is just as certain that the man of sin will exalt himself *above all* that is called God, comprehending in that *all* the supreme as well as the subordinates. So far as grammatical construction is concerned it is impossible to reach any other conclusion. True enough it will be daring defiance of the Invisible One who dwelleth in light, but therein lies the enormity of this portent of the last days, the man of sin, the concentration of moral evil, and the summing up of all that smouldering hostility to the living God, which even now frequently breaks out, in wrathful reproaches, in fiery blasphemies, or in sullen denial.

To sit in his *own* temple as God (Mr. King's version of the matter) is an unauthorised use of the word temple, besides being quite inadequate. It corresponds with none of the meanings of temple in the canon; nor does it shed any light upon the heinous guilt, the peculiar wickedness of the person; nor is it compatible with good, common sense. To sit in his own temple as a God, and exalt himself above other gods and rulers of the world, would not be impiety of any kind, or reveal any enormous wickedness. It is assumption of sole and supreme divinity, god above all gods—including the One believed in as the Creator of heaven and earth—and holding his session in the Temple of God, the house built for and consecrated to the living God, which mark out the enormous sinner—Man of Sin and Son of perdition. In the very place built for Jehovah, he takes away the daily sacrifice and, presenting himself as God, receives the worship of all who believe the lie. We need not, however, be much surprised by Mr. King's ominous originality in this new temple sense, as he has in another part of his pamphlet made a still more tremendous raid into the holy country. A man who can discover the 'infant Man of Sin'* in the holy resurrection Man-child, born of a holy mother, and finish by transforming GOD AND HIS THRONE into the throne of the Roman Empire, is capable of almost any exploit in

* Mr. King's words are:—"The Man of Sin is known. He is now sitting as God, in the temple of the God, ready to declare as dogma, to be disbelieved on pain of damnation, his own infallibility. This he does as the head and mouth of the eleventh horn that sprung from the Roman Pagan beast. In the time of Paul he existed only in embryo—the mystery of iniquity was then inwardly working. In due time the infant was brought forth and caught up to the throne of the Roman god, the throne of the empire."

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the region of the incredible. It is, however, a line of things where principles of interpretation have to be so thoroughly set at naught, and where so much temerity is demanded, that we think he will never have a follower.

Did the writer of this demonstration ever read or hear of anyone who believed that the Man of Sin would have all the power of God? He has kindly informed us that such a thing is impossible, which we cordially grant, though deeming that he has approached the Papistical ground and performed a work of supererogation.

We do teach that he will have all the force of falsehood, all the energy of evil, all the authority and power which the dragon or the devil can give —which, however immense and terrible, is still strictly limited. It is our happiness to believe that the handwriting of God our glorious Father is inimitable, and that no malignant works or signs of the Destroyer can resemble his power and love. The followers of God and of the Lamb have the insight which springs from love, the knowledge which grows out of holiness; and they can read with anointed eyes the fair character of God in his supernatural epistles. But the judicially blinded, beholding infernal power—Satanic energy—take the monster for a god, and perish in the darkness. The writer wants to know where the proof is that the devil has not already been permitted to work miracles in the Papal Church? Owing to a trifling acquaintance with Mill and Whately, we shall not seek to prove a *negative*. We can and have proved that the Being called the Man of Sin, son of perdition, *therion* or wild beast, has his revelation after the working of Satan in power, and signs, and wonders, not of the sublime order which belongs to God, and truth, and love; but such as may be associated with hell, with falsehood, and impiety. But if any man says to us, 'Prove that the Papacy has not revealed such wicked supernaturalism,' we say nay; we know better where the *onus probandi* lies. The burden of proof is not with us. If the objector affirms that the Papacy has exhibited such signs, it is his business to adduce the evidence, and ours to examine it carefully. All we can say at present is, that after somewhat wide and prolonged investigation we have met no reliable miracles in Papal regions; but this is not to the prejudice of any unknown documents or works which might be forthcoming, and which we are always ready to examine.

In seeking to blunt one weapon Mr. King says; "That Paul affirms that all who have been, or are in any way associated with the Man of Sin shall perish, is pure fiction; his words imply nothing of the sort. The condemned specified by him are those only who did not receive the truth in the love of it, but preferred the lie, because they had pleasure in the unrighteousness. Now, is that a description of persons *eminent in devotion* living unto God, and bringing forth fruit unto *holiness*? How any man possessing a shade of discernment, could fail to discriminate between the two classes the writer cannot divine." Jupiter is permitted to nod, and a King may be allowed to sleep sometimes. The passage we have quoted really belongs to bathos, and is deep beyond understanding. In this case the "shade of discernment" seems to be most needed by the writer. Was there ever any bewildered mortal who confounded the men 'eminent in devotion and holiness' with the men 'who have pleasure in unrighteousness'? We have heard of a white crow, we have seen a black swan, but we never saw or heard of such a person. To help the author out of a quagmire we will re-state the case.

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1. The writers on prophecy who are represented by such men as Mr. Govett, Dr. Leask, Olshausen, and Auberlen, have arrived at the conclusion that *all* the followers of the Man of Sin perish in one damnation.

2. On surveying the history of the Papacy, they find many persons who have been most devoted to the Popes and the Papal system who, notwithstanding have been eminent in consecration of heart and life, before God and man.

3. They have therefore concluded, that for this, among other more decisive reasons, the Papacy cannot be that Man of Sin whose followers all perish.

Now, there may be error in this, but there is no confusion or ambiguity; and if the premises be sound the conclusion follows in strict consequence. But Mr. King, who cannot see the wood for the trees, imagines that his opponents confound the holy men who may have been ensnared by the Papacy with the godless men who receive the Man of Sin, the confusion being all in his own mind. If Mr. King can overthrow the premises, if he can show that there may be followers of the Man of Sin—worshippers of the Beast—who have not rejected the truth, or believed the lie, and who are therefore not included in the dread condemnation; then that single argument on our side entirely fails, and our forces are diminished by the loss of *one* man. But he has not accomplished, or even attempted anything of the kind.

In regard to our conclusion, that *all* the followers of the Man of Sin are condemned, we are not left to the dubious moonlight business of implication. Whether we study the chapter in Thessalonians, or the corresponding account in Rev. xiii., we are constrained to the same conclusion. There is strong delusion in the signs and wonders which endorse falsehood—the deceivableness of unrighteousness among all who believe the lie and worship the wicked one; they who confess the false god are parties whose names are not written in the Book of Life, they share one delusion and inherit one destiny. Not a hint is given of limitation, or any possibility indicated that the followers of such a being can escape from his snare or his doom. It is quite different with Babylon, the spiritual sorceress, which almost to the last contains some of God's people, for the voice says, 'Come out of her, my people, lest ye be partaker of her plagues.'

We have no doubt that 'the truth' not received, or not retained, is the whole sublime verity of God in reconciliation, God manifest in flesh, the Christian supernaturalism in its integrity, from incarnation to priesthood in the heavens; and from mediation by the golden altar, to the glorious appearing of the great God our Saviour. The lie is the false Christ, the demon-god, the blasphemer from the abyss coming in his own name, and assuming the honours, attributes, and glories of Christ and of God.

There is *one* decided sign of grace in the work of Mr. King, for which we are truly thankful. In a former work he advocated the Whitby Millennium—a thousand years of glory through the supremacy of truth, but without the presence of the Lord. The scheme was curiously, but not firmly fastened on to the resurrection of the martyrs, who were to rise not from the death which they died, but vicariously. But as this theory demanded the conversion of the world as a factor, we might be actually millions of years from the glorious appearing of our Sovereign Lord and the excellency of his Kingdom.

But our author has been advancing, and he must entirely have renounced

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this hopeless and dreary Whitby business. He grants that the evil system, which he supposes is 'gradually consuming, is to be *destroyed* by the coming of the Lord. In connection with this admission, if we reckon by the year-day theory from the latest of his dates, as to the wicked coronation-day, 706, the evil reign must terminate in 1966. Hence we may calculate upon having our own King back in something less than a hundred years. This, though not all that we could desire, is certainly far more than we expected from such a quarter; and cherishing the hope that the author may still 'move on,' we wish him God-speed in the most delightful humour.

DEATH NOT LIFE.*

THE scriptural theory of the final death of the wicked is advancing steadily and surely both in this country and in America. As one proof of its progress in the latter country we would draw the attention of our readers to Mr. Blain's able work, which has now reached its 12th edition. We have read it carefully, and have no hesitation in commending it highly. With a diligence, a fairness, and an ability worthy of his great subject, Mr. Blain has exhibited the testimony of Scripture as decisively teaching us that eternal death, and not eternal life in misery, is God's purpose towards those who have not been in this life redeemed from the power of sin. There may be some one or two minor points on which we do not agree with him, but in his main argument and his main conclusion he commands our entire concurrence, and we thank God for raising up such advocates for his truth as Mr. Blain. No one who reads his book with the candour and thought that is required in the search after truth, will fail to agree with him when he repudiates the charge of heresy which has been thrown upon him, and lays this "ponderous load" at the doors of the men who have for centuries been imposing upon us the dogmas of men for the revelation of God. (p. 51.)

Perhaps the feature in Mr. Blain's work that will be of chief interest to the readers of the *Rainbow*, is his review of Dr. Edward Beecher's extraordinary work, entitled, "The Conflict of Ages," and which excited so intense an interest in the United States that it reached its fifth edition in the brief space of three months.

The advocates of Augustine's hell are always telling us that we are incapable of judging at all correctly *of the justice of God* in the question of future punishment. They feel that their view looks so black and unjust in the judgment of mankind that it cannot bear examination. They are therefore always telling us *not to examine it*, not to discuss it at all as a question of right or wrong, but to leave all such discussion and thought *to our future state*, when they generally maintain that we will receive such

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* "Death not Life." By Jacob Blain. 12th edition. Buffalo, 1868.

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additional light that we will clearly see that it was an act of the purest equity to condemn men to eternal agonies for the sins of time. The ablest writer on their side whom we have met with, Professor Bartlett, of the Theological Seminary in Chicago, goes much farther. He does not think that the redeemed will *ever* be able to see the justice of God's conduct. "It would require," he tells us, "*a knowledge of God's whole being, resources, views, intentions, of his entire plan of government, with all its necessities and peculiarities, more thoroughly exhaustive than one man ever yet possessed concerning a fellow man, his equal,*" in order to be able to judge of the matter. So that throughout eternity, according to Professor Bartlett, God's treatment of the lost must appear unjust in the eyes of angels and of men, for certainly no creature can ever attain the "knowledge of God" which he requires to be possessed. (Bartlett's "Life and Death Eternal," p. 19.)

But the Augustinian advocates are not *easy* in their minds on this point. They writhe under the notion that they are presenting God's conduct in a light that appears unjust in the judgment of every man that calmly and fairly examines it. Hence they are ever catching at speculations, and theories, and arguments, however far-fetched and ridiculous, which may relieve their view of its ugly look of injustice. In older times they used to tell us that, as every sin was a sin against *an infinite God*, an endless life in agony was the only suitable punishment that could be inflicted, whether the sin was one of ignorance or of knowledge, committed in or out of covenant. This old *argument*, repeated until men thought there must be *something* in it, is now seldom heard. The Augustinians are ashamed of it, as well they may.

Our readers will remember Mr. Birks' attempt, in his "Victory of Divine Goodness," to set this matter of future punishment, as viewed from the Augustinian side, in an endurable light. He so qualifies the aspect of hell as to make it, after all, a very tolerable and good place to dwell in for ever. His effort was the spasmodic effort of a good and feeling mind, to get rid of the horrible aspect of injustice and cruelty in which the ordinary view of future punishment, as held by his party, presented itself to him. He sacrificed his noble powers of judgment and reason at the shrine of mercy and justice, and we honour him for his noble sacrifice.

The Rev. R. B. Girdlestone, in his lately-published work, "Dies Iræ," as also in his articles published in "Fairbairn's Imperial Bible Dictionary." furnishes us with another instance how keenly the Augustinian advocates feel the apparent injustice of their view, and seek to get rid of it by the most desperate pleas. He supposes there will be eternal life in hell, but that it will be *a life all but devoid of feeling.* "The idea of *strong nervous sensibility*" is excluded from his notion of the future of the lost. The soul will be "*faint and exhausted,*" in a state of "*lethargy.*" The *lethargic* state of the lost can alone, in Mr. Girdlestone's mind, justify the Augustinian theory. He seems to produce this lethargic state by the wonderful power of "*habit.*" He supposes that the wicked will become so accustomed to their agony that at length they almost cease to mind it, and forget that they are in hell or living at all. (Dies Iræ, pp. 113, 123; Fairbairn's Imperial Dictionary, article, "Perdition.") We put it to Mr. Girdlestone that he might, without much violence to his theory, go a little—*a very little*—farther. His doing so would have the recommendation of turning

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nonsense into sense. Lethargic, we believe, is derived from the Latin "letum," signifying "*death*:" lethargy is defined by Webster as "*a profound sleep, from which a person can scarcely be awaked.*" Let Mr. Girdlestone *convert his lethargic state into a state of death,* a state from which there is *no* awaking. He now *nearly* agrees with us, he will then agree with us *completely*: he now talks what sounds like nonsense, he will then speak like a sensible man.

But Mr. Blain, in his review of Beecher's "Conflict of Ages," presents us with another effort of an Augustinian theorist to rid his view of its hideous aspect of cruel injustice, which fully equals, if it does not surpass, the desperate efforts of Messrs. Birks and Girdlestone. Our readers know who Mr. Beecher is. The name is of world-wide celebrity. He is brother of Henry Ward Beecher, and of the writer of "Uncle Tom's Cabin," and has himself won no common reputation as a writer. He is an Augustinian in his views of future punishment. He holds that all who are not redeemed in this world must, by God's ordinance, live an endless life of misery in hell. But still the sense of the injustice of this punishment on the ordinary view of his party comes home to his mind just as strongly as it does to ours. He holds, "*that the doctrine of eternal woe, as now held, cannot be vindicated on the principles of justice; and greatly dishonours God.*" (Review p. 1.) How does he get rid, or rather feebly attempt to get rid, of that terrible sense of injustice which is roused in the human mind by the diabolical theory of Augustine? Hear it, men of the 19th century, Christian men, who think themselves living under the gospel of Christ, and not under the threadbare cloak of a heathen philosopher. Edward Beecher, of New York, justifies his Augustinian theory of punishment *by going back to the old Pythagorian dogma of the transmigration of souls!* (Review p. 8.) He does not think that hell is for the punishment of the sins of this life at all! He thinks that if it were it would prove the God who inflicts it to be a monster of injustice. To rid God of this stigma he supposes that every man had an existence in some former state of being of which he has lost the remotest recollection: that in this former state of being every man sinned in a degree to which the deepest sin of this life is not to be compared: that God, in sending the soul of a former being into this life, gives it one more opportunity of redemption: that, if this last opportunity is neglected or rejected, God will consign the despiser of this, his last offer, to endless misery, not at all however for any conduct of his here, but for the fearful sins of that old life, the memory of which has wholly faded from his mind! Such is Edward Beecher's Gospel! Such is the desperate effort of a man of genius to defend the theory of Augustine! What must be the theory which forces men such as Beecher, and Birks, and Edwards, and a hundred more, to senilities worthy only of the most extreme dotage?

We cannot follow Mr. Blain in his able review of Beecher's work. Our readers will not be disappointed if they procure the book and read it for themselves. With one word we will conclude. The Augustinian theory has from its beginning, and essentially, connected itself with one old heathen error, *the eternity of evil:* it is now, in the person of Edward Beecher, connecting itself with another old heathen error, *the transmigration of souls.* When will men abandon philosophy for the doctrine of Christ, and Paul, and John?

HENRY CONSTABLE, Prebendary of Cork.

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OUR FELLOWSHIP (PARTNERSHIP) IN THE LORD JESUS CHRIST.

"Called unto the fellowship of His Son Jesus Christ our Lord." 1 Cor. i. 9.
"Truly our fellowship is with the Father, and with His Son Jesus Christ." 1 John i. 3.
"That they all may be one, as Thou, Father, art in me, and I in Thee, that they also may be one in us." John xvii. 21.

Fellowship with Him in the Father's love.—Thou hast loved them, as Thou hast loved me. John xvii. 23.

Fellowship in access to the Father.—Through Him we have access by one Spirit unto the Father. Eph. ii. 18.

Whatsoever ye shall ask the Father in my name, He will give it you. John xvi. 23.

Fellowship in Sonship.—This is my beloved Son. Now are ye the sons of God. God hath sent forth the Spirit of His Son into your hearts. Matt. iii. 17. 1 John iii. 1, 2. Gal. iv. 6.

Fellowship in Inheritance.—Heirs of God, and joint heirs with Christ. Rom. viii. 17.

Fellowship in Separation from the World.—They are not of the world, even as I am not of the world. John xvii. 14, 16.

The world knoweth us not, because it knew him not. 1 John iii. 1.

Fellowship in His Suffering, Death, and Burial.—If they have persecuted me, they will also persecute you. John xv. 20.

I am crucified with Christ. Gal. ii. 20. Buried with Him. Col. ii. 12.

That I may know...the fellowship of his sufferings, being made conformable unto his death. Phil. iii. 10.

Fellowship in Resurrection.—That ye may know the exceeding greatness of his power to us-ward, which He wrought in Christ, when he raised Him from the dead. Eph. i. 20.

Quickened together with Christ and raised up together. Eph. ii. 5, 6.

Fellowship in His Life.—I live, yet not I, but Christ liveth in me. Gal. ii. 20.

Because I live ye shall live also. John xiv. 19. Col. iii. 4.

Fellowship in Joy.—These things I speak in the world, that they might have my joy fulfilled in themselves. John xvii. 13.

Fellowship in Likeness.—We know that, when He shall appear, we shall be like him. 1 John iii. 2.

Who shall change our vile body, that it may be fashioned like unto His glorious body. Phil. iii. 21. 2 Cor. iii. 18.

Fellowship in Exaltation.—Wherefore God hath highly exalted Him. Phil. ii. 9. And set Him at His own right hand in heavenly places...and made us sit together in heavenly places in Christ Jesus. Eph. i. 20; ii. 6.

Fellowship in Glory.—And the glory which thou gavest me I have given them, that they may be one, even as we are one. John xvii. 22.

Fellowship in Fulness of Blessing.—In Him dwelleth all the fulness of the Godhead bodily, and ye are complete (filled up) in Him. Col. ii. 9, 10.

SEEING THEREFORE THESE THINGS "WHAT MANNER OF PERSONS OUGHT WE TO BE?"

"As ye have received Christ Jesus the Lord, so walk ye in Him." Col. ii. 6.

In fellowship in Glorifying the Father.—I have glorified Thee on the earth. John xvii. 4.

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Wherefore glorify God in your body and in your spirit, which are God's. 1 Cor. vi. 20. 1 Pet. ii. 9. Heb. xiii. 15.

In fellowship in Pleasing the Father.—I do always those things that please Him. John viii. 29.

We beseech you, brethren, by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more. 1 Thess. iv. 1. Col. i. 10.

In fellowship in Love to the Brethren.—This is my commandment, That ye love one another, as I have loved you. John xv. 12. Eph. v. 2.

In fellowship in Holiness.—Who did no sin, neither was guile found in His mouth. These things I write unto you, that ye sin not. 1 John ii. 1.

In fellowship in Lowliness and Meekness.—Learn of me, for I am meek and lowly in heart. Phil. ii. 3. Eph. iv. 1, 2. Matt. xi. 29.

In fellowship in Patience.—The Lord direct your hearts into the love of God and into the patience of Christ (marg). 2 Thess. iii. 5.

Run with patience...looking unto Jesus. Heb. xii. 1, 2.

In fellowship in Unselfishness.—Even Christ pleased not Himself. Rom. xv. 3.

Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus. Phil. ii. 4, 5.

In fellowship in Self-devotion.—He laid down His life for us, and we ought to lay down our lives for the brethren. 1 John iii. 16.

In fellowship in Forbearance.—Who when he was reviled, reviled not again. 1 Pet. ii. 23.

With longsuffering, forbearing one another in love. Eph. iv. 2. 1 Pet. iii. 9.

In fellowship in Forgiveness.—Even as Christ forgave you, so also do ye. Col. iii. 13.

In fellowship in Service.—Labourers together with God. 1 Cor. iii. 9.

As my Father hath sent me, even so send I you. John xx. 21.

In fellowship in Ministering.—The Son of God came not to be ministered unto, but to minister. Mark x. 45.

If I, your Lord and Master, have washed your feet, ye ought also to wash one another's feet, for I have given you an example, that ye should do as I have done to you. John xiii. 14, 15.

In fellowship in Light-bearing.—I am the light of the world. John viii. 12.

Among whom ye shine as lights (light-bearers) in the world; holding forth the word of life. Phil. ii. 15, 16.

In fellowship in Humiliation.—The servant is not greater than His Lord. John xv. 20. He humbled Himself. Phil. ii. 8. Humble yourselves. Jas. iv. 10. John xv. 18.

In fellowship in Waiting for the Glory.—The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. Psa. cx. 1.

And to wait for His Son from Heaven. 1 Thess. i. 10. Phil. iii. 20.

Behold, I come quickly. Amen, even so, come, Lord Jesus. Rev. xxii. 7, 20.

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BROTHERLY LOVE.

"Let brotherly love continue."—Hebrews xiii. 1.

THIS word "*continue*" looks two ways, prospective and retrospective; it first implies that love *has been*, and next indicates fear that causes have arisen or may arise to *disturb it;* and surely there never was a day when it was more needed as a watchword in every section of the Christian church.

If, in the presence of the Canaanite and Perizzite, the *herdmen* of the patriarchs must not strive lest reproach come upon their fellowship as "*brethren*," how much less does it become the disciples of a Master who said, "By this shall all men know that ye are my disciples, if ye have love one to another," in the face of an infidel world and a false church to be casting out, rejecting, and even *excommunicating* one another! 'Tis sad enough to make our Father sorry, and angels weep—if they can—to see Christian men so unwise to themselves, so unfair to their fellows, and so little governed in their conduct towards each other by their text book, a code put into their hands with express warnings, solemn admonitions, and singularly minute direction in detail how to deal with an offending brother, how, that when common report (which is commonly a liar) assails *a brother*, we should exercise that love which thinketh no evil, but beareth all things patiently and hopefully, until the supposed offender be first *proved*, and *when* proved, and proved *a heretic*, then to receive a *first* and *second* admonition before being rejected.

Especially importrnt is it in matters of doctrine to enquire and consider the number and power of those who sympathise with the offender, that he may not stand alone in his defence, but that the testimony of others also should be admitted in evidence, and after all has been heard that can be said in his favour, the evidence having been fully heard and fairly weighed, then we should be tardy in pronouncing a judgment which may possibly condemn ourselves. Is it so, that there are not wise men among us, none that are able to judge between brethren and brethren in matters of doctrine whereupon they honestly differ? or, must it be that when one or two differ from the main body of any one particular gathering, that *might* shall be reckoned *right*, and so the majority agree to brand and reject the honest objectors as *heretics?* Can this be done in face of the New Testament admonition—"In meekness" to instruct "those that oppose themselves"? Instead thereof, what do we see? Error is reported as broached in certain quarters, mis-statements are made, false premises are declared and equally false conclusions are deduced, the natural passion of preference to believe ill than well of our neighbour is indulged, and without enquiry or apparent disposition to distinguish between doctrines that essentially differ, opposing theories are confounded, and the worst imputed to the "*heretic*," whether rightly or wrongly it seems to matter not!

Alas! for the admonitions! "See that ye fall not out by the way;" "Be at peace among yourselves:" "Above all things put on charity, which is the bond of perfectness."

Brethren, beloved of God, called to be saints—for to such and such only

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we speak in loving earnestness and honest fidelity—bear with us while we utter our growing conviction concerning "*this time*"!!! The God of heaven, our loving Father, in strict accordance with his whole economy of revelation from the beginning, is at this time giving to many of his children in various sections of the church some further light upon the subject of the non-eternity of evil, *as a test to prove us*, whether our faith stands in the systems and creeds of men or in himself as perfect love, holiness, justice, equity, and truth, and whether our regard for each other is mere sympathy in doctrine and practice, or love in the Spirit as fellow partakers of the same grace. And, how are we standing the test? What has it produced already? Are we walking in love as dear children? Are we noble as the Bereans of old, to search whether these things are so? Are we wise to hear that we may increase learning, and as men of understanding to attain unto wise counsels? Have we *exhausted* the treasury of wisdom in the written word, and learned therein all our Father's will? Have we so nearly attained infallibility, that as arbiters of right and wrong we may *pronounce* on this and that, in spirit like to her who saith, "I sit a queen"?

Or, is our faith so fickle, our confidence so weak, our judgment so unsound, that we fear to encounter honest enquiry, and tremble to prove whether rock or sand is beneath our feet?

There is much of truth in the following quotation from a daily journal of recent date, "when new opinions are broached, the church cares not to enquire, 'Are they true, false, or doubtful?' but 'Are they contrary to *our* creeds and formularies?' If they are, the teacher must leave the church or be silenced. And yet, beyond all question, the important matter in religion is to ascertain, '*What is true?*' The church may answer this question simply by saying, '*Orthodoxy* is true, *heterodoxy* is false,' but this reply is becoming daily more and more unsatisfactory. If orthodoxy be true, why does it shrink from examination? When arguments are brought forward against some old established belief, the way to serve the cause of truth is to *answer* them; if they cannot be answered the old belief is either unsound, or at least doubtful, and we should not be ashamed to say so. In these days we must expect to have every possible question re-opened. Men have come at length to value *truth* for its own sake, and they perceive that this is the only way to obtain it, or such an approach to it as is possible. The church must therefore stand prepared to defend what she intends to keep, to surrender what proves untenable, and to hold as an open question what cannot be proven. This is the only impregnable position." Sadly true is that which a living authority of note has said of late, "Most men would rather die in error, than late in their day to accept a truth which would disturb a lifelong faith."

But the age is upon us when time-honoured doctrines as well as time-honoured institutions will be put upon their trial, and for our individual security we shall need not "the law and testimony" *alone*, but that "unction of the Holy One which teacheth all things which is truth and no lie." (1 John ii. 20, 27.) The fathers have eaten the sour grape, and the children's teeth have been set on edge *too long*, but now at length the children of wisdom are by her becoming stirred to enquire, "What hath the *Lord* answered? and what hath the *Lord* spoken?" and let all truth-loving and honest minds glory in the fact, that wherein our mother tongue fails to convey the sense of the original, scholars are at hand to interpret the

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spirit of the text which alone is binding upon the consciences of the faithful, ay, and better still, that with these children of wisdom abides the Spirit, the guide into all truth to make good their Father's promise, "The meek will he guide in judgment, and the meek will he teach his way." (Psalm xxv. 9.)

In obedience to the exhortation to brotherly love, we shall do well to consider *wherein our brotherhood consists!* Have we *one* Father, *one* Saviour, *one* guide, *one* present joy in God through *one* Lord Jesus Christ, and *one* prospect of *one* home, *one* song, and many crowns from *one* hand, or, does our fellowship stand in creed, ceremony, and system, a subjection to ordinances after the doctrines and commandments of men calling again for the Master's reproof, "Full well ye reject the commandment of God, that ye may keep *your own tradition,* making the word of God of none effect through your tradition, *which ye have delivered.*" (Mark vii. 9, 13.) But already our intended space is exceeded, yet is the matter *grave,* the argument *weighty,* the issues *momentous,* and our feeling upon it strong. The Master is at hand, his work must be done, and now seems to be the time of trial whether, hand and heart united, we shall be "*occupied till he come*"—or whether, severed asunder and distracted, the servants in power, the overseers and office bearers shall be found beating the men servants and maidens, if not eating and drinking with the drunken. Assuredly the Lord of those servants shall come in a day when they look not for him, and —to say the least—they shall not be found ready.

May the God of all grace grant unto us that wisdom from above, which is first pure—or simple—then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy, that in anticipation of a returning Lord, we may be found of him in peace without spot and blameless.*

Blackheath. N. STARKEY.

DEATH IS DESTRUCTION.†

IT is my duty to-night to prove from Scripture in the plainest way I possibly can that death *is* destruction. By this I mean, that the "*second* death" is destruction in the *full* and *absolute* sense; though "death" in *any sense* is a *destruction* of *some sort.* For instance, when a tree dies, it becomes a destroyed thing as far as fruit and leaves are concerned, though the trunk for a long time remains. When a dog or a horse dies it goes at once to corruption, or speedy destruction, though the question of Solomon, "Who knoweth the spirit of the beast that goeth downward to the earth," arrests one for the moment, at least, ere he falls in with his father David, who asserted, "*Man* being in honour and understanding not, is like to the *beasts that perish.*" Destruction is either

* This article may be had in a neat pamphlet, twelve copies sent post-free for Eightpence in stamps, addressed to 9, Elliot Park, Blackheath, S.E.

† This paper was read at a private meeting, and is published at the request of its esteemed writer.

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partial or *absolute.* You may break a golden chain and it may be repaired; or you may reduce it to fine dust, and scatter it to the winds and waters, as Aaron did the ashes of the golden calf: the latter is absolute destruction *as far as man can destroy anything,* but it is *not* "annihilation," for the minutest atoms have an existence, though not a conscious one. We are destructionists, then, but *not* annihilationists.

We are all agreed that in a matter of this sort the appeal must be made to Scripture: *that* is decisive, all else is guesswork, and guessing at truth is not stating truth. I take then for granted that whatever God has revealed he will do, is essentially and eternally right. If he says he is going to destroy the wicked, then to destroy them is the right thing to do; if he says he will hold them in unending torture, then to do that is the right thing; and if he says he will ultimately save them all, then to do THAT is the right thing.

What, then, saith the Scripture?

First of all, it assumes throughout that the great Creator has formed man capable of living, and capable of dying; otherwise it would be unmeaning to say, as Scripture does, that man was made a living soul, but became through sin a dying one: the "soul that sinneth it shall die:" "dying thou shalt die;" but, on the other hand, "*hear,* and your soul shall live." The hearing of faith is life to man's soul; but to refuse to hear is to "choose death." The words of God are quickening or life-giving words; no others are like them. We who believe are begotten by the word of truth, born again of incorruptible seed, even the Word of God which liveth and abideth for ever. Bound up in the bundle of eternal life with Christ, we can no more perish than he can. He is "*our* LIFE." "I *give* to my sheep eternal life, and they shall *never* PERISH," or *be destroyed.* "Because I live, ye shall live also."

But, "The wicked shall perish: they shall be as the fat of lambs: into smoke shall they *consume away.*" They shall "*see* the honour or glory of the righteous, gnash with their teeth, and *melt away.*" (Psalm cxii. 10.) In New Testament language, "He will BURN UP the chaff in unquenchable fire."

Again, the connection between the Psalms and the New Testament is seen in that now famous verse, Matt. x. 28, and Psalm cxlv. 20, "Fear him who is *able* to destroy both soul and body in Gehenna." "All the wicked he *will* (utterly) destroy." I would take *my* stand on these *two* verses if there were no others in the Bible, to prove "the destruction of the wicked." But there are scores which prove that there is no escape from perdition on the one hand, and that perdition is not unceasing blasphemy and torture, but absolute destruction.

Take the following (where *apoletai* from *apollumi* is used):—

"Except ye repent, ye shall all likewise *perish,*" or be destroyed. Now, to me, it is childish to quote the passage, "weak brethren *perishing,*" or "*Destroy* not thy brother for whom Christ died," as though the words "*perish* and *destroy*" were used in the *same* sense, both with reference to the righteous and the wicked. A man's usefulness and freshness as a Christian may be destroyed by improper treatment, as alas! is too often the case; but the feeblest believer's "*life*" is "hid with Christ in God, beyond the reach of harm;" no man, no, not Satan even, can touch *that.* The strongest word that the Greek language is capable of, is used by the

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Apostle Paul to describe Christian risen life, namely *akataluton* "the power of an *endless* (or indissoluble) life."

Paul speaks of vessels of wrath fitted, or made up (by their own sins of course) for destruction; and of certain despisers of the gospel who shall be punished with everlasting destruction from the presence of the Lord. Moreover in 1 Cor. xv., where he fixes the meaning of the word, "perish," ("if Christ be not risen they that are fallen asleep in Christ are *perished*), he goes on to affirm that every enemy shall be put down and destroyed, the last enemy being death; and when destruction has passed upon all that is rebellious and wicked, so that rebellion is crushed out, God shall be "*all* in *all*" (not all in some) for ever and ever.

Peter speaks of the day of judgment and perdition, or destruction of ungodly men, and uses also the following very strong language, "these as natural brute beasts, made to be taken and destroyed, shall *utterly perish* in their own *corruption*." *James* says, "There is one Lawgiver who is able to save and to destroy." And *John* speaks of the second death thus: "Whoever was not found written in the *Book of Life* was cast into the lake of fire:" fire and brimstone elsewhere, proving that the fire is for destruction, not for purification. "He is able to *destroy* (not purify), both soul and body in hell." "He *preserveth* them that love him, but all the wicked he will *utterly destroy*."

Such passages as Mark ix., "worm that dieth not;" Matt. xxv., "everlasting punishment;" and Rev. xiv., "torment for ever and ever," are easily reconciled with this view of truth. Thus, in Isaiah lxvi., the words are used to denote slaying, death, corruption, destruction. Matt. xxv., may be interpreted either as E. White or Prebendary Constable contends, destruction being an eternal punishment in its effects, there being no resurrection from the second death; or, as I have put forth and still believe, the righteous go into Millennial glory, and the wicked to an age of punishment issuing in destruction or entire death. *Imprisonment, stripes* (many or few), then *death*.

The *revealed* history of Satan confirms this doctrine. He fell, as one corrupted by his own beauty and brightness, seeking to be worshipped as God; he beguiled Adam through Eve into *sin*, which, when it is "finished," bringeth forth *death*. Satan, because of sin, possesses the power of death; but Christ, the true *David*, or "Beloved One," shall slay Goliath *with his own sword*. The wicked Pharaoh who holds in bondage shall become "*as still as a stone*." "So let all thine enemies *perish*, O Lord," is the song of faith. The "Woman's seed" shall *crush* the "Serpent's HEAD," or *seat of life*. He shall "*slay*" the dragon (Isaiah xxvi.), yea, bring to nothing, or destroy him that has the power of death, that is, the devil, after "ages" of torment which have been quite earned or deserved. "For ever and ever," is a phrase used with regard to this very earth in Isaiah xxxiv. 10, and Rev. xix. 3; and therefore is no real difficulty whatever in the case, for this earth is to "pass away;" while the "*new* earth wherein dwelleth righteousness" shall *remain*.

Just as ideas of the fall, the flood, the incarnation, and the resurrection, are preserved in some distorted form in almost every religious system, so this great truth concerning the destruction of the wicked is represented in the Pagan image or idol of *Vishnu triumphant*, with his heel on the head of the serpent, and in *Apollo killing the Typhon*. Even the Persians and

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the Buddhists have some inkling of the complete *demolition* or *destruction* of evil, which *we*, with *our* clearer light ought to *know* and *hold* without a shade of doubt.

I shall conclude these opening remarks by quoting two texts. The first is the Chaldaic version of Psalm xxii. 29, "God will not keep alive the soul of the wicked." The other is from the preceding Psalm xxi. 4, where it is said concerning "the King," Christ Jesus who was saved "out of death," "He asked *life* of thee (Jehovah), and thou gavest it him, even length of days for ever and ever." *This* is the LIFE vouchsafed to us *believers*, for "Because I LIVE (not because *you* are naturally indestructible) *ye* shall *live* ALSO."

W. C. B.

WHAT IS A SOUL?

THE subject of the natural constitution of man is now receiving so much consideration from thoughtful minds, that any additional light that can be thrown upon it ought to be, and is, welcomed by all sincere seekers of truth. If one or two points not hitherto opened up in the *Rainbow* help to disentangle this controversy, I trust to your kindness to admit them to stand in your pages.

And first, what is a soul? What is the Scripture definition of a soul, *nephesh*, that breath of God which breathed into the clay organism of humanity caused the lifeless form to become a living creature, the man became alive. The manner of this life is God's secret, which he holds in his own hand, and which man vainly tries to wrest from him. What is your life, even a vapour, that passeth away, is the testimony of inspiration. All who have studied this subject must acknowledge that this life, *nephesh*, *psuche*, is common to every variety of created being that inhabits this planet, either on land or water, and the same words are used to describe it. There are many kinds of flesh, but there is only one kind of life, of which the seat is in the blood, and the motive power is breath: take away either, and the creature dies, perishes. Some will say, why, this is materialism! True, but it is God's materials, with which he works as none else can. The chemistry of nature attests his power over materials. We can make artificial flowers, etc., of beautiful materials, we can make porcelain shells, but we cannot make them living organisms. Now, what is death? simply loss of life, not the want of life, or the absence of it, but the loss of it. Life comes first, death afterwards. The disunion and decomposition of the materials which God created and made alive. "Dust thou art, and unto dust shalt thou return, and the *breath* shall return to him who gave it," not as an entity or identity, but as part of the substance of God himself, for we are his offspring. The life, *nephesh*, is in the blood, of which the heart is the organ. The lungs are the organ of the breath. The brain is the organ of the mind, which forms a co-existing triunity without which man *is not*, and when the breath of man goeth forth all his *thoughts perish*. When God made the clay organisms, he *breathed* into them and the man

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beame a *living creature.* And because of the separate powers and uses of these three organic forces, it is written and called the breath of *lives*—of the proper use of which the creature is held responsible. See Thess.—body, soul and spirit, *anima.* This organic life God gave to Adam, accompanied and sealed by blessing, and oh, when we consider the unchangeableness of God, who is love, can we doubt that he will carry out his intended goodness? though he may change the mode of his administration of the blessing, yet the blessing remains sure! Adam held this natural organic life conditionally; he was under law to God, and held his life by his obedience, for the "wages of sin is death," and though he did not die for many centuries, he lost his title to his life, and knew it, and knew also that it was the woman's seed, not his, who should restore it: he believed God's testimony of it. It is idle to talk of Adam's loss of spiritual life. He is never accredited with spiritual life in Scripture. It is worse than foolish to say he was morally perfect; if he were, why did he fall into sin? People talk of his and our "fallen nature"—Adam did not fall from his nature; he only made manifest what his nature was, when subject to trial or temptation, just as we do. But Adam had free will; yes, and so have we, but it is *subject* to our nature. So have the inferior animals, their natural instincts lead and influence them to will and to do such things as serve the purpose for which God has created them, and they have passions too, different inclinations, at different times, according to their nature, as we have. Adam's nature was tried, and the flesh was found to be weak to resist evil, and he fell under condemnation of loss of life.* To Adam, at all events, there was nothing said concerning eternal life in torment. Perhaps it was *promised* afterwards, we shall see. But his imageship, in what did that consist? not in his moral perfection surely, or he would have resisted the devil as Jesus did; he was *not* deceived, therefore he became a transgressor. He was a representative of God, and delegate for him in the earth, he can replenish the earth and subdue it, he can give life to his species, and rule, guide, and govern, as a god, and for God, for they call them gods unto whom the word of God came. But under men's misrule the earth was corrupted exceedingly and filled with violence, until the righteous God was forced to sweep the earth with a flood of water. Such was the first Adam, such are his seed.

Let us now consider the literal meaning of the term SOUL in our language, where the obscurity is found. It is an old Saxon word which means self, and is used to this day amongst the dialects of the rural classes of England; as him-sul, her-sul, your-sul, yourself, etc., this translation from the Hebrew *nephesh* and Greek *psuche*, is purely idiomatic, and may be found by anyone who will take the trouble to substitute the word LIFE or self for soul, wherever it is used as a substantive, and changing it to I, me, myself, yourself, to the manifest improvement and clearness of the translated text. "What shall it profit a *man* if he gain the whole world and lose his own *life*? or what shall a man give in exchange for his *life*"? "*I am* exceeding sorrowful even unto death." "Thou wilt not leave me or my life in the grave, thou wilt not suffer thine holy one to see corruption. Thou wilt show me the path of life." We now know by the gospel that life and immortality come by the resurrection of the *dead.* It has been argued

* See tract No, 1 on the Origin of Evil.

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that it is stated in Scripture that God has a soul, a living existence, which must of the nature of things be immortal. No doubt "God *only* hath immortality," and when he is spoken of, it is so understood; the idiom of our language would be better rendered by the simple personal pronouns, as in Isaiah i. 14, my soul hateth, I hate. In Amos vi. 8, the word is rightly given, God hath sworn by *himself*, and in Isaiah xlii. 1, and Matt. xii. 18, my soul is well pleased. *I* am well pleased is the same, and so in numberless other passages.

The victory over death is by resurrection. How can any one who professes to hold that life and immortality come *to us* by Christ only, talk of "Souls in Hades" in a state of solution somehow? Hades is the grave, or state, or place of the *dead*, in the beautiful poetry of Scripture: "The land where all things are *forgotten*, where even the righteous *cannot* praise him as the living *can*." Hades is not *Gehenna*, and the terms are never used interchangeably in Scripture. Christ has power over hell and death. I quote the authorised version. How will he use it? People talk of races of men for whom Christ did not die, and surely there are millions who never heard of him yet. What says Colossians i. 20, on headship? In parallel contrast to the nature and acts of the first Adam, let us consider that of the second Man, who is the Lord from heaven? Jesus was born of a woman, begotten not of flesh, but of Spirit, thus he was Son of God; and thus being born of the Spirit, we are authorised (John iii.) to be called sons of God. The Christ is the head and first of a new creation, and all his members are one body with him. The body groweth. The woman's seed, not being a son of a man, was not subject to death as descended from Adam, he did no sin, therefore personally he did not earn its wages, death. He died to redeem others, the just for the unjust, that he might bring us to God. According to the determinate counsel and foreknowledge of God, he was by wicked hands crucified and SLAIN. He did not die naturally, but voluntarily submitted to be put to death, crucified and slain by the soldier's spear.* Such was his Father's will. The Lord laid our iniquity upon him, to his charge, and he paid the uttermost farthing, therefore he is *able* to save to the uttermost all who come unto God by him. But will they come? let his own words answer, "I, if I be lifted up from the earth (by resurrection), will draw *all men* unto me, for I give my flesh for the life of the world. I came not to do mine own will, but the will of him that sent me; and this is the will of him that sent me, that as he hath given me power over *all flesh*, that I should raise them up at the last day." And the apostle Paul sets his seal to this glorious truth when he says, that God *wills* all men to be saved, and to come to the knowledge of this truth which shall be manifested in *due times*.

It must be borne in mind that the life which God gave to his Son, and which he gives to us, is *never* called *nephesh*, but always *zoe*, and this cannot be hurt by the second death; not that physically a man might not die again, but God has promised that he shall not die any more, even as Christ dieth no more; and whatever is predicated of the head must be true of the body,

* Matt. xxvii. 48—51. The five following verses should be in parenthesis, as the earthquake and the resurrection of the saints did not take place until the resurrection of Christ; and this agrees with John's testimony, as he, standing at the cross with the women, and bore witness that it was the piercing of his side that caused his death seeing the blood and water flow.

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which is HIS flesh. In flesh and blood, *i.e.*, those in the first Adam, cannot inherit or enter the kingdom of heaven, but those who in Christ are born of the Spirit of Life, and the Spirit of Holiness, after Christ, by the resurrection of the dead. Thus it will be carried out according to that glorious programme in 1 Cor. xv., distinctly called THE GOSPEL, and from age to age the children of men will be raised, taught by discipline, and brought to God by and through Jesus Christ our Lord.

Perhaps at another time I may be permitted to lay before your readers what can be gathered up from Scripture concerning the judgment of the second death.

J. U. H.

"ACTUAL REGENERATION."

BY way of rejoinder to some not over-courteous remarks, thus headed, published in the March number of the *Rainbow*, and signed "W. Morris, Philadelphia," I think it necessary, or at least expedient, to do three things:—(1.) To correct a gross misrepresentation. (2.) To attempt a scriptural explanation. (3.) To sound a note of affectionate but earnest warning. Having done these things I shall have done all that I intend to do in the matter.

1. The misrepresentation of which I complain, and I think have a right to complain, is this: Mr. Morris quotes a passage from my third paper (*Rainbow*, vol. vii. pp. 31, 32), which he asserts "Contains the concentrated essence of Mr. Maude's paper, published in three parts." But if the reader will turn to the paper in question he will discover, if he does not already know, that the paragraph quoted *has no connection whatever with my main argument.* It occurs only in a digression regarding a special theory of the tripartite nature of man held by Bishop Bull, Dean M'Neile, and, I presume, Mr. Morris himself. Now the whole of this digression, including the 'concentrated essence' paragraph, might be cut out, and my general argument for the tripartite nature of man would remain untouched! Is this, I ask, a misrepresentation, or is it not? Mr. Morris speaks of the evil ways into which 'habitual controversialists' are liable to fall. I will tell him of one. To avoid an opponent's main argument when we cannot meet it, and raise the issue on a collateral question; assuming that when we have met *that* we have demolished the main argument; as though one should lop off the dead branch of a living tree and exhibit that as evidence that the whole tree was dead.

2. To turn to a more pleasant and more important point, however, What of the two texts quoted by Mr. Morris? The first is John iii. 6: "That which is born of the flesh is flesh, and that which is born of the spirit is spirit." In reference to this verse Mr. Morris asserts—I quote his own words—(1.) "In this sentence a comparison in the way of contrast is instituted. The essential nature of man is, 'that which is born of the flesh' and 'is flesh.'" (2.) "'That which is born of the spirit is spirit,' in this revealed doctrine of *divine* generation, the introduction of an element

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essentially new is announced—the endowment of man with a new principle of nature, differing from and superior to any previously possessed, is declared." In other words, 'that which is born of the flesh is flesh, *and only flesh;* therefore man does not by nature possess *spirit.*' 'That which is born of the spirit is spirit, *and only spirit;* therefore 'spirit,' in the regenerate, is a new and divine element superadded to mere human nature.' Very well; let us apply these profound theological conclusions in a cardinal instance, and see what the results will be. Our Lord Jesus Christ, so far as regards his human nature, must either have been (1.) born of the flesh, and so, according to Mr. Morris, be only flesh; or else (2.) born of the spirit, and so, according to Mr. Morris, be only spirit; or else (3.) born partly of the flesh and partly of the Spirit, and so, according to Mr. Morris, be a divine element superadded to mere human nature. But if we accept the just supposition, we make the angel Gabriel say what was not true when he declared to Mary: "The Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke i. 35). If, again, we accept the second supposition, we shall make Christ himself utter error, for not only does he speak of giving his "*flesh* for the life of the world" (John vi. 51); but even after his resurrection he said to his diciples, "Handle me and see, for a spirit hath not *flesh and bones,* as ye see me have" (Luke xxiv. 39). And, once more, if we accept the third supposition, the consequences will be equally serious; for on the one hand, we shall have in Christ a being who is (apart from his eternal Godhead), confessedly more than human, and thus the great proto-promise, 'The seed of the woman shall bruise the serpent's head' will be falsified: and on the other hand, so far as he is flesh, he must have been 'naturally engendered of the offspring of Adam,' and thus (to avoid blasphemy let it suffice to say) the prophecy of Isaiah, quoted by Matthew as fulfilled in our Lord's birth (Matt. i. 25), could not have been fulfilled. What shall we say then? On Mr. Morris's theory no other supposition is conceivable, therefore the theory breaks down: it is not true that 'that which is born of the flesh *is only flesh,* and that which is born of the spirit *is only spirit.*' Christ's whole humanity, soul as well as spirit, body as well as soul, was born of the Spirit, and was "that holy thing" which should "be called the Son of God." And as it was with Christ so is it also with his people: they too are born of the Spirit *in their whole nature.* Not only is their spirit re-born in this life, but their soul is re-born (in the intermediate state?) and their body re-born in the day of resurrection; and all "of the spirit," the last as truly as the first. (see Rom. viii. 9—11.) And thus we also learn that regeneration by the Spirit is not to be regarded as equivalent to creation by the Spirit, but rather denotes the development, strengthening, and glorification of that which previously existed—for even our mortal bodies are thus, as the passage in Romans above referred to clearly teaches us, to be quickened by the Spirit. When, therefore our Lord declares that, "That which is born of the flesh is flesh; and that which is born of the spirit is spirit;" he is not "instituting any comparison, by way of contrast," between the fleshly and the spiritual elements of man's nature, but one between the whole man as in that "first Adam who was made a living soul," and the whole man as in that "last Adam who is a life-giving Spirit."

Having thus, as I trust, removed any difficulty as regards the first text,

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the second need not detain us long. For here the quickening spoken of is *by the word*, not by the Spirit, save as the Spirit is in the word; and assurdly not by "the living word of God, the divine Logos, the Christ," as Mr. Morris strangely asserts: "Being born again, not of corruptible seed, but of incorruptible, *by the word of God*, which liveth and abideth" (1 Peter, i. 23). The word being not the mere instrument but the agent—not the seed-vessel but itself the seed. This is sufficiently proved by our Lord's own declaration in Luke viii. 11, "The seed is *the word*;" and by Paul's reference to "The word of the truth of the gospel, which bringeth forth fruit, and groweth" (Col. i. 6). So David of old could say, "I will never forget thy precepts, for with them hast thou quickened me" (Psalm cxix. 93). And so James says, "Of his own will begat he us with the word of truth" (James i. 18). Now I presume even Mr. Morris will not maintain that that which is born of the word is—— but I must leave him to complete the sentence.

3. The word of warning with which, as I said at first, I shall conclude these brief remarks, and which I address specially to those who like myself have been led to embrace the blessed doctrine of 'Life only in Christ' is this—BEWARE OF MATERIALISM. Beware of it whether it comes carping and quibbling under a mask, or whether throwing aside the mask, as in Christadelphianism or Thomasism, it reveals its naked repulsiveness. No one who has carefully and thoroughly studied the subject can be ignorant that this is the rock ahead of our doctrine, on which, without the utmost caution and the utmost steady adherence to the whole teaching of Scripture in reference to man's nature and destiny, it will be wrecked in England, as it has been wrecked in America. Having carefully traced the history of the doctrine in the latter country, I see very plainly how disastrously it has been affected by its association with crude and unscriptural materialistic theories. And though it is early days with us here, I for one see also that the same conflict with this "monster of the ooze and mire" awaits us in England; and that, humanly speaking, on the issue of that conflict, depends the future success or speedy collapse of the movement.

Birkenhead. W. MAUDE.

Literature.

The Higher Christian Life. By W. E. BOARDMAN. London: Morgan and Chase.

AN abridgment, retaining all that is essential to its purpose, of an American work which has had a wide circulation, and has been of service to many. In this cheap form we wish it many readers, as it is a book eminently fitted to promote practical piety. The author is a wise and good man, and his teaching proves it.

Chimes from Heaven's Belfry. By G. HUNT JACKSON, author of "The World-Wide Want." London: R. D. Dickinson, Farringdon Street.

DOUBTLESS a fanciful and pretty title to a book of small poems. Our first thought was beside the mark; it is a book of sermons—short, pointed, earnest sermons, whose doctrine is healthy, and whose style is beautifully clear and musical; notwithstanding the fact that the author has

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condensed his thoughts into as few words as possible. We hail this young writer with hope. But he has some things yet to learn—to get rid of his fondness for spiritualising, and not to be misled by the frequently defective punctuation of the authorised version. For example (p. 152), "*For ever sat down!*" on which he comments rejoicingly. In Heb. x. 12 the comma should be at ever, and not at sins. It is not *true* that Christ has sat down for ever, for he is coming again. We look for him, and we trust our brother Jackson will do the same.

Holiness through Faith. By R. PEARSALL SMITH. London: Morgan & Chase.

A LITTLE work on practical Godliness, which will be useful, we hope, in counteracting to some extent, the practical Antinomianism of some very loud professors.

The Disciples' Choral Service of Bible Themes. A Selection of Short Anthems and Motetts, in the Words of Holy Scripture. Edited, arranged, or composed by GEORGE DOWIE. To be had of the Editor, Maryfield, Dundee.

ALTHOUGH we do not agree with the tonic-sol-fa system, yet we must say on the other hand, that the greater part of the music is first-class, and admirably suited for congregational use. The type is good, and altogether the book is well worthy of notice. It consists of sixty-four pages of music, by well-known composers, several of the anthems being selected from the works of the great masters.

Commentary on the Gospel according to Matthew. By JAMES MORISON, D.D. London: Hamilton, Adams, & Co.

DR. MORISON has completed his great work on Matthew—great in every sense of the word. Here we have six hundred and ninety pages of letter-press, exhibiting an amount of learning, research, analysis, criticism, and comment, which is something remarkable in these days of ephemeral sheets and silly tracts. We are not prepared to endorse every interpretation of the devout and highly gifted commentator—a fact which, of itself, does not necessarily involve either defect or mistake on his part—but we are prepared to say that Dr. Morison has given such a munificent contribution to the theological wealth of England, that she will neither do him nor herself justice if she do not henceforth regard him as standing in the front rank of her scholarly divines.

Filial Honour of God by Confidence, Obedience, and Resignation. With Appendices on the Reward of Grace, and the Nature of the Cup of Gethsemane. By WILLIAM ANDERSON, LL.D., Glasgow. London: Hodder & Stoughton.

HE who reads this book thoughtfully will be more than repaid for the time it takes. Men who either cannot or will not think had better let it alone; it was not meant for them; for Dr. William Anderson is too independent to consult the oracle of orthodoxy at every step he takes, and too brave to conceal his sentiments once he has matured them in the fear of God and the love of truth. The chief doctrine of the book, that of rewards in the Kingdom, has been amazingly neglected by Protestants in their reaction from the Popish abuse of good works; but Dr. Anderson has boldly taught the truth on this glorious subject, and laid the church under obligations which we fear she is not in a condition to realise. The book, however, will live, for it has a giant's strength; and some day, after small people have shouted 'heresy!' until they are faint, it will be quoted as a standard work.

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Pauline Theology; or the Christian Doctrine of Future Punishment, as Taught in the Epistles of Paul, the Apostle: and the Destiny of the Wicked. By H. L. HASTINGS. London: Eliott Stock; Weymouth; W. Kellaway.

HERE is a shilling pamphlet, the value of which cannot be computed in gold. Mr. Hastings honours the Divine Word, and it has richly rewarded his search. The testimony is positively irresistible; the book cannot be answered; and if it is as widely circulated as it deserves, Mr. Kellaway will speedily have to issue another, and another, edition. We shall not describe the line of investigation, as we wish the reader to examine it for himself. Heartily do we thank Mr. Hastings for his noble contribution to the holy cause of TRUTH.

The Sins and Wickedness of Christendom; Transgressions against kindly Helps and Governments of Divine Institution: a Course of Lenten and Paschal Sermons. By WILLIAM BRAMWELL SMITH, M.A., Chaplain of St. John the Baptist in Aston-juxta-Birmingham. London: Joseph Masters, New Bond Street.

THOSE who have sympathy with High Church claims will appreciate this volume. Mr. Smith is a man of much ability, and we suppose no one could put those claims in a stronger or clearer light. But those who, like ourselves, oppose all ecclesiastical exclusiveness, from that of the Church of Rome to that of the last handful of brethren that chose to vote itself peculiarly sacred, will find in the volume much that is suggestive of thought; many passages of beauty and power, and not a few warm outgushings of reverent and tender love to the blessed Lord and Head of all true Christians.

Words of Comfort for Parents Bereaved of Little Children. Edited by WILLIAM LOGAN. With an Historical Sketch, by the Rev. WILLIAM ANDERSON, LL.D. Glasgow. Sixth Edition. Fifteenth Thousand. London: James Nisbet & Co.

THIS is a "New and Revised Edition" of a book that has been before the Christian public several years, and that has the rare merit of fully justifying its name. Alas! it needs no proof that many parents are bereaved of little children, but the large sale of this work proves that it has been a comforter of many. It consists of choice extracts from many writers, both in prose and poetry. It is a sweet and soothing book, soft and gentle as the dew, and yet bright and beautiful as when the rising sun turns every drop into a gem.

Correspondence.

THE GAP.

DEAR SIR,—The *Rainbow* for March contains a notice of a pamphlet called "A New Key by which to understand the Bible." The writer of the notice approves of what is the main object of the pamphlet, and admits that it is substantially correct, namely, that there is a silence in Scripture, or break in Jewish prophecy, while the Jews are wandering among the Gentiles, and are not a nation in their own land. So far he agrees with the

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pamphlet, but he demurs to the statement that this parenthetical period appears both in the Old and New Testament merely as a blank, and he asks the question, as if of itself a sufficient proof, "to what period then do the epistles to the seven churches in Rev. ii. and iii. refer?" The reply is, to "the time of the end," which is not included in the gap, and therefore, before the seven churches can form an exception, they must be proved to refer to some previous time. But this is not an easy matter to do, and as yet commentators have entirely failed in the attempt. The early Christians believed in the immediate coming of the Lord; and that all events of the Apocalypse would be fulfilled "shortly" and "quickly," at or just before his appearing. It is probable that it was not before the fifth century, that any idea arose in the church, that it contained a continuous history of Gentile events, spread over a succession of ages; and certainly the internal evidence of the book of Revelation leads naturally to the opposite conclusion, that it is a prophetic account of the second advent, and of the events that immediately precede and accompany it.

John was transported in spirit into "the time of the end," and all the things he saw relate to that period. The one great event is the coming of the Lord, and everything written in the book of Revelation has reference to that: all the visions, the seals, the trumpets, the vials, and the epistles to the churches, alike make their proper and common termination at the second advent. There is, therefore, such unity in the Apocalypse, as seems to forbid any disjunction of its parts. The visions are not only connected in object and time, but they record and describe, as one prophecy, the events which are to take place "shortly," this leads necessarily to the conclusion, that when once they begin to take place, they must all be fulfilled in the same era, thus plainly negativing the idea of a long interval between. Many commentators admit that the seven churches mean the whole church collectively; and certainly the seven epistles quite admit of a general application, and make the coming of the Lord to reward his servants, and punish his enemies, their chief theme. For instance, the "overcomers" are mentioned in every epistle, and they can scarcely be any other than those who "overcome" in the great tribulation. We are told that these are to eat of the hidden manna; and are to be pillars in the temple of God; and are to go no more out; to have the name of the Lord written on them; and power is to be given to them over the nations. These promises can scarcely be applied to any past period of the church; and if the "overcomers" addressed in the seven epistles are they who overcome in "the time of the end," then the epistles themselves must refer to the same period.

The importance of the gap will be proved, if it frees Christian minds from the errors of the "year-day" and "historic" theories; and teaches how to apply prophecy to the right people, at the right time.

The silence of the Old Testament prophets during the time passed over, has often been observed; but a silence in the New Testament, though of somewhat shorter duration, seems not have been noticed, or at least not to have been stated and applied, till recently in two works published by Nisbet & Co., called "Notes on the Unfulfilled Prophecies of Isaiah," and "Notes on the Book of the Revelation," referred to on the ninth page of the pamphlet.

It is "the Key," not the Bible, that is explained in twenty-four pages!

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The epistles to the seven churches viewed as future, have not been discussed in your valuable magazine; and any light on so interesting a subject would be agreeable and useful to many of your readers, as well as to

Sir, your obedient servant,

R.

DEAN ALFORD ON MATTHEW XVI. 26.

DEAR SIR,—It is very delightful, and matter for deepest thankfulness, to see the progress which the truth is now making. In spite of many opposing influences, the blessed doctrine of Life and Immortality in our Lord Jesus Christ is being gradually received by careful readers of the inspired volume. In a recent number of "Good Words," the Dean of Canterbury thus writes: "The Greeks, in their wonderfully accurate language, expressed by the same term (*psyche*) the soul of man which he has to save, and the life of the reptile which man crushes under his foot. And it would have been immensely to our profit if we had done the same. For then we should have understood what very few now do understand, the true nature, the true place, of this our intellectual and emotional being. We should then have read in our Bibles not only, 'Whosoever will save his life shall lose it, and whosoever shall lose his life for my sake shall find it;' but also (for the same word is used), 'For what is a man profited if he shall gain the whole world and lose his own life? or what shall a man give in exchange for his life?' For it is this life of man which carries his practical will, with all those motions of intellect and feeling which set it at work; it is the life which is mysteriously bound up with the body, which is reft from it at death; it is this life, which, if a man spend upon God and upon good, he shall save to life eternal."

Thus is the light of truth being diffused, and devout students of Scripture are beginning to see that it is not according to the revealed will of God that the life of *every* man, regenerate or unregenerate, will be saved to life eternal, but that it is only "he that doeth the will of God that abideth for ever." God's "jewels" will be preserved everlastingly, but the "stubble" he will burn up, leaving neither root nor branch; a doctrine which, while it humbles the sinner, exalts the Saviour.

I am, dear sir,

Yours respectfully,

A GRATEFUL READER.

DEMONS.

SIR,—May an obscure country parson be allowed to write in opposition to yourself in your own magazine? In your article in the April number, on "The Strong Man and the Stronger," most whereof I much approve, I feel that you have confounded the real evil spirits of the gospels, whom the sacred writers called demons (δαιμονες) with the *imaginary* deities of the Pagans, whom their worshippers called also demons, (δαιμονες).

True it is that St. Paul, in 1 Corinthians x. 20, quoting Deuteronomy xxxii. 17, says, "that the things which Gentiles sacrifice they sacrifice to *demons* and not to God;" but I take it, that he speaks figuratively, as if he had said, "Their deities whom they respect so much, in character and in practice rather resemble evil spirits than the Benevolent All-pure Being, whose humble adorers we are."

Another quotation from Psalm xcvi. 5, "All the gods of the nations are demons," being from the Septuagint is not of much value, considering that the Hebrew text contains a paronomasia or play-on-words; *elohey*,

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gods, being contrasted with *elilim*, *vanities*, emptinesses, *nothings*; which is tolerably well translated in the English version, "All the gods of the nations are idols." The word *idol*, (*ειδωλον*) meaning a *shape* or *form* (nothing itself) of something real, just what we now term an *imago*.

You say, and rightly too, that when Xenophon would praise Agesilaus's piety, he says that he *was ever a worshipper of demons;* but what idea of *demon* had Xenophon, when he said so? Had that Greek historian heard of Satan and his angels? Had he heard of man's first disobedience, and his instigator? Did he not rather simply mean that that king was precise in his religious duties? Don't mistake me, *I* don't mean that he was so; I should say that he was a sincere but ignorant worshipper of beings which never existed, save in popular legend or poetic song.

Now I come to what I wish to urge. I believe that Zeus or Jupiter, Hermes, Minerva, and all that crew never existed, either as men deified after death, or as evil spirits, who, in revenge for their own loss of bliss, got themselves raised to a shadowy hierarchy by silly mortals. A poor exploit, and one which it is difficult to see the satisfaction of!

I take it, that mankind, loosing the idea of the Oneness of the Deity, soon split up the Godhead into many "demons;" and that natural phenomena being at first poetically expressed, afterwards were taken literally, and thus, as a living author says, "*nomina* became *numina*, and *ideas, idols.*"

That St. Paul did not consider the idea of "the God" quite lost in heathendom, appears from his speech in Areopagus: he does not call his hearers, "too superstitious" as you justly observe, nor "too much addicted to demon-worship" as you render it; but "carrying your religious reverence very far" (*δεισιδαιμονεστερους*) And he does not tell them that their "unknown god" was a malignant spirit, but catching them in their own net, so to speak, procedes to identify this being with the All-Father *unknown* to them. Nay, more, he quotes from Aratus's poem, called "Phœnomena," "*παντη δε Διος κεκρ μεθα παντες· του γαρ και γενος εσμεν*" (but we all are entirely in need of Zeus; for we are also his offspring) not to condemn the sentiment as deriving their origin from a demon; but as approving it, and trying to lead them from what they knew so imperfectly of God (*Zeus* they called him, and wretchedly they painted him), up to the *real* God who made the world and all things therein. And he says, that the days of ignorance God overlooked (*ὑπεροδων*) what treasures of mercy for those who died ere Shiloh's star arose! But I am wandering from my subject, and hope you will deign to insert this, as my object is the same as yours, the spread of truth. "Amicus Scipio, amicus Cato, sed major veritas."

I am sir, yours obediently,

CYRIL A. GREAVES.

HUMILITY AND ITS BLESSINGS.—If thou art a vessel of gold, and thy brother but of wood, be not high-minded; it is God that maketh thee to differ. The more bounty God shows, the more humility he requires. Those mines that are richest are deepest; those stars that are highest seem smallest; the goodliest buildings have the lowest foundation. The more God honoureth men, the more they should humble themselves; the more fruit, the lower the branch on which it grows. Pride is ever the companion of emptiness. Oh, how full was the apostle, yet how low was his language of himself!—least of all saints, last of all apostles, chief of sinners; no sufficiency to think, no abilities to do; all that he is, he is by Divine grace.

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

JUNE 1, 1870.

THE PERSONAL QUESTION.

"Lovest thou me?"—John xxi. 16.

GREAT and glorious things are promised to the church of Christ, and every promise will be faithfully redeemed; for the God of truth means what he says, and will do as he has said. What *we* call difficulties in the way of accomplishing his purposes exist not to him; or, if they exist, his mode of conquering them will only more brightly illustrate the resources of his wisdom and the glory of his power. With equal ease he can make a world or a dew-drop; but in either case it is the ease of *omnipotence*, in the presence of which all that man can do is to uncover his head and adore. There are cases in which to stand still, and see the salvation of God is true Christian service, the noblest work of faith—cases in which to do nothing but simply and lovingly trust our Father is holy and acceptable obedience. And that such cases will increase in number as the day of terror and glory approaches, there can be no doubt. Events are ripening for that time when human power will be of no avail, and when all our boasted resources—ecclesiastical, secular, scientific—will be utterly worthless. All our swelling words about what we can do in the way of enlightening and saving universal humanity—or as a sermon before us puts it, "driving the devil out of the world"—if we had but men and money enough, must be silenced, that God may do the work of which he only is capable. "The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day."

But if the gigantic evils that are to characterise the last days of this dispensation require an Almighty hand to crush them, it becomes us to enquire earnestly whether *we* are among the friends of God to whom a glorious deliverance is guaranteed. In vain these brilliant promises of glory, honour, and immortality, that glitter on the page of inspiration, as

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stars in the firmament of heaven, so far as we are concerned, if we are unable to claim them for ourselves. The most exultant prospects to *others* can hardly be expected to thrill our hearts with gladness, especially if it is very certain that the time when these prospects shall be realised is just the time when our death doom will be executed amidst circumstances of awful dismay and disgrace. This is probably the reason why men of the world and mere professors of religion cannot endure the doctrine of the Lord's second advent. The devil knows that his time will be short when the hour of the advent draws near, and his servants, both those who openly wear his livery and those who have stolen Christ's to hide their moral deformity, instinctively know it too; hence the thought of the Lord's coming is to them simply one of confusion, terror, and despair. He comes to bring heaven to his friends; but as that is the same thing as hell to his foes, the idea of the King of Glory coming in his glory is to them intolerable. But as neither the hatred of the ungodly nor the sleep of the true Christian will prevent that day bursting upon the world at the very moment pre-determined by the Father, let each listen to the personal question that comes from the lips of our adorable Lord: "Lovest thou me?"

He who can answer with a joyous and grateful "yes," is a truly happy man. He has entered into the holiest by the blood of Jesus. The very heart, and meaning, and essence of religion have entered into his heart. The life, the peace, the glow of holy confidence are there. He will trust, for he loves; and he will serve, for he loves; and he will follow, for he loves; and he will worship, for he loves. His friends may wax cold as icebergs, but the genial warmth of heaven is in his soul; they may cut him off from their fellowship, but he has fellowship with Christ; and they may cast out his name as evil, but the name of his Redeemer is written on his heart in letters of love. There may be storm without, but there is blessed calm within; for his heart is at rest on the glorious Christ of God, the centre of the moral universe, the Divine Lover, the Light, and the Life everlasting. He may be poor, but he is rich; weak, but he is strong; unlearned, but he is wise; humble, but he is noble; and unknown to the mighty men of earth's kingdoms and empires, but his name is written in heaven as one of the sons of God, and one of the fellow heirs of the eternal inheritance with Christ, the heir of all things. His head may not be all that your wider wisdom admires, but his heart is right with God; and he may not belong to your church, but assuredly he belongs to *the* church, and when all the ecclesiastical systems of Christendom are hopelessly wrecked in the tempest that is coming, the body with which he is connected as a living member will shine out in unparalleled splendour as the richest gem in the universe of God.

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HADES, HEAVEN, AND HELL.

THERE are undoubtedly in the present day many popular errors about Hades, Heaven, and Hell, so oft-repeated that men believe them, so habituated to our ears that we do not perceive their opposition to the teaching of Scripture.

We must say that Mr. Browning has in his "Words in Season"* given expression to a great deal of error on these important questions. Scripture ever points the believer's hope and faith to the second coming of Christ, the resurrection of the just, and this present earth renewed as his inheritance. Really when we read Mr. Browning, all these appear to vanish out of sight. Thus, in one of his chapters he represents "The Inheritance of the Saints" as gained by them *when they die.* (p. 124.) In his chapter, "Present Suffering and Future Glory," he represents this "Future Glory" as attained *on death.* (p. 46—49.) On Mr. Browning's theory we find it impossible to see that the second coming of Christ can be of any benefit to believers, or that the resurrection can possibly serve them. Or, rather perhaps we should say that his theory utterly rejects the teaching of Job in the primitive times of the church (chap. xix. 26), the teaching of Daniel as the Jewish school of prophecy drew to its close (chap. xii. 2), the teaching of Christ when he, the life of the world, appeared (John v. 29; vi. 54), and the fuller teaching of Paul in 1 Cor. xv. In fact, we doubt much if Mr. Browning can be called a believer in that article of the apostle's creed which affirms "*The Resurrection of the Body.*" This is strong language, but we think Mr. Browning's words justify us in using it. If we are thus justified, are we not called on to enter a protest against such erroneous teaching?

Error must indeed be very prevalent to permit men calling themselves Christian teachers to promulgate such opinions without rebuke. The common ideas as to the state of the soul, in that period which elapses between death and the second coming of Christ, seem to be at the bottom of it all.

Rest—sleep—these are the words used in Scripture to describe it. The dead in Christ are represented as falling asleep, and thus as awaiting their inheritance when the Lord comes to wake them up to its enjoyment. This present earth is represented as their inheritance, but as not fitted for them till purged from all evil. But popular theology will not wait for God's time. *Death,* by Scripture represented as the period during which the believer's last enemy *reigns,* is by it represented as the period *when it is subdued.* Calvin expresses it when he says, "Whosoever believes in Christ

* "Words in Season." By Henry B. Browning, M.A. London: F. Pitman. 1870.

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ought to be so full of courage that at *the mention of death* he should lift up his head *as the joyous announcement of his redemption*." (In Phil. i. 23.)

Mr. Browning does not *quite* agree with Calvin. Indeed, on the question of the state of the soul prior to the second coming of Christ, much diversity prevails among those who share in a common error. Calvin did not think that the souls of the just went to Hades at all. He here placed the disciple above his Master. Others, who do suppose them to go there, assign to them a great variety of occupations and various degrees of bliss. Mr. Browning has here a theory peculiar to himself, we believe, at least he calls the state of Hades by a name which we have never before seen attached to it, he calls it a condition of "*vastation*." (p. 252.) Turning to Webster to know the sense of this uncommon word we found his only meanings to be, "a laying waste, waste, depopulation, devastation." Being rather doubtful in which of these senses Mr. Browning used the word, we thought it best only to look to Mr. Browning himself for its definition; and, according to him, "*it is a process of exploration and development by which the exteriors of the spirit are gradually brought into agreement with its interiors; by which the genuine internal character is brought forth to view.*" (p. 253.) Lest we might confound this Protestant process with the Roman purgatory, Mr. Browning is careful to tell us that they are distinct, (p. 256.) *His "vastation is an orderly process.*" Whatever it be he supports it by the text of Luke (chap. xii. 2): "There is nothing covered that shall not be revealed; neither hid that shall not be known." (p. 253.) Not believing that Luke's text refers to Hades at all, we must ask for some better proof of Mr. Browning's "vastation," and till we receive such proof must call his theory "Mr. Browning's Dream."

He does not, however, leave any soul long in Hades. As soon as good souls are vastated in one way, and wicked souls are vastated in another, he sends the one to heaven and the other to hell. (p. 256.) He thus ignores altogether that Great Judgment of which Scripture speaks, and which it teaches us to look for in connection with our Lord's second coming, and after which the just receive "life eternal" and the wicked "everlasting punishment" in hell. All this finds no place in Mr. Browning's theology.

His description of the condition of the blessed in heaven, immediately on their entering it after death, differs very widely from the teaching of Paul in 1 Cor. xv. When arrived in heaven, or perhaps before it, *the soul finds itself provided with its spiritual body.* He seems to think that *even now, before death,* this spiritual body is growing towards its perfection inside our present gross bodies of flesh! Speaking with special reference to Paul he says of him, "God had been building up within his fleshly

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tabernacle a spiritual body, a house not made with hands, which should be eternal in the heavens. He knew that when his body died he should inhabit this beautiful house, and that mortality should be "*swallowed up of life.*" (p. 62.) Really if we believed Mr. Browning we should have to leave out of our Bible all that it says about the resurrection.

On the question of Hell Mr. Browning has some rather peculiar ideas. In his general view of it he adheres to the Augustinian heresy, as he holds the old Egyptian belief in the soul's immortality, and does not see his way clear to accept of any such restoration from hell as Origen taught. But on the nature of the punishment of hell, we see from his and other cases, that perplexity and confusion reign in the camp of the Augustinians. One or two faithful men, as Mr. Grant, may still stand up for the old horrors as they have been depicted by Mr. Spurgeon, Jonathan Edwards, Peter Lombard, Thomas Aquinas, and Tertullian; but most of the Augustinian leaders now shudder at these diabolical descriptions. They are at present busy, to use a homely phrase, in whitewashing their hell for the close inspection to which it is being subjected. Mr. Birks thinks hell a place where it will be "*good*" to be. Mr. Girdlestone ascribes to "*habit*" a power infinitely superior to anything that Bishop Butler dreamed of, and supposes that the lost will at last become so accustomed to their sufferings, that they will not much mind them; or, in default of this, he plunges them into a "*lethargic*" *sleep*, in which they are insensible to torment, just as our modern physicians put their patients under chloroform before they cut off their limbs. Dr. Angus in his recent contributions on the subject to the "Christian World" devotes one of his three chapters to the "*alleviations*" of hell. Mr. Spurgeon, as we hear, has greatly moderated his tone, and, in middle age, recalls much of the terrible fierceness of his youth. And Mr. Browning, not to be behind his fellows, has his own little theory. It is a curious one; it is this:—

Holding, as we have said, the Egyptian or Platonic notion of the immortality of all souls, he can find no relief for lost souls in their destruction. Neither can he find relief for them in the Origenistic notion of their restoration. What is to be done with them to preserve intact God's character of mercy? *The very best that can possibly be done for them under that unfortunate circumstance of their immortality!* "The punishments of hell," he tells us, "are no exception to the operation of the divine mercy." (p. 248.) The old idea held by most of us, that hell's punishments are for the sins of men in the present life is utterly rejected by him. "The notion of hell," he tells us, "as a place of arbitrary punishment, eternally inflicted by an implacable Deity for *past* sins of wickedness committed during the sinner's life on earth, however apparently

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supported by the letter of Scripture, "*is utterly untenable.*" (p. 248.) The wicked are placed in hell, and not in heaven, because they would be "*less miserable*" *in hell than they would be in heaven!* (p. 249.) When we are thus brought to an utter loss to know why they are to be punished in hell at all, Mr. Browning kindly comes to our relief. *They are punished to prevent their getting more wicked, and so more miserable, than they had been in this life!* "There is, indeed," he tells us, "punishment in hell, but it is such punishment for *present* acts of wickedness, *as is repressive and restraining only, and thus altogether merciful.*" (p. 248.) So hell is with him a great conservative institution! The wicked having brought themselves to a sad condition, incapable either of removal or improvement, hell, with Mr. Browning, is God's institution to prevent them from doing any more harm to themselves. Verily, we think that if Solomon could know of our modern ideas on future punishment, he would confess that there was something new under the sun.

To our Augustinian friends in general, we would recommend the consideration of these strange ideas of their leaders. They plainly prove that the old notion of hell as a scene of everlasting torment is now thoroughly felt to be untenable. The Principle of Evil *might* create such a hell; it is felt that the Principle of Good *could not.* To Mr. Browning himself we recommend an examination of the teaching of Scripture on the great questions of the Intermediate State, the Resurrection, the Second Coming of Christ, the Saints' Inheritance, and the Sinner's Doom. On all these he wanders widely from apostolic teaching. If only words of truth are "Words in season," we would recommend Mr. Browning to re-write some of his chapters.

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TYPICAL CUSTOMS IN JEWISH FAMILY LIFE.

IT is a singular fact, that there lives among us a people whose life, manners, and customs are totally different from ours, and that this difference has continued eighteen hundred years, in spite of proximity, legislation, sociality, and self-interest. There is nothing similar, so far as we have read, in the history of the nations or the revolutions of mankind. How completely are the five or six nations, which make up the British people, blended together! Languages, customs, laws, nationalities, as different as any other on the earth, have all yielded to the course of time, and the coalescing power of national unity. Conquerors and conquered are distinguishable no more, and England owes as much, perhaps more, to the

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battle of HASTINGS as to the institutions of Alfred. It is so in France, in Italy, in Germany; east and west, north and south, we see individualism yielding to nationality, minorities sinking in majorities, and weak, or scattered, or barbarous races and tribes swallowed up in the dominant masses, or vanishing like the Indians, Australians, and Samaritans, from the face of the earth. The Jews are the only exception to this rule or law of nationality and population. The seven millions of Jews now scattered all over the surface of the globe, in a wandering condition, under all possible influences of time, and climate, and law, and commercial habits, are as distinct in feeling, customs, and national sentiments, from the rest of mankind, as they were in the days of Solomon. Time does not change them, place does not denationalise them, revolution does not submerge them, persecution does not kill them. They have suffered more than any other nation, wandered more, been plundered more, have passed through more varieties of fortune, and have influenced society, civilisation, and mankind, infinitely more than any other nation. We meet them everywhere, we see their well-known features on the streets and in the market places; we have relaxed our laws to recognise them as men and fellow subjects; we have even sought in gentleness and love to lead them to the Saviour; and Christians in general feel there is a bright and glorious future before them, notwithstanding their stubborn unbelief. It must then be interesting to contemplate for a moment the domestic life of this strange people, mixed up with all nations, and yet dwelling alone. (Numb. xxiii. 9.) Oriental habits domiciled in the Occident, the institutions of Moses in contact with the nations, incorporated in a people which, like a spider's web, whose centre is Jerusalem, embraces and encircles the globe. This shall be our aim in the present paper. We shall look into the Jewish household, and note down some particulars of their *domestic life*.

I. *The Jewish type.* We may be perhaps pardoned if in the first instance we put the woman's question, "What is he like?" What is he like? He is (to begin at the beginning) a man, a descendant of Adam, and like all other men as to his outward form, is omnivarous, feels when he is wounded, laughs when he is merry (which is seldom), weeps under bereavement, seeks revenge when injured (Shylock), and the days of his years are threescore and ten years, and he dies like his neighbours by the common law of nature! Does that answer satisfy? No—it is quite wrong; it is too general; it does not meet the question, "What is he like?" Oh! I understand now; you mean his mental and moral qualities; the style, habits, and constitution of his mind? Well, take the following notes on this subject. The soul of a Jew is a spiritual invisible substance, exercising its faculties through bodily organs; has Reid's three essential faculties of sensation, memory, and judgment; has no respect for Kant's principles of

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pure reason; cares not a straw for Hamilton on the Unconditioned. But yet the Jew mentally considered, is a first-rate man, and yields to no other in intellectual powers. The poetry of David, the eloquence of Isaiah, the sublimity of Ezekiel and the Apocalypse, the tearful elegies of the Lamentations, the burning fervour of the apostle Paul, the smooth, calm, boundless, bottomless sea of love which you enter upon in the gospel and epistles of John—all these may convince you of the variety and splendour of the Jewish mind. The men most famous, and most widely known among mankind, were Jews; the letters that have the widest circulation in the world, were written by Jews; the laws which govern all civilised nations, were derived from the Jews; Continental philosophy, tending I am sorry to say to infidelity, was essentially stimulated and modified by two Jews; the first statesman in Germany, and the best church-historian in the world, were Jews; and let me add, a leading statesman in the first and freest nation in the world is a descendant of Abraham. So much for the mental calibre of the Jews. Does that answer your question, "What is he like?" No! it does not; and I think you are amusing yourself, and seeking to make fun of me. I wish to have the question answered as a woman would answer it to a woman, and I will be satisfied with no other. Oh! then, pardon me this once, and I will tell you all! You want to know something of his stature, the breadth of his shoulders, the colour of his hair and eyes, the shape of the nose and the angles of the mouth; in one word, the *beauty of form*, the *personal appearance* and the *dress*—yes, the dress is exceedingly important, especially the head and the feet, the two parts a lady first looks at, arguing correctly that if the extremities be right, all the rest will be right also.

II. As to *dress*, then, I can inform you, the Jews, in all lands, and under all circumstances, love splendour in dress, in household furniture, in table-accoutrements, and exhibit it, too, wherever and whenever circumstances permit. The dress of the Jewish high priest was in the highest degree magnificent, and he was, in fact, the origin and type of all the braccated nations. (Ez. xxviii. 42; xxxix. 28; Lev. vi. 10; xvi. 4; Ezek. xliv. 18.) It is true, indeed you may find many filthy Jews, but this arises from persecution, from poverty, from being crowded together in some hole in the city, from the habit of concealment, and not from any native instinct of the Jews, who are, on the contrary, characteristically *cleanly*, and splendour-loving in the very highest degree. They were often forced to conceal their wealth to avoid plunder and persecution, and in the East they are compelled to do so still. We came to the old city of Tiberius on a very sultry day, and took up our lodging with a certain Jew. He appeared wretched, his house was miserable, his children were filthy, and nothing seemed abundant but vermin. Of them we had abundance, for the Arabs have a proverb,

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"The king of the fleas holds his court in Tiberius," and most certainly his subjects were numerous, and strong, and active, and malignant, and backbiting. But now when the doors were shut for the fear of the Turks, and dinner was prepared (fish from the lake), we dined from gold and silver plate, which would not have disgraced an Alderman. And in this way necessity has brought them into many habits which are anti-national. I can give you another incident to illustrate the Jewish love of dress and splendour of every kind. This little story I did not believe till I asked the consul of the place, Mr. Wood, who assured me it was perfectly true. I was sitting in the verandah of my house in Damascus one day, learning Arabic, when a wealthy Jew came to pay me a visit. He was dressed in the highest style of Oriental magnificence, and in the East people dress according to their wealth, as there is no other distinction known among men but that. They are not distinguished by stars, and garters, and crosses, and other cheap rewards of noble deeds, as we are in a more spiritual and ideal civilisation. Well, then, this finely-dressed Jew gave me an account of his family, of the persecutions they had lately suffered from the Roman Catholics, urged on by the French consul, because they were supposed to have slain Father Thomas, and drunk his blood at the passover. "Yes," said he, "you English love the Jews, and do not believe such slanders, but we suffered a terrible persecution, owing to the absurd suspicion that we use human blood at the passover; I saw the fingers of little children tied with cords till the blood burst from the points of them, to make the parents confess where they had killed or where they had hid him. But we are Jews, and all men despise and hate us. A relative of my own, a conspicuous member of the family of Hiiem, was for many years the chief man at the court of the Pashaw of Acca; he knew the business well, and did it well, and was loved and respected by all men. The Pashaw died, and a slave from Constantinople was sent to fill his place. He knew nothing of business, was cruel and brutal, and naturally the people came to Hiiem, who could give them information, and see that justice was administered. After some time the Pashaw called the Jew into his presence, and thus addressed him. 'How is it, Hiiem, that all the people flock round you, and do not come to see me; you are becoming Pashaw, you dress too richly, you are too beautiful, you must let me put out one of your eyes. He instantly clapped his hands (instead of bells—we had no house-bell in Europe one hundred years ago), ordered the barber (the pole, and the plate, and the bloody stripe, show that with us also the barber and the surgeon were united) to put out his right eye. It was instantly done. The Jew continued in office, and served his master faithfully as before; but being of a noble personal presence, and wishing to conceal his deformity as much as possible, he edged down the turban a little to cover the blind

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eye. This the Pashaw soon perceived, and calling him again into his presence said, 'Hiiem, you are incorrigible, you are becoming as beautiful as before, you must let me cut off your nose.' The barber was called, the thing was done, and shortly after he was decapitated and cast into the sea. His love of dress, and beauty, and splendour, cost him his life." Such was the story of the Damascus Jew, confirmed in every word by my friend Mr. Consul Wood of that city.

III. As to the *beauty of form* or figure, I argue thus. The form and structure of living organised materialism in which it pleased God to create man at the beginning, and in which from the beginning he contemplated the incarnation of his Son, was and is still the noblest structure in God's world, yea, the noblest conceivable, for it was intended to be, is now, and shall be for ever, the royal form of creature-being; so the nation which he chose was the noblest of nations, the man Abraham was the noblest of living men; Mary, the mother of our Lord, was the noblest, holiest of virgins, and JESUS, the son of a Jewish mother, was in all things the exact model and perfection of what God intended humanity to be, and of what he intended the Jewish nationality to be. In him we have the perfect Jewish type of whom it is written that he is "The chief among ten thousand, and altogether lovely." I hold then, the Jewish stature to be the model of manhood, the Jewish national character as it was and as it is to be, the pattern for all others, and the Jewish style of gracefulness and beauty the loveliest and most attractive in the world. Your novelists and fiction-writers have embodied this truth in their Marthas, Rebeccas, and Sarahs, whom they have adorned with the most exquisite attributes of female loveliness and grace. It is true that for the present his beauty is marred and the curse rests heavily upon him. He is bowed down under ages of misery and woe; and the Abrahamic features "sicklied o'er with the pale cast of thought," remind you rather of loneliness and care, of disappointment and suspicion, of ruined temples overgrown with moss, but beautiful in their ruins; of noble elms and oaks and palm trees scathed by the thunderbolt and blasted by the lightning, than of a feast of tabernacles and an exultant nation in covenant with God. They are a nation shaded with sorrow, and from beneath clouds of grief the Jewish eye sparkles darkly beautiful; but sadness is not natural to the Jews, and they were, and by the will of God shall be, the most joyous nation on the earth. Deut. xii. 7; xvi. 14; xxvi. 11; xxxii. 43; 2 Chron. xx. 17; Ps. xcvi. 11; and a multitude of similar ones all which show that the "joy of the Lord was their strength," and that in their joyful exultant feasts and festivals they typified the still higher and deeper joy of the Christian church, in the baptismal covenant, in the communion of the supper, in the peace and joy in believing, in the communion and

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fellowship of the Holy Ghost. If they had the joy of a passover, a Pentecost, and a feast of tabernacles, we have the higher glories of the antitypes, the atonement, the ascension, and the advent of Christ. "Rejoice in the Lord always, and again I say rejoice;" the lame man when healed rejoiced; the sick man when cured rejoiced; the prisoner when set free rejoiced; the prodigal on the father's bosom rejoiced; even so do we rejoice in the health, the liberty and the home which God has provided for us.

IV. *Marriage.* The conspicuous centres around which customs and laws and modes of being cluster, are for us Christians, five. Marriage, which is the centre of social life; birth, which is the source of natural life; conversion, which is the fount of spiritual life; death, which is the negative of all life; and resurrection, which is the centre of eternal life. I put marriage first, because all births should come after it according to the Holy Scriptures. I do not intend to enter fully into all the particulars of the Jewish marriage, but as I have seen them in Damascus I shall mention a few of the more interesting parts of the ceremony, especially such as illustrate the references to it in the Holy Scripture.

1. As in the days of old the Jews betroth their children when very young, and marry them in the East from the age of twelve years. This betrothing is universal among the Jews, and it is adopted by the Germans and other Continental nations as a proper scriptural custom (Exod. xxi. 8; xxii. 16; Deut. xx. 7; xxii. 23.) It was consecrated by the Lord himself to show his relations to the holy nation (Hos. ii. 19, 20, or this may be future) and to typify the condition of the Christian church until the coming of the Lord, which is the marriage of the Lamb, which is the year of creation's jubilee, which is the resurrection of the just, which is the regeneration, which is the restitution of all things, which is the times of refreshing from the presence of the Lord (Acts iii. 20—23).

2. Among the Eastern Jews it is customary for the bridegroom to give presents, and not seldom to purchase the bride for a stipulated sum of money, so that even this strange custom, so contrary to our notions, but common to almost all nations in former times, is taken to illustrate the redeeming love of Christ, the heavenly Bridegroom, who has chosen his bride, the church, from among men and purchased her with the price of his precious blood.

3. The time between the betrothment and the marriage is a period of waiting and expectation, corresponding to the position of the church in the absence of her Lord, waiting, hoping, praying for and hasting unto the day of his appearing.

4. The love of children among the Jews, as indeed among all Orientals, is boundless and inerradicable. You cannot, if a physician, pass through the East without being frequently applied to for medicine, or recipes, or

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charms to procure children, which is certainly not so sinful as the practice in the enlightened West of destroying them. "Give me children, or I die; now will my husband love me, for I have born him two sons." The same feeling is expressed in Jephtha's daughter bewailing her virginity, and yet, strange to say, the orient is the place above all others where population is declining, and, as Baron Bunsen quaintly observed, "Turkey is perishing for want of Turks." One reason of this I conceive to be early marriages, which necessarily debilitate the mothers and produce weak unhealthy children. Only think of the state of the families where girls become mothers at eleven, grandmothers at twenty-two, and past child-bearing at thirty.

5. And now, having stated these preliminaries, let us proceed to the marriage. Suppose yourself in my house in Damascus, the marriage to be that of a respectable Jew, and the hour for going to the wedding arrived. Come, and I will be your guide through the ancient city of Damascus, and you can note several characteristics of Orientalism as we pass. "How narrow and crooked are these streets!" Yes, in many cases two horses cannot pass, but the narrowness is useful to ward off the sun, and broad streets are necessary only where wheeled vehicles are in use. Here there are none. "How ugly and black the houses!" Yes, you see no fine fronts, no brilliant windows, no splendid porticoes facing the streets. All the elegance is within, and the doors and windows open upon an inner court ornamented with vines, oranges, weeping willows, and fountains of water. A variegated marble pavement receives your slippers, flowers of the richest Oriental beauty meet your eye, and the ear is enchanted with the sweet singing of birds. Many of these shapeless masses which the eye of the passenger looks upon are internally fitted up with the greatest splendour, and carry your thoughts back to the paradise of Eden. But let us make haste to the wedding. "What is this?" cried my friend as he looked a little to the left where the street was somewhat broader. That is a dead camel; it fell down under its burden to die, and it lies where it fell. These fifty dogs, which you see on it and in it, together with the heat of the sun, render the carcass innocuous in a few hours. "But here is another gathering of dogs!" Yes, it is a butcher killing a sheep, which he does on the open street surrounded by a number of lank hungry dogs waiting for their prey. He takes what is required for human consumption, and in five minutes all the garbage is devoured. Dogs, dogs, dogs! every corner is filled with them, and no one molests them; they are simply unclean, and enjoy the privilege of passive toleration; and as they never are allowed to enter the houses, may illustrate the awful text in the Apocalypse, "Without are dogs." "But what goes on yonder in the broad opening before the famous mosk formerly the church of Saint John?"

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My friend, you are fortunate, as it is not every day you can see, even in the holy city of Damascus, such a spectacle. It is a sheich, a saint of the Moslem kind; he rides a fine charger, which, in the midst of the dense multitude, is quiet as a lamb. You see the exertions of the saint, his hand and head are moving; his mouth and beard are covered with foam, and that cry which you hear perpetually repeated, and without the least variation, is "Allah," "Allah," Allah!" "God," "God," God!" and the multitudes that surge round him are receiving his blessing and the forgiveness of sins, as the Romans do from the Pope at the Vatican. But look at the sea of heads! These green turbans are the nobility of the East, the descendants of the prophet; the white are the Moslems, the true believers; the grey are the Christian dogs, and the black are the Jewish swine. But come on, or we will be late for the wedding. "But no! see here! what is this under that tree? Is such an abomination permitted?" Yes, my friend, it is permitted, and that human brute, naked as the hour he was born, covered with filth, sleeping in the open air, hairy and squalid as an Ourang-Outang, is a holy man, a saint of the highest order, who walks into the houses, does what he pleases, takes what he pleases, eats and drinks what he pleases, asks no permission, and nobody either forbids or rebukes him! He is a holy Fakeer and everything in the Moslem world is at his command. "But do you hear that shout?" These four or five hundred fanatics that are meeting us are the followers of the holy man. He is their leader and prophet who goes at the head of them, and that fierce shout which they repeat by the space of two hours is, "God is one, and we are his children." "God is one, and we are his children." Keep to the right and let them pass, for they are among the most furious enthusiasts of the Moslem creed. Here now we are coming to the bazaars, but look to the left and you see the street which is called "*Straight.*" (Acts ix. 11.) These bazaars, unlike the inhabited parts of the city, are straight, and many of them elegant, but infinitely inferior to those of Constantinople, which are in fact one of the chief sights of that queen of the East. Every trade has its bazaar—this one is occupied by carpenters, that by shoe makers, another by silk merchants, another by tailors; all these trades and merchants are busy at their work in the open-air, and these white shapeless forms which are chaffering with the merchants about jewels, ribbons, and lace are the veiled beauties of the Hareem, into which at present we cannot enter, and so we proceed on our way.

V. Here we are at the bridegroom's house, and met by more than the hundred thousand welcomes of the warm-hearted Irishman. Lay your shoes there at the threshold, and enter; sweetmeats and sugar-water are immediately presented; hands are refreshed and handkerchiefs sprinkled with sweet-smelling essences, and we take our place on the divans that

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encircle the chamber. The company is now assembled, and the Rabbi begins by prayers, in which the Jews present join him in a kind of liturgical service. They have on their praying cloaks, and the appearance of the company is serious, save when they repeat the form, "Holy, holy, holy, Lord God Almighty." They give three steps or jumps forward at the three repetitions of "Holy," to signify that they desire to make progress in sanctification. This custom to a stranger has a singular effect, and leads more to ridicule than holy feeling. However, it may be, and I hope it is, different with the Jews. The prayers are now over, and the procession is formed, which increases in numbers every moment, till we arrive at the bride's house. Just as we approach, the bride and her companions move towards the door to meet us, and the shrill, wild, heaven-piercing shout of "Ho zarageet!" salutes it. It is the midnight cry of the virgins (Matt. xxv.): "Behold the bridegroom cometh; go ye out to meet him." The marriage ceremony is now performed by the Rabbi, who reads certain passages, and also the marriage contract in the presence of the assembly as witnesses. The bride, deeply veiled, is seated upon a high chair, or throne, surrounded by her maidens (the virgins, her companions), with her head bent down, waiting the event. The bridegroom now approaches, she rises from her seat, they bend their heads towards each other, and a veil is thrown over both. He then puts a ring on her finger, repeating with an audible voice: "With this ring I consecrate thee to myself according to the custom of Moses and the children of Israel." This is the material part of the service. The Rabbi then takes wine, pours it into a glass as an emblem of the joyous occasion, drinks, and then hands it round to the guests; after which he throws down the glass and breaks it to pieces. This latter act has a double signification, indicating *virginitas franganda*, or, as others think, reminding the guests even on their most joyous occasions, that Jerusalem is in ruins, and that their gladness should be tempered with sorrow.

VI. How full of meaning are all these Jewish customs, and how delightful to trace in them the church's relations to her Lord and King! He is the Bridegroom, and she is the second Eve for the second Adam, taken from his bleeding side, and with him to be placed in the paradise of God! Pentecost was the espousals, the advent is the marriage, and the period between is the time of hope, and expectation, and patient waiting for the Bridegroom. The procession leaves the heavenly gate, and the bride at the midnight cry goes out to meet the bridegroom, and the joyous union takes place in the aërial heavens (1 Cor. xv. 51; 1 Thess. iv. 13—18; Luke xvii. 34), where the bridal party is formed (the *gathering*—episunagoge; 2 Thess. ii. 1; Matt. xxiv. 31) before coming in glory and majesty with the holy angels to take possession of the kingdom which was prepared

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for her before the foundation of the world, and purchased by the blood of her redeeming King. The marriage takes place at night; and it is the dark hour of midnight, when there is hardly any faith on the earth, when Christendom is Sodom, and the earth ready for a deluge of fire, and Antichrist ruling the world—there at that dark midnight hour the Bridegroom comes! When even the wise are asleep, most lamps are gone out, and all are flickering in their sockets, when the son of perdition sits in the temple of God, and the bottomless pit is opening for the Dragon and the lake of fire flaming for the Beast and the false prophet (Rev. xix., xx.), and Babylon, the great, the mother of harlots, ready, like a millstone, to be cast into the sea (Rev. xviii. 21); then the Lord comes! the Bridegroom becomes the husband, the Bride the married wife, and the royal family of creation are formed, the kings and priests of God and of Christ, who are to rule in him, and with him, and for him, over all things for ever. This is the marriage of the Lamb; this is the victory of the saints; this is the doom of Antichrist; this is the dethronement of the devil; this is the sabbatical rest; the long-promised jubilee of the world. Lift up your heads, for your redemption draweth nigh! Let us join in chorus with the jubilant creation (Rev. xix. 1; Psalms xcvi., xcviii.) in singing to his glorious name—

"Lo! he comes in clouds descending,
Once for favour'd sinners slain;
Thousand thousand saints attending,
Swell the triumphs of his train:
Lo! he comes on earth to reign!"

Or, let us take a few verses of the missionary hymn of the good Bishop Heber—

"Waft, waft, ye winds, his story!
And you, ye waters roll,
Till, like a sea of glory,
It spreads from pole;
Till o'er our ransom'd nature,
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign."

Or if the splendid diction of Pope please better, we shall chant the following lines from the Messiah—

"Rise crowned with light, imperial Salem, rise,
Exalt thy towering head and lift thine eyes—
See heaven its sparkling portals wide display,
And break upon thee in a flood of day.
No more the rising sun shall gild the morn,
Nor evening cynthia fill her silver horn;
But lost, dissolved in thy superior rays,
One tide of glory, one unclouded blaze,
O'erflow thy courts; the Light himself shall shine
Revealed, and God's eternal day be thine!
The seas shall waste, the sky in smoke decay,
Rocks fall to dust, and mountains melt away;
But fixed his word, his saving power remains;
Thy realm for ever lasts, thy own Messiah reigns!"

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Or let us take a draft of melody from the noblest and holiest of our Christian poets, the godly Cowper, who turned the whole current of our poetic literature from the stiff formal rules of art to the free harmonious majesty of nature. Let us breathe out together the prayer of the pious Calvinist in these harmonious words.

"Come, then, and added to thy many crowns,
Receive yet one, *the crown of all the earth*,
Thou who alone art worthy! It was thine
By ancient covenant, ere nature's birth;
And thou hast made it thine by purchase since,
And overpaid its value with thy blood.
Thy saints proclaim thee King; and in their hearts
Thy title is engraven with a pen
Dipped in the fountain of eternal love—
Thy saints proclaim thee King; and thy delay
Gives courage to their foes, who, could they see
The dawn of thy last advent, long desired,
Would creep into the bowels of the hills,
And flee for safety to the falling rocks."

But these and all that has been written on the coming of the Lord, and the marriage of the Lamb, by human genius, come far short of the psalms of David, the anthems of the Old Testament prophets, and the majestic symbols of the Apocalypse.

VII. But let us return to sober prose, and the typical truths contained in the Jewish marriage.

(1.) The Bridegroom and Bride are Christ and his redeemed church.

(2.) The espousals or betrothment is the Pentecostal effusion of the Spirit to gain the Bride's consent.

(3.) The period of waiting between the espousals and the marriage denotes the position of the church from Pentecost till the advent.

(4.) The bridegroom going forth to claim the bride is the coming of the Lord to take his church to himself.

(5.) The bride going out to meet him shows the rapture of the saints and their joining his train in the air.

(6.) The night season, when the marriage takes place, denotes the apostacy of the church as it was in the days of Noah and Lot.

(7.) The lamps and torches that accompany the marriage procession, represent the flaming fire in which the Lord comes to takes vengeance on the apostacy and glorify his saints.

(8.) The marriage contract represents the title-deeds of the covenant of redemption by which the heirs and the inheritance are for ever made his.

(9.) The marriage is the most joyful event in human life, and the coming of Christ is the hope of the church, and the jubilee of the whole creation.

(10.) One of the purposes of marriage is according to the original decree

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and will of God, "to increase, and multiply, and replenish the earth;" and the coming of the Lord, which is the marriage of the Lamb, is the regeneration (Matt. xix. 28), the restoration of all things (Acts iii. 19—22), the times of refreshing from the presence of the Lord (Acts iii. 21), when nations shall be born in a day, and the earth filled with the knowledge of the Lord, as the waters cover the sea. (Is. xi. 9.) Thus do we see how, in the method of God's revelation, he has incorporated into the substance of human life a mighty system of typification by which the earthly becomes the index to the heavenly, and we are directly led on step by step into higher and higher regions of divine intelligence and wisdom. As the Son of Man before and after baptism was the same person; as Judaism and Christianity are the *one heir*, though in very different conditions (Gal. iv. 1—5); as Moses with the veil off is Christ, and Christ with the veil on is Moses; as the Old and New Testaments can no more be separated than the body and the spirit of a living man, even so in the heart of a devout Christian, birth and marriage, house and family, food and raiment, and all the institutions of this mortal life, can never be separated from their antitypes, which give them their beauty and significancy. In this way, history, science, society, nationality, human life in general, becomes luminous, and grace leads us from nature up to nature's God. Jesus, the Incarnate Son of God, becomes the centre of all things to the reflective mind, and in him, and from him, all earthly things take their significance and glory.

VIII. In like manner there are certain topical and synchronical analogies which, if not designed by God (and who can say they were not?), serve at least to embody and illustrate Scripture truth. Thus Nazareth, from which the Christian name Nazarenes comes signifies, *preserved, kept, sanctified*, finely illustrating the character of those who are sanctified by the Spirit, and kept by the power of God, through faith unto salvation, ready to be revealed in the last times. Is it without significancy that Bethlehem should mean *the house of bread*, where Jesus the Bread of Life was born? Does not the name of the place finely suit the character of the Living One who gave his life for the world? Gethsemane signifies the *olive-press*, and in that spot where the oil was pressed from the olives, did the burden of our guilt rest on the divine deliverer till he cried out, "If it be possible, let this cup pass from me!" The same figure of pressure is finely applied to the supper as the symbol of Calvary—

"This is the feast of heavenly love,
And God invites to sup,
The juices of the living vine
Wine pressed to fill the cup."

Here he is the trodden one, the sufferer, but at his coming again he is the treader of the wine-press, for it is the day of vengeance and the year of the redeemed (Is. lxiii. 1—10). What a multitude of figures refer to the two comings of Christ, the cross and the crown. They are, in fact the

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two poles around which the whole orb of revelation rolls. These are the two redemptions, the one by *price* and the other by *power;* the two kingdoms of *grace* and of *glory;* the two names of Jacob the *wrestling* one, and Israel the *prevailing prince;* and these correspond with the two conditions of the church, the redeemed and the glorified, of which we have the perfect example in the person of Christ before and after his resurrection. This act of almighty power is the hinge on which we turn from grace unto glory. I love to see nature redeemed and brought into sympathy with its Lord and ruler, of which we have a notable example at the crucifixion; for just as light was quenched in its orb, when life was extinguished in its fountain, so the sun of nature and the Sun of Righteousness rose together, and we speak of resurrection as the beauty of holiness from the womb of the morning. Finally, is it not remarkable that in the same period we should find exemplified nationally and historically in Israel and the church the two kinds of suffering mentioned in 1 Peter ii. 19, 20? You *sin* and are punished for it, or you *do well* and suffer for it; these are the two fountains from which all sorrow flows; the first shows that sin is terrible and that there is a righteous God; the second shows that righteousness is glorious and the world wicked; the first even if borne patiently deserves no praise; the second is like Christ and is thankworthy in the sight of God; the full clear exemplification of the first we have in the longsuffering of the scattered nation; and of the second during the same period in the persecutions and martyrdoms of the Christian church; and we may add that as they began at the same time and have continued through the same dreary ages, so they shall end together; for the same glorious advent brings forgiveness to the Jewish nation and glory to the Christian church. Come, Lord Jesus, come quickly, amen! Even so come, Lord Jesus. Come quickly!

IX. Before finishing this paper, I would say a few words to the friends of Israel on the subject of our relations to the scattered nation. Are we then to give up all labour among them because we have seen the nation is to be converted at the coming of the Lord? (Romans xi. 26.) By no means, but just the reverse, as I will show in a sentence or two.

(1.) No nation has ever yet been converted to the Lord, and before the coming of Christ the Scripture gives no intimation that any such conversions shall take place. God is dealing in grace with individual men and women, and the idea of a *national church* in any other sense than that of an *establishment* is absurd, contrary to the text of holy Scripture, contrary to the experience of all ages, and contrary to the essence of the present dispensation.

(2.) "He that believeth and is baptised shall be saved, and he that believeth not shall be damned," is still the result of the divine commission; and history proves that *all* have never believed, and the present state of Christendom proves the same melancholy truth. Election is the law of the dispensation, and beyond it we cannot get till the dispensation ends.

(3.) Now this being the case, we have as full and clear a warrant for preaching to the Jews as to any other nation, and perhaps a fuller and clearer. Let us see. The divine commission is, "Go into all nations and preach the gospel to every creature." Now this gives the warrant for the Jew as for the Gentile, for surely Israel is included in "all nations." But,

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further, we have *more* encouragement in preaching to Israel than in preaching to any other nation. Where does God give beforehand the assurance regarding any specified nation that *there is* an election among them? He gives no such assurance save to the nation of Israel. For other nations we have only the general blessed commission to preach the gospel to every creature; but, owing to the graciousness of the Lord, who is the seed of Abraham and the Son of David, and perhaps also to the hardness of the work and the unfruitfulness of the field, we have the special encouragement to labour among them, that all the branches are *not* broken off, and the blindness is only *partial*, and that there is a remnant among them according to the *election* of *grace*. (Rom. xi.) It is manifest then that preaching the gospel to Israel is according to the mind and will of God. Besides, we find Jewish believers in every age of the church, confirming both the law of the dispensation, which is election, and also the word of the apostle, that all the branches are *not* broken off; and there are many reasons which lead me to believe that as the dawn of the glorious advent brightens, the conversions in Israel will become much more numerous.

X. And to help you to love and labour for the good of Israel I would remind you, "That salvation is of the Jews." You read their Scriptures, you sing their Psalms, you drink from the smitten rock, and you are washed from your sins in the fountain opened in David's house. All the prophets were Jews, all the apostles were Jews, and Jesus Christ, your Saviour, was a Jew! Love the Jews, love them, and continue to love them till love has melted like coals of fire the stubbornness of their necks and the stoniness of their hearts! You pity the suffering and the sorrowing, and they have been such for eighteen centuries! Love the poor scattered Jews! Remember they are still the brethren of Christ according to the flesh; remember, though scattered, they are not cast away; and remember that if we believe the prophetic Scriptures, there is over them a bright and starry heaven, and before them a bright and glorious future. Seek their welfare; treat them kindly; bear with their obliquities patiently; listen to their arguments attentively; answer their blasphemies against the Holy One mildly, as he himself would have done; take them into your confidence; invite them to share your hospitalities; show them that by the thousand littles that make up society and friendship that you really LOVE them. Love is the fulfilling of the law. He that loveth not knoweth not God, for God is love. Look at these pale careworn Abrahamic features and say, "These are the sons of sorrow and I will love them." Listen to their ravings against Christ, and say, "Father, forgive them, for they know not what they say." If you find many of them hard, avaricious, and repulsive, say, "Banishment and the persecutions have made them such." Measure not the national character by Judas and the thirty pieces of silver, but by the labours of the apostles, by the sufferings of the primitive church, and by the life and love of the Saviour; consider them as finger-posts and monitors of providence to teach us many important lessons; like antiquarian specimens and primitive rocks cropping up among us, they remind us of past ages and extinct kingdoms and nations; and though unbelieving themselves, they are the strongest confirmation of the Christian faith. Forget not to pray for the peace and prosperity of Jerusalem, for they shall prosper that love her. No nation ever gained by hating and persecuting the Jews. Spain

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declined from the date of their banishment; and certainly the scornful spirit among us that manifests itself often in mocking, ridiculing and despising them, is no index of our growth in grace. Remember the golden rule of the Saviour. "Whatsoever ye would that men should do unto you, do ye even so unto them, for this is the law and the prophets."

Bonn. W. G.

TO DAMASCUS.

WHERE the sinister sun of the Syrian's beat
On the brittle bright stubble,
And the camels fell back from the swords of the heat,
Came Saul with the fire in the soles of his feet,
And a forehead of trouble.

And terrified faces to left and to right,
Before and behind him,
Fled away with the speed of a maddening fright,
To the cloughs of the bat, and the chasms of night,
Each hoping the zealot would fail in his flight
To find him and bind him.

For, behold you, the strong man of Tarsus came down,
With breathings of slaughter,
From the priests of the city, the chiefs of the town
(The lords with the sword, and the sires with the gown),
To harry the Christians, and trample, and drown,
And waste them like water.

He was *ever* a fighter, this son of the Jews,
A fighter in earnest;
And the Lord took delight in the strength of his thews,
For he knew he was one of the few he could choose
To fight out his battles, and carry his news
Of a marvellous Truth through the dark and the dews,
And the desert-lands furnaced!

He knew he was one of the few he could take
For his mission supernal;
Where feet would not falter, where limbs would not shake,
Through the waterless lands of the thorn and the snake,
And the ways of the wild, bearing up for the sake
Of a Beauty eternal.

And therefore the road to Damascus was burned
With a swift sudden brightness;
While Saul, with his face in the bitter-dust, learned
Of the sin which he did, ere he tumbled, and turned
Aghast at God's whiteness!

Of the sin which he did, ere he covered his head
From the strange revelation;
But, thereafter, you know of the life that he led,
How he preached to the peoples, and suffered, and sped
With the wonderful words that his Master had said,
From nation to nation.

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Now would we be like him, who suffer and see,
If the Chooser should choose us!
For I tell you, brave brothers, whoever you be,
It is right, till all learn to look further, and see
That our Master should use us!

It is right, till all learn to discover and class,
That our Master should task us;
For now we may judge of the truth through a glass,
And the road over which they must evermore pass,
Who would think for the many and fight for the mass,
Is the road to Damascus.

From "Leaves from Australian Forests." By HENRY KENDALL.

THE THREE GREAT DECEPTIONS OF SATAN.

HE is deceiving all mankind with regard to *their apostate condition* before God—hence their rejection of the reconciliation provided by God at the sacrifice of his own Son.

Second. He deceived the Jews with regard to *their apostate condition*. ("We be Abraham's seed." . . . . "We be not born of fornication." . . . . "Ye are of your father, the devil"—John viii. 33—47)—hence their rejection of the prophets, but more particularly of him "of whom Moses in the law, and the prophets did write."

Third. He is deceiving Christendom (or the mass of professors, by whatever sectarian tie they may be bound) as regards THE APOSTATE CONDITION OF THE CHURCH—hence their rejection of prophecy, of the church's position, of the coming glory of Jesus as the King over the whole earth, etc., and their efforts to restore all things.

In all these it is "the whole need not a physician," and in the last most prominently, "I am rich and increased with goods, and have need of nothing." What can the apostate church indeed need when she already anticipates the bringing in of the latter-day glory, through her instrumentality? How appropriate the apostolic caution given on this subject: "Be not high-minded, but fear!"

There is another thing in connection with this subject which I must also set down very briefly.

We easily see that many of the Jewish people supposed that the blood of bulls and of goats could reconcile them to God, that their priesthood was of the very highest and most perfect order, and their system, in itself so complete as to have no need of being set aside; hence I conclude that they must have applied much, or all that was said of the sufferings, sacrifice, priesthood of the Lord, etc., either to the psalmist and therefore past, or to the system and therefore present—for as to their future application to the *person* of Jesus, the Messiah, they had as a people no conception, although David and the whole system were types and shadows of the Lord—and he the substance of them all—hence the rejection of the meek and lowly one.

And, in like manner, Satan is now working—the prophecies respecting the Man of Sin are made to have their fulfilment in the Pope and Popish system—hence nothing is left to apply to the true "Son of Perdition;' all has been already applied and fulfilled according to popular interpretation, therefore the world will be prepared *to receive* him when set up.

JAMES MACINTYRE.

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"HOLD THOU ME UP."

HOLD thou me up, Lord, for I am faint and weary,
The night is dark, Lord, the way is long and dreary ;
Friends have all left me, I am helpless and alone,
O thou who lovest always, lead me to my home.

Hold thou me up, Lord, how else can I ever stand,
With a wandering heart within me, and foes on every hand ?
Let but thy power surround me, I tremble not, nor fear,
For thou art God, my Saviour, the Strong One, ever near.

Hold thou me up, Lord, for darkness deepens round,
And sin's dark hosts surround me, and evils great abound ;
What arm but thine is mighty, O let me lean on thee,
Till all my doubts are over, till all the shadows flee.

Hold thou me up, Lord, for thou art all to me,
I tremble not at aught if I thy presence see ;
Oh ! put thy armour on me, I cannot but be strong,
And sing thy praises, Saviour, with new and earnest song.

Hold thou me up, Lord, I am passing through the flood,
The waves are beating round me, where thou, O Lord, hast stood,
Oh ! thy compassions fail not, Lord, let them dawn on me,
My song shall still be victory, if thou but be with me.

Hold thou me up, Lord, I smile at wind and storm,
No soul in thy pavilion need tremble with alarm ;
O clasp me to thy bosom, Lord, and shelter me from ill,
And with thine own sweet presence my thirsty spirit fill.

Hold thou me up, Lord, till the shadows flee away,
Till the morning bright awakens the never-ending day,
Till I leave this heavy burden, this pressing weight of sin,
And see thee in thy glory all bright and pure within.

Hold thou me up, Lord, the midnight mists arise,
The sun's bright beams are breaking in glory on my eyes ;
O take me to thy presence, Lord, for thee I pant, I cry,
My home, my joy, my crown, throughout eternity.

I have past the desert waste, I have reached my home at last,
The storms and clouds of winter all over me have passed ;
I cast my crown before thee, Lord, to thee be all the praise,
For thou hast held me up through time's dark dreary days.

FREDERICK WHITFIELD.

THE DEAD SEA.—The water of the Dead Sea has been chemically analysed. It differs from other sea water, in that it is more intensely saline, and that the solid matter itself contains nearly five times as much calcium and magnesia, only one-third as much sulphuric acid as ordinary sea water. Such differences are enough to show that common sea fish cannot possibly live in it. No traces of iodine have been found, as in ordinary sea water.

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LIFE AND DEATH:

A REPLY TO CERTAIN STATEMENTS OF MR. SPURGEON, MR. ROGERS, AND DR. ANGUS.

BY EDWARD WHITE.

Author of "Letters on Life in Christ only."

SINCE the publication of the Three Letters on "Life in Christ only," in the *Christian World*, there have appeared several defences of the doctrine of endless misery; one, very brief, from the pen of Mr. Spurgeon, one in the *Sword & Trowel* from Mr. Rogers, the tutor of Mr. Spurgeon's College, and one from Dr. Angus, President of Regent's Park College. These writers agree in their general conclusion. Let us seriously endeavour to understand what that conclusion is.

It is—that notwithstanding all doubt or denial, there is compelling reason to believe, from GOD'S Word, that all who die unforgiven shall SUFFER—FOR EVER AND EVER—IN HELL. Words easily spoken and written, but which reveal their meaning, or rather a glimmer of their true meaning, only to those who set themselves steadily to the awful task of realizing the doctrine. The significance of words is limited also by men's experience. Most persons are deficient in the power of vigorously conceiving of either suffering or duration. Those who have endured severe chronic pain for several decades of years, and those who have been visited by the more dreadful forms of mental anguish, are likely to attach a deeper meaning to such a phrase as "endless misery" than men whose strong health, or unchequered history, or unimaginative natures, have concealed from them the more woful experiences of human life. The generality of teachers who insist upon a literal eternity of "tribulation and anguish," seem to have little capacity for picturing to themselves what their doctrine portends. On some it seems to exert a positively hardening influence. Mr. Rogers, I regret to observe, speaks with something like contempt of a "sensational recoil" from the idea of endless torment—as if there were nothing in it that ought to cause any difficulty to a devout, considering spirit. He himself evinces no need of those "alleviations," by which the gentler spirit of Dr. Angus seeks to shade his eyes from the blinding prospect. The believers in that prospect, indeed, are not agreed upon the degree or kind of suffering which is revealed as eternal; and those who anticipate the deepest horrors might seem to stagger at them less than those who believe in lighter inflictions. Mr. Spurgeon does not hesitate to hold before his hearers an endless prospect of physical agony. He said in a sermon on Acts ix. 11, preached March 25th, 1855:—

"Only conceive that poor wretch in the flames, who is saying 'O for one drop of water to cool my parc'ed tongue?' See how his tongue hangs from between his blistered lips! How it excoriates and burns the roof of his mouth, as if it were a firebrand! Behold him crying for a drop of water. I will not picture the scene. Suffice it for me to close up by saying, that the hell of hells will be to thee, poor sinner, the thought, that it is to be for ever. Thou wilt

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look up there on the throne of God, and it shall be written 'for ever'! When the damned jingle the burning irons of their torments, they shall say 'for ever'! When they howl, echo cries 'for ever'!

"'For ever" is written on their racks,
"For ever" on their chains;
"For ever" burneth in the fire,
"For ever" ever reigns.'

Doleful thought! 'If I could but get out, then I should be happy.' 'If there were a hope of deliverance, then I might be peaceful; but here I am for ever'! Sirs! if ye would escape eternal torments, if ye would be found amongst the number of the blessed, the road to heaven can only be found by prayer," etc.

It may be objected that this sermon was preached fifteen years ago; but only last March (27th), in a sermon at the Tabernacle, Mr. Spurgeon deliberately declared his adhesion to his former style of discourse on future punishment in these words:—

"We are sometimes accused, my brethren, of using language too harsh, too ghastly, too alarming, with regard to the world to come; *but we shall not soon change our note;* for we solemnly believe that if we could speak thunderbolts, and our every look were a lightning flash, and if our eyes dropped blood instead of tears, [this is not the style of men whose eyes are dropping either tears or blood], no tones, words, gestures, or similitudes of dread, could exaggerate the awful condition of a soul which has refused the gospel and is delivered over to justice."—*Metropolitan Tabernacle Pulpit* (revised and corrected by C. H. Spurgeon). p. 186.*

Dr. Angus is less confident than Mr. Spurgeon in so literal an interpretation of the supposed threatening of physical torment in "everlasting fire." He says:—

"Popular conceptions are taken *largely* from the imagery of Scripture, and from lurid sketches drawn by Dante and the poets. Hence men have come to speak of the lost as in flames. What if much of this teaching is a mistake?" "The fire that is never quenched may be the burning eagerness with which they cherish perverse desires, an eagerness that blights and blasts everything generous, as it has long since blasted everything holy. There are no doubt positive punishments as there are positive rewards; but the descriptions of each are *largely figurative*—'pearly gates,' 'golden streets,' 'flaming fire,' 'ascending smoke.' Here again there is some relief."

Is not this fallacious comfort? For if there is to be a physical resurrection of the unjust, it must be with a view to physical punishment, and if that punishment will consist in endless misery, is not Mr. Spurgeon's

* Those who believe in the moral effect of pictorial horrors on young and ignorant people, might take a lesson from the religious manuals of the Roman priests. Mr. Lecky quotes the following, in *History of European Morals*, from a Tract "for children and young persons," called *The Sight of Hell*, by Rev. J. Furniss; published "permissu superiorum," by Duffy (London and Dublin). It is a detailed description of the dungeons of hell. "See on the middle of that red hot floor stands a girl, she looks about sixteen years old. Her feet are bare. Listen; she speaks. 'I have been standing on this red hot floor for years! Look at my burnt and bleeding feet! Let me go off this burning floor for one moment!' The fifth dungeon is the red hot oven. The little child is in the red hot oven. Hear how it screams to come out; see how it turns and twists itself about in the fire. It beats its head against the roof of the oven. It stamps its little feet on the floor. *God was very good* to this little child. Very likely God saw it would get worse and worse, and would never repent, and so it would have to be punished more severely in hell. So God in his mercy called it out of the world in early childhood." All this, says Mr. Furniss, is to last *for ever*.

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rhetorical mode of representation the more scriptural, and the more likely to be effectual? The very image of *fire*, if it be an image, is surely designed, if not to suggest pain and *destruction*, then *suffering only*.*

In addition to these inflictions, whether literal or largely figurative, both Dr. Angus and Mr. Spurgeon believe in a spiritual misery of lost souls, which is not figurative, but will consist partly in their remorse for the sins of time, and partly in the fact that being immortal they are condemned to sin, and to suffer for fresh sins, throughout eternity. Yes, throughout ETERNITY.—But who knows what that means?—All we really know is negatively, that it means the duration which is Immeasurable. It means that all the arithmetical power in the creation, after labouring for millions of years to invent numerical methods of expressing the most stupendous sums and successions of ages of ages, would thereby only succeed in reaching in imagination the beginning—the threshold—the earlier moments, of that unsearchable duration which is the lifetime of the NECESSARY BEING—and, it is said, the lifetime of the DAMNED. It means that beyond all such imagined epochs, counted out or dreamed of by human or angelic faculty, there will extend an infinite prospect of misery of body and soul, if largely figurative—still most real and awful—for sinful beings in graduated but *everlasting pain*.

Well, if these things clearly are so, it is useless, and even wicked to palter with the evidence, or to conceal it from the world; and it is nothing

* I affirm nothing, but the positiveness with which both good and bad men of the present age decide against future physical punishment, and indeed, all positive retribution, seems much at variance with both Scripture and the analogies of the world that now is, and is open to question at all events. It is by a divine arrangement that physical miseries here follow hard upon sin. Why should it not be so beyond? Here good men in great numbers have died by fire for truth and righteousness. Why should not bad men die even by fire hereafter? Here God's judgments have been executed by "flaming fire and brimstone," as in "the example" of Sodom and Gomorrah. Why should they not be so executed in Gehenna? Will it be said that if the bodies of the wicked are subject to the same conditions as at present, they would be all burned up instantaneously in the lake of fire? But what if divine justice repeated the phenomenon of the Babylonian "fiery furnace," so that the fire should cause only pain on bodies "reserved" in the flame for judgment, and "scorched with great heat" (Rev. xvi.), so long as God shall please? Will it be said that such ideas are vindictive, intolerable, and incredible? What then is the meaning of men "receiving for what they have done in the body," what *is* the meaning of the distinct threat of the "furnace of fire," the continual phrase of the merciful Lord and Judge—and what is the meaning of the words in St. Peter—that the "heaven and earth which are now, are reserved unto *fire* (surely literal fire) *against the day of judgment and destruction of ungodly men*"? Those who will reflect upon the mysterious all-pervading element of Heat, one of the forms of the universal ether, or on its relations with life and soul, as the source of our main pleasures and pains, and as one of the very chief effluences of the eternal Spirit, will perhaps be disposed to modify some of their confident assertions of the "grossness" of the views of those who think that the threatenings of suffering by "fire" may have more of "literal" meaning in them than is supposed by many. Fire is but one of the phenomena of Force, into which the elements are dissolving under the analysis of the physiologist, the electrician, and the chemist. The realities of nature are unclothing themselves. We can no longer see or number them. We have passed into the region of the invisible. Both at the beginning and the end science stretches beyond the phenomenal sphere into the psychical and metaphysical. The "fire" threatened will not the less be "divine" because it is "material," for material is not far from spiritual at the best. Of the degrees and duration of such suffering, it is sufficient to affirm our Lord's words, on "few" stripes and "many."

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better than cruelty to talk of "alleviating" the prospect. If it be true, let the truth be spoken; and let men recognise the facts of their existence on earth and beyond. Truth needs no alleviations.

But, at all events, these things are not to be believed except on *decisive evidence;* for a mistake either way will exert a prodigious influence on the religion of mankind. The danger is not all on one side, as most suppose. There is nothing short of an *infinite difference* between a BEING who will so act towards his creatures, and One who will *not;* between a God who will inflict Eternal suffering, however slight, whether of mind, or body, or both, on creatures "born in sin," born of a degenerate race, and generally brought up in profound ignorance of divine things, even when intellectually cultivated, and a God who will *not.* A different feeling and a different worship will grow up out of the two systems of thought, just in proportion as they are realized by the worshipper. And the settlement of the question is of equal importance in relation to the Creator's will. If the Eternal God will really act as these writers suppose, it must, as they truly affirm, be highly offensive to Him to deny or dispute it. If true religion consist so largely of the element of fear, as it does on their theory, it is to detract from God's truth to represent Him as less than he really is an object of terror to his human creatures. But, on the other hand, if such thoughts never "entered into his mind" (as JEHOVAH is represented in the seventh of Jeremiah as exclaiming, in reference to the momentary passage of children through the fire to Moloch); if the whole doctrine comes, as many learned and pious men think, (men, so far I can understand, as learned and pious as Dr. Angus, or Mr. Spurgeon, or Mr. Rogers), from a manifest wresting of the words of Revelation; if it have no other basis than an obstinate determination to maintain the figment of the natural immortality of one part of man's nature, of which God's word never once speaks; if the doctrine of pain that shall never end, be the offspring of the combination of a false psychology with the traditionary interpretations of a most corrupt, superstitious, and uncritical antiquity, why then it is easy to see that our Lord must abhor the falsehoods taught in his name, whatever the names of the teachers, and will highly commend the work of those who set themselves, at all risks, to overturn this stumblingblock, and to rend in pieces the dogma which at once veils from sinful men His real and awful Justice, and from His children so much of the light of His eternal Love.

After the closest examination which I have been able to devote to the defences before us, after renewed application to the word and Spirit of God, after repeated conference with Christian scholars and divines of every opinion, I am compelled to persist in the latter alternative of belief, and will now proceed to offer some observations on the course of the adverse argument.

The present defences of eternal conscious punishment, like all that have preceded them, rest on three principal foundations:—

I. On an assumption of the deathless nature of the soul;

II. On the alleged testimony of certain passages of Scripture, supposed to teach the doctrine of endless misery in an explicit form; and

III. On some special criticisms supposed to demonstrate the concurrence of the general language of Scripture on death and destruction with those special and explicit testimonies.

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IMMORTALITY.

I. We shall consider first the doctrine of *man's natural immortality*. It is impossible to exaggerate the importance of this preliminary part of the discussion. If Mr. Spurgeon's recent affirmations are founded on fact, that "it pleased the Lord to make men immortal, and they are now such of necessity" (*Sword and Trowel*, p. 190), and that "nature itself teaches this" (*Tabernacle Pulpit*, p. 187), it is evident that there is no further basis for argument, in our sense of the doctrine of "Life in Christ only." If all men are immortal by nature, and of necessity, then, on the one hand, good men cannot owe their souls' eternal existence to Christ's redemption, nor, on the other, can the punishment of wicked men be any other than "eternal destruction" taken in the sense of eternal "misery." Mr. Spurgeon, therefore, shows himself at least an adroit tactician in making the assertion of man's natural immortality the beginning, and the end, of the controversy. The only difficulty is about the evidence: for a strong assertion, even by Mr. Spurgeon, will not immortalize the human race; and the silence of the whole Bible on the subject, so often referred to, suggests grave doubts at the very outset. However well-disposed to receive with respect the affirmations of the modern pulpit, one cannot but remember that even a greater regard is due to prophets and apostles. We are taught also, in certain cases, to argue very confidently from the *silence* of the Scriptures; and since, as in the case of the priesthood of Judah (Heb. vii. 14), the Bible has "spoken nothing" in any of its numerous books, during the 1,500 years of its composition, concerning man's natural and necessary immortality, one gathers courage to ask for the proofs of so great a doctrine.* So far as appears at present, the assertion is the whole

* In the notes of his revised letters, Dr. Angus says, "This is an old and futile argument. Trinity never occurs once in Scripture, nor Providence. Are both therefore to be denied? Was there no death under the old economy, or no everlasting life for the holy, for angels, for the blessed God? The complete fact is all in favour of the common view: Men are said to be mortal, but mortal or mortality is never applied in either Testament to soul or spirit." (p. 40.) Sometimes even Dr. Angus gives you the impression of trifling with the subject, or trying to set up verbal puzzles, when the infinitely awful truth is the object of men's search. It is so here. Why does Dr. Angus avoid dealing with the striking fact which is the basis of this "old and futile argument," as he presumes to call it—the fact—that whereas in every modern sermon, prayer, and hymn, you hear of "immortal souls," and every modern address to men is founded on a declaration of their Immortality; *it is not so in any one of the many books which compose the "Bible."* And not only is the word not used, *or any equivalent in Hebrew or Greek*, but no single text of Scripture can be pointed out in which man's natural immortality is affirmed directly or indirectly. The argument is, that if the doctrine were true and important, it would not be left to Dr. Angus or Mr. Spurgeon to teach us that we are by nature immortal, any more than it has been left to them to teach us the Trinity or God's Providence; but it would be found everywhere in the Bible in one form of speech or another, that all men shall live for ever. But it is not found there. It may serve a controversial purpose to pass by as unimportant such a phenomenon, but those who will study Professor Hudson's work on *Debt and Grace in relation to a future life*, and especially the chapter on the Silence of Scripture on natural Immortality, will perhaps be of opinion that Dr. Angus's off-hand authoritative style of dealing with this silence goes a very *little way towards* removing the difficulty which is so fatal to his theory. See also Bishop Hampden's statement, quoted in my "Letters," p. 6. I am not without hope that Dr. Angus will reconsider his statements. In the original letters to the *Christian World* he declared that ψυχή was "*never*" used in the New Testament to describe the souls of animals. In the revised letters he has removed without comment the italicized *never*, and substituted "only twice." Perhaps some other equally positive and groundless statements will be altered eventually; for Dr. Angus is incapable of persistent mis-statement.

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of the evidence; and the more we consider it, the less seems to be its value. It is, indeed, evident to us, that our zealous and positive friend, Mr. Spurgeon, has, like many others, mistaken the evidences and anticipations of the soul's survival in death, for evidence of its eternal immortality. That under the present probational dispensation there is a survival of souls in Hades, is to us clearly taught by divine revelation; and that the soul of man frequently, perhaps most generally, gives instinctive indications of anticipating such a survival for judgment, especially where the light of revelation has fallen, is past dispute. But, probable evidence of survival is not evidence of absolute immortality, much less of "necessary" eternity in the soul. The butterfly rises from the chrysalis, yet at the appointed period dies. And souls which anticipate judgment may, nevertheless, find, after the Hades state is finished, that the "end of these things" is "destruction in Gehenna."

Dr. Angus's language on natural immortality, is, as might be expected, very different from Mr. Spurgeon's. The vigorous doctrine of the Tabernacle College is, that souls are immortal of "necessity." Dr. Angus, of Regent's Park College, contents himself with the statement that "there is, so far as we know, nothing in the make of the soul that tends naturally to *death*. God, we have no reason to doubt, *can destroy the soul;* but to destroy it needs, so far as reason and analogy teaches, some external interposition. This is all that is meant by natural immortality." (Letter ii. 8.) The difference is this: Mr. Spurgeon confers an absolute immortality of the soul on all mankind by a stroke of his pen. He asserts it because "Nature itself teaches" him this. Dr. Angus's 'nature' teaches him only that so far as we know, there is nothing in the make of the soul tending to death. God could destroy it by an "external interposition." And here is a vast difference. Mr. Spurgeon is taught "by nature," what no conceivable combination of words in Scripture, or of criticisms upon Scripture, could unteach him. Whatever words were used, he must comply with his nature by interpreting them so as to agree with the doctrine that the "Lord has made men immortal, and that they are so by 'necessity.'" Dr. Angus, on the other hand, holds the immortality of the soul only in such a manner that if you could convince him that God had said that he would "destroy the soul" by an "external interposition," he would believe that it shall "die." This is precisely what I think our Lord declares that God will do—when Christ employs, in Matt. x. 28, the identical phrase used by Dr. Angus, and warns men to fear Him who is able to "*destroy the soul*" in Gehenna. It is, therefore, possible that we may convince Dr. Angus, by proving hereafter the fallacy of his criticisms on the word *destroy;* Mr. Spurgeon is at once beyond criticism, and beyond argument. "Nature teaches" him, and he teaches mankind, what even Dr. Angus declines to defend as provable by positive evidence of reason or Scripture. Here, therefore, we must part company with Mr. Spurgeon; and, indeed, with all who insist on interpreting the Bible in the light of the same psychology. A mistaken psychology carries with it "of necessity" a false theological theory as its consequence, and if you cannot persuade men to reconsider their rash assertions respecting man's natural immortality, it is in vain that you ply them with critical arguments opposed to it. Those who are mentally constituted on such logical principles, that they are willing to accept as a first condition of thought a position utterly

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destitute of positive evidence, are not likely to be moved by verbal criticism, nor to stick at offering any amount of violence to the Scripture in its support. They may even come to think they "do God service" in making their "science falsely so called," an article of faith, and a term of communion. Human nature, "driven out" of paradise, and under condemnation to death, is very sensitive on its natural "dignity," and "necessary" immortality; and Dr. Angus even talks of its being "degrading" to us to owe eternal life to the mercy and grace of God in the Incarnation; but this is not the only instance in which true wisdom requires a man to "become a fool that he may be wise." Meantime we hold to the position that unless overwhelming evidence is adduced in the form of explicit Scripture, to show that God designs to maintain wicked souls in a miserable existence for ever, there is nothing yet brought to our knowledge in this controversy (beyond one round assertion) in support of the "necessary" eternity of the spirit of man. And if there be ground for believing that the Bible teaches the literal destruction of the soul, then there is nothing known to us of the nature of the soul to prevent its destruction. This is what "nature teaches" *us*.

PROOF PASSAGES.

II. We now come to the second line of defence taken by Dr. Angus and Mr. Rogers, namely, the statement that there are certain passages of Scripture in which the doctrine of the endless misery of all unforgiven men is indubitably and explicitly taught.

Let Dr. Angus speak. He says, "*Every form of words employed in Scripture to describe everlastingness, our Lord and his apostles employ to describe the state of those who die in sin and unbelief.*" This is a mistake. *Immortality* is ascribed to the saved, never to the lost. *Incorruption* is ascribed to the saved, never to the lost. 1 Cor. xv. 53, 54. *ἀθανασία, ἀφθαρσία.* Surely, also, it is not going too far, until the figurative sense of the phrase has been demonstrated beyond dispute, to say that, without any forcing of language, the words *living for ever* denote, among other ideas, the duration of being of those who are saved. This, however, is a phrase never applied to the lost. "*Neither can they die any more,*" Luke xx., is a form of speech used in reference to the redeemed, never to the lost. Dr. Angus, therefore, sets out with a palpably erroneous statement as the basis of his argument.

His mode of dealing with special texts appears to me to be equally inexact, and to be wholly unlike the procedure of his mind when unbiassed by the exigencies of a thesis which commends itself under certain "alleviations" on general grounds to his judgment. Instead of examining with judicial precision and deliberation text after text, bestowing on them the requisite attention, and considering the objections to his interpretation alleged by scholars of admitted eminence, he gathers together a miscellaneous heap of scattered phrases, quoting them in a "conglomerate" form, and trusting to the combined influence of the whole, as if he distrusted the proper effect of each. In writers of less just pretension, such as some of Dr. Angus's associates, a similar procedure might draw less remark, since it is the ordinary device of authors who are a little distrustful of their case. But Dr. Angus does not require to be told that for him to have followed in their track has weakened the impression of his

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argument upon all who are more anxious for truth than for the support of a theory.

1. Thus Dr. Angus sets forth as the very first "text" which is to support the doctrine of eternal suffering, the words in St. Jude's epistle, verse 13, "*the blackness of darkness is reserved for them for ever.*" These words, as so quoted, suggest the idea of a *dark prison* in which condemned souls shall wear out eternity. But if we consult the connection, and cite the whole clause, we find it to be, "These are—*wandering stars*, to whom the mist of darkness for ever is reserved." It is then seen that the citation made by Dr. Angus is part of an image of future doom drawn, not from prisoners in a dungeon, but from meteors swiftly extinguished in eternal darkness, an image, therefore, giving support to the doctrine of extinction, not of endless woe; a doctrine supported by the natural sense of every other expression in the epistle of Jude. 2. Much in the same manner, John vi. 51—58, is cited in the same paragraph, to show that the happiness of the saints *abideth for ever;* while no notice is taken of the fact that that whole chapter on the Bread of Life is filled with explicit declarations that none but the eaters of the Bread of God shall "live for ever." "*Your fathers ate manna in the desert, and died.* This is the bread that came down from heaven, that a man should eat thereof, *and not die.*" 3. Again. Dr. Angus says, "The smoke of the persecuting Babylon ascendeth up for ever and ever; and the worshippers of the beast and his image are tormented for ever and ever." Rev. xix. 3; xiv. 11. Why is the first of these passages cited, without further argument, in reference to the punishment of *Gehenna*, when it is well-known that not only we, but many of the orthodox commentators, maintain that the threatenings have no reference to any except temporal judgments on the spiritual Babylon, and that the *torment* and *smoke* spoken of are explicitly described in subsequent verses of the prophecy as existing *on the earth*, and as being beheld afar off by "shipmasters on the sea:" the end being that Babylon is "burned with fire," and "found no more at all;" just as the doom of Idumea, judged two thousand five hundred years ago, was described in the same terms by Isaiah the prophet. "*The land shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up for ever.*" Is. xxxiv. 10. It would be just as pertinent, and just as conclusive, to quote without further argument these words as indicative of the duration of the sufferings of the condemned in Gehenna, as to quote those referring to Babylon in the Apocalypse. The other alleged quotation from this book, that the worshippers of the beast "shall be tormented for ever and ever," is an unwitting invention. These words are not found in the place cited, Rev. xiv. 11. What is said, is, that they "*shall be tormented with fire and brimstone, in the presence of the holy angels, and in the presence of the Lamb.*" "And the *smoke of their torment* ascendeth up for ever and ever;" the "torment" being the "judgment" set forth as inflicted later in the history, but *on the earth*, the smoke which "ascends" being that of Babylon; which "goes up for ever," though Babylon is destroyed, and "found no more at all." See xviii. 18; xix. 3. Surely such methods of handling the word of God are nothing less than reprehensible, when issues so vast are concerned.

2. Once more, I must direct attention to Dr. Angus's citation of 2 Thess. i. 9, as illustrative of the same style of criticism. "They suffer the penalty, the righteous penalty, of *everlasting* destruction." Until the word *destruction* has been proved with absolute demonstration to signify *misery*, no one

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has a right to adduce this passage in evidence of the eternal duration of that *misery*. Yet Dr. Angus, before he has offered a word in support of this paradox, adduces the adjective *everlasting*, here used, in proof of the eternity of misery.

Now these are absolutely *all the places of Scripture adduced by Dr. Angus in support of the endlessness of woe*, with the exception of Matt. xxv. 46: "*These shall go away to punishment eternal; but the righteous to life eternal:*" of which we have often treated elsewhere; (the only text in the whole Bible which even colourably may be alleged as containing a conjunction of the adjective eternal, with an equivocal noun, which may or may not, be taken to convey the exclusive idea of suffering), but the meaning of which is fixed to be *eternal destruction* by ch. x. 28.*

Of these five passages then, one, Jude 13, is half cited, in such a manner as to conceal the true meaning of the image, and produce a distinctly false impression of its signification; one refers to an earthly punishment, ending in the destruction of Babylon; one is incorrectly quoted so as to be nothing better than an invention, Rev. xiv. 11; and one, 2 Thess. i. 9, has been often shown to contain the strongest possible contradiction of Dr. Angus's whole theory, the term ὄλεθρος being that word which, in Greek prose writers of all ages, is specially devoted to the expression of the idea of destruction of life. See Dr. Weymouth's letter to the *English Independent* (March, 1870), in reply to Dr. Lindsay Alexander.

I ask of the reader, is this a sufficient basis on to which to build so vast a structure as the belief in an eternity of torment for unregenerate mankind, when the ordinary current of Scripture language, taken in its natural sense, is explicitly opposed to it?†

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* That κόλασις bears the general meaning of *punishment*, and not the specific meaning of *torment*, in the ante-messianic Jewish writings, will be clear from the twenty passages collected by the lamented Professor Hudson, of Cambridge, U.S.A.; a man of whom it may be said that no one who has appeared on the other side of this controversy has exhibited more exact learning or superior candour. Here are samples:—

In Ezekiel xiv. 3, 4, 7; xliv. 12 (marg.), κόλασις occurs in the Septuagint as the equivalent of *stumblingblock*; that is, whatever is the cause of misfortune, or punishment, is called a stumblingblock. But the *punishment* threatened in Ezek. xiv. 8—10, is being "cut off," or "destroyed." In Ezek. xviii. 30, we have "so iniquity shall not be your *ruin*," in English, but it is κόλασις in the LXX. And the punishment is explained in v. 31: "Why will ye *die?*"

In 1 Esdras viii. 29: "Whoever will not do the law of thy God, and the law of thy King, let judgment be executed, κολασθήσονται, whether it be unto *death*, or banishment, or confiscation of goods, or imprisonment." Here the κόλασις is shown to include every variety of punishment, including *death*.—See Hudson's "*Christ our Life*."

† In the revised letters, Dr. Angus tells us in a note, p. 30, that the Hebrew words *Ad* and *Olam*, signifying *eternity*, occur twenty-nine times in the Old Testament, in "describing the punishment of the wicked." Surely, since even with the aid of a very facile exegesis, he finds only "ten" places in the New Testament, which he thinks support his view of endless misery, it would have been desirable to have informed us where some of these twenty-nine places in the Old Testament are to be found. The Pharisees only "thought" that in those Scriptures the saints "had eternal life;" language which implies that at least the general doctrine of human immortality was not clearly revealed. It is surprising, that Dr. Angus, who can find thirty-nine places teaching the endlessness of misery in both Testaments, only uses *five* in this controversy, and does not seem to like to dwell minutely even on them. Would it not be more impressive and effectual to say at once that there are nine hundred and ninety-nine places in the Bible where the doctrine of the *eternity* of misery is clearly set forth, or some such number? I am sure it would be little more iniquitous than to tell the common people that there are "thirty-nine," and to seek to fasten the impression by the appearance of a carefully prepared numerical table of biblical expressions.

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Before leaving this part of the subject I must draw attention to Mr. Spurgeon's remarkable statement in the *Sword & Trowel*, p. 190, that the words *death* and *destruction* do not signify, in orthodox parlance, *living for ever in misery* (as I had declared that they did in my "Letters"), but *misery* only; the idea of life or existence depending upon, and being derivable from, wicked men's natural immortality, which "nature teaches" them; the idea of *eternity*, as the duration of that misery, being supplied by adjectives specially employed for the purpose. "If the word destruction," he says, "had in itself any allusion to time or eternity, there would have been no need for adjectives of duration to be added to it, hence the need for the phrase, *everlasting destruction*." This way of putting the case throws an infinite importance upon the adjectives of duration in relation to future punishment; and adds, I think, a fresh condemnation upon Dr. Angus's cursory and insufficient criticisms thereon. But let me point out here the consequences of Mr. Spurgeon's statement. *Death* was threatened to Adam, without any qualifying adjective of eternal duration. It follows, therefore, that the fundamental principle of Mr. Spurgeon's theology is subverted—namely, that eternal misery was threatened to Adam in the word *death*, as the result of the fall. Still further, observe the facts. No adjective of eternal duration is conjoined with the threatening of *death* to the wicked *anywhere*, in either the Old or the New Testaments, during the fifteen hundred years of their delivery in successive books; not in that Old Testament, which contains the LAW by which men, immortal men, are said to be condemned to endless sufferings in hell; not in the New Testament, which contains the gospel of their salvation from death. And there is only *one* passage in the New Testament in which this necessary adjective is found conjoined with the threatening of *destruction* (2 Thess. i. 9), so that if the words death and destruction will not teach their proper lesson of endless misery when standing alone, as Mr. Spurgeon affirms, the qualifying adjective is omitted in all places save one throughout the divine revelation. Is it possible that even the English people will be for ever led by such "criticism," and frightened out of the determination to search the Scriptures for themselves?

FIGURATIVE SENSES OF DEATH AND DESTRUCTION.

III. I now proceed to the main argument, for such in truth it is, on which Dr. Angus and Mr. Rogers depend for their denial of the doctrine that none but the regenerate in Christ shall obtain immortality, and that "all the wicked he will destroy;" namely, that by which these writers suppose themselves to have proved the "figurative" or secondary meanings of the terms *death and destruction* to be their true meaning in the Bible—that sense being not abolition of life, but conscious misery.

1. Both Dr. Angus and Mr. Rogers agree in their main argument against us, which may be stated as follows: "You affirm that the death to be inflicted in hell is *annihilation;* but that death threatened in the Bible to sinners is not annihilation, is clear from the fact that the persons who are said to be 'dead' and 'destroyed' even now, are nevertheless in existence, and various qualities and states of being are predicated of them. The death threatened to Adam, moreover, could not have been annihilation, for he lived on, and even when he died his spirit survived; so that

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it is in vain to attempt to teach *from these terms* the annihilation of the wicked. The strong and abundant language of Scripture on the sufferings of the wicked, and the passages above quoted on the eternal duration of those sufferings, show conclusively that the second death is not extinction of life, but a condition of endless misery." This is the substance of the prolonged reasonings of Mr. Rogers in the *Sword & Trowel* for April, and of Dr. Angus's second letter to the *Christian World*.

Our reply is as follows: Both of the opposing writers have here fallen, beyond expectation, and in all good faith doubtless, into the practical mistake of strengthening their case by a colourable but inexcusable misrepresentation of that of their brethren. If we had declared that the proper definition of death is in every instance the "annihilation" of the substance of man in body and soul, so that not only his life, as a complex being is destroyed, but its very elements are put out of being, I confess that I do not see how any answer could be returned to the argument. We should be easily confuted out of our own mouths, and all Dr. Angus's long array of "texts" to show that things "destroyed" are often not "annihilated," would stand good and form a decisive reply to the fragile system of interpretation by us advocated. But we have cause to complain that both Dr. Angus and Mr. Rogers have been inobservant of the fact that we have done nothing of the sort imputed to us. We have not laid ourselves open to the charge of foolishly teaching that metaphysical annihilation is the true definition of death, and therefore that a nature annihilated once in the first death, will be annihilated again in the second. This is a mere invention or delusion of the 'contrary part.' The slightest study of the chief works in which the doctrine by us maintained has been supported, will suffice to show that the very use of the term, *annihilation*, has been carefully eschewed. It entangles the question with metaphysical arguments on the abolition of substance, and wholly conceals what we think the truth on the dissolution of the tripartite nature of man. Now, it ought to be observed that nearly the whole stress of the argument of Dr. Angus, and absolutely the whole of Mr. Rogers's, depends upon their being allowed to impute to us the idea and the doctrine of metaphysical annihilation. Once grant this word as our definition of death, and the issue of debate is brief and decisive; but Dr. Angus will not find in any of my writings on this subject during the last twenty-five years, a single instance of the use of this term in teaching the doctrine of Life in Christ. He will not, I believe, find the word in the works of Professor Hudson, of Mr. Minton, of Mr. Constable, or of Mr. Maude; I must therefore re-state the case, begging our opponents to abstain for the future from that imputation which is now nothing better than an advantageous misconception; but will be henceforth a deliberate misrepresentation.

Our idea of the death of man is that it is fundamentally the dissolution of his complex being, the destruction of that life which consists in the union of the parts. It is evident that this breaking up of humanity, or destruction of its life may be effected in two different ways, either by the separation of the elements of man's being, or by the destruction of the very materials of his existence. There may be two "deaths," one in which the body is broken up, and the spirit which informed it is taken away from it, while both the dust and the spirit remain in being—and another in which not only the life and individuality of the complex man is dissolved and

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destroyed, but also the very elements of conscious being are reduced to nothing. What we have taught is that both of these modes of death are spoken of in the Scripture, and are called respectively the first and the second death. In our judgment, the original threatening made to Adam when placed in paradise, contemplated absolute and complete extinction of being; such a death, at all events, as allowed of no resurrection—death similar to that of the "beasts which perish," whose "spirit" passes away altogether, and, for aught we know, exists no more. But the system of redemption began to operate immediately on the fall of man. It postponed the execution of the sentence of death for a thousand years. It allowed, therefore, of the birth of the human race into the world. It placed man under a renewed probation of mercy; and we further believe that it modified the sentence of death so far as to provide for the preservation of the elements of human existence, so as to render possible a resurrection of the identical man from death. We believe that the Hades state was not the effect of an inherent eternity of the spirit, but was introduced by redemption; and a new probation. We believe that the "death," which is described as the present condition of mankind, is a state of moral subjugation, nevertheless, to the law which *puts an end* to all merely animal existence, and all human existence which refuses to be spiritual; and we believe, finally, that that law will take full effect upon the impenitent in the "death" of Gehenna.*

Such is the general connected view of Scripture doctrine, as gathered by us from the system of revelation. Of what avail is it, therefore, for Mr. Rogers or Dr. Angus to fasten upon the word "annihilation" as our general "definition of death," and then to contend that since we ourselves maintain that man is not "annihilated" in the first death, he will not be "annihilated" in the second. If the question were asked why we who maintain that the term death, which is consistent with a survival of the soul and spirit in the first instance, should, nevertheless, maintain the belief in the destruction of the soul in the second, there would be more reason in the inquiry; but the answer would be not only that we deduce this result from a study of the general scope of the Scripture doctrine, but that our Lord has explicitly enforced this belief upon us, as in other passages, so especially in the words of Matt. x. 28, "Fear not them that kill the body, but are not able to kill the soul, but fear him which is able to destroy *both body and soul* in Gehenna." When the argument of Dr. Angus and Mr. Rogers is deprived of the advantage derivable from imputing to us the definition of metaphysical annihilation as descriptive of the first death, it flags in its course like a ship from whose sails the impelling wind has been taken away. Now that that device is, I hope, rendered ineffectual, a more serious labour awaits the opponents, namely, to show the fallacy of our teaching on

* On the subject of the tripartite nature of Man, and the definition of Death as corresponding with that compound nature, allow me to refer the reader to Mr. Heard's work, and to three papers by Mr. Maude, of Birkenhead, entitled *What is Man?* in the *Rainbow*, for September and November, 1869, and January, 1870, one of the most learned and able writers who have appeared on this side of the question. Mr. Maude has there drawn together the Scripture evidence of the doctrine, shown the vast importance of it, and given many quotations from Delitzsch, Perowne, Archbishop Thompson, Bishop Ellicott, Alford, and others. Delitzsch says, "That man continues self-conscious throughout death, and that it is possible for him to live although he dies, this is the operation of redeeming grace."—*Psychology*, 472.

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the original constitution of man, on the nature of the trial in paradise, and on the effect of the entrance of redemption in qualifying the original curse of death in its operation after the fall. Meantime our teaching, if, like their own theology, but a working hypothesis, to explain facts, is at least one which embraces all the facts, hangs well together, harmonises the immense series of Scripture statements, taken in their most obvious sense, conforms to the doctrine of the Incarnation of the Life, the abolition of death by the death of Christ, the necessity for regeneration of a corruptible nature by the "incorruptible seed of the word which liveth and abideth for ever," gives new force to the doctrine of the indwelling of "the Spirit of life in Christ Jesus," and enforces the plain sense of the general Scripture language on the punishment of the wicked. It is a theology which is just as ancient in doctrinal history as any producible type of modern Calvinism, and has at least as good a right to see the day as that other theory which begins with asserting (*what does not appear in the record*), that man was created with a nature as eternal as that of Deity; and ends by a doctrine of punishment which offers violence not only to every man's conscience in the sight of God (Dr. Angus's included, as is evident from his marvellous endeavours at "alleviation"), but also to the general language of every writer both in the Old and New Testament Scriptures. Nor is it any answer to this "hypothesis" or theology to attempt to get rid of it by a sneer, or by such words as "a theology—such as it is," with which Dr. Angus evades or abandons the argument.*

* In my letters I quoted the remarkable language of Irenæus (Lib. ii. 64), in support of this "Theology." It is true we possess only the Latin version of this part of the works of Irenæus—the scholar of Polycarp, who was the associate of the Evangelist John; but there is no reason to doubt the accuracy of the Latin translation, and indeed the "heterodox" character of this passage from a book "*against heresies*" is sufficient evidence of its genuineness. There has been no age since the second century when such a passage would have been *foisted into* Irenæus. Now what does Irenæus say? (The whole passage is given on page 25 of my "Letters.") After asserting that the spiritual creation is no more independent of God than the physical, but souls and spirits, like sun, moon, and stars, last only as long as God wills them to last (*perseverant* autem quoadusque ea Deus et esse et *perseverare* voluerit), he goes on to quote Psalm xxi., "concerning the salvation of man" (de salvando homine), "he asked life of thee, and thou gavest it him, even length of days for ever and ever"—and then proceeds—"He speaks of God, as of the Father of all, giving for ever and ever perseverance, or duration of being, to those who are saved—perseverantiam in his qui salvi fiunt. NON ENIM EX NOBIS, NEQUE EX NOSTRA NATURA VITA EST; SED SECUNDUM GRATIAM DEI DATUR. For not from us, nor from our nature, is life (doubtless in the Greek it was ζωή), but according to the grace of God it is given. And, therefore, he who has preserved this gift of life, and returned thanks to the Giver, shall receive also for ever and ever length of days. But he who has cast it aside, and proved ungrateful, and will not know the Giver, *he deprives himself for ever and ever of perseverance in being* (ipse se privat in seculum seculi *perseverantia*). And therefore the Lord spake concerning these ungrateful ones, If in a little ye have been unfaithful, who will give you that which is great? Signifying to us that those who in this little temporal life have proved ungrateful to him who bestowed it, *justly shall not receive from him length of days for ever and ever.*" (Juste non percipient ab eo in seculum seculi longitudinem dierum.)

Dr. Angus evidently feels the immense force of this citation from the works of this learned and enlightened Christian, Bishop of Lyons, but one remove from the Apostle John. It explicitly teaches the "Theology" which Dr. Angus despises and rejects. Well, how does he treat the passage? He coolly flings it overboard, and says that while Irenæus's testimony is "less clear," and he "uses some expressions which are liable to mistake," "on the whole his testimony is to the same effect" as Tertullian's.

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2. These considerations bring us back to the discussion of the true meaning of the threatenings of *death* and *destruction* in the New Testament, the settlement of which after all must decide the controversy. Not a word too much has been written of late either in these pages or in those of the *Christian World*, or *English Independent*, on the proper meaning of the Greek *ἀπολέσαι*, translated in Matt. x. 28, to *destroy*. Only those are dissatisfied with the discussion who are discovering that the notion of an eternal misery cannot be supported under the current interpretation of this verb. In some publications there has appeared of late a disposition to speak of the *active* *ἀπόλλυμι* as if is were susceptible of the same vague treatment as the passive *ἀπόλλυμαι* with its perfects and participles. Dr. Angus himself does not scruple to affirm that the active *ἀπόλλυμι* signifies, among other things, *to undo*. Now whatever may be said (I believe with Dr. Weymouth and Dr. Mortimer groundlessly), of the "figurative" senses of the passive and middle forms of this verb, *there is not even the semblance of evidence* that the Active verb, in its indicative and infinitive, signifies, either in general Greek literature, or in the New Testament, anything except, (1), to destroy or kill, its proper meaning, and (2), to lose, its secondary or idiomatic meaning. There is no evidence whatsoever to show that when as in Matt. x. 28, it manifestly cannot signify to *lose*, it signifies anything else than to *destroy*. In vain does Dr. Angus cite Lexicons of the New Testament, which are on these words only dogmatic commentaries in disguise; though even Robinson does not agree with Wahl.

Let him exhibit a *single case* in all Greek literature in which the active signifies to "*undo*," in the sense of *injuring* only, or rendering miserable, so as to preserve the organic or integral existence of the object of the verb. Every other example in the New Testament itself, in which this active verb is used, clearly speaks, when it does not speak of *losing*, of *destroying* the life of some one. And that doubtless is its meaning in the phrase "able to destroy the soul in hell." I have paid some serious attention to this subject for years, but I am informed by scholars who have made Greek the special study of their lives, and who speak with the fullest knowledge, that Dr. Angus cannot adduce from any writer an example of the active *ἀπολέσαι* signifying to "undo" in the theological sense in which he wishes to use it. It is the proper word signifying to *kill* or *destroy*. To invent a special sense for the New Testament is to nullify the New Testament as a revelation.

Now, when we consider that in this passage Irenæus defines his terms, and as clearly as possible explains, in the use of *perseverantia* and *length of days*, that it is his intention to teach that souls have "not life in themselves," but are, like the material creation, extended to length of days only by the grace of God, and that the wicked do not share in that grace, it requires some hardihood to attempt to set aside this testimony to the literal destruction of the ungodly, as either equivocal or of dubious authority. The other passages in Irenæus referred to by Dr. Angus are entirely consistent with Scripture and with this one, which he attempts to represent as "liable to mistake." But as long as the second book of Irenæus on Heresies lasts, the doctrine of the "natural Immortality" of the soul will be condemned as one of the "heresies" by this faithful follower of St. John. I repeat emphatically, the doctrine of Irenæus here set forth "existed uncondemned," *by church authority*, during the first three centuries. No council ventured to condemn it; and if the Council of Pius IX. succeeds in decreeing the Syllabus, it will condemn the doctrine of Irenæus for the first time in the history of Christendom.

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NEW TESTAMENT IDIOM.

Before passing from this topic, I venture to offer a remark on the exaggerated notions which some pious persons seem to entertain respecting the peculiarity of the Greek Testament idiom. No sooner do you demonstrate to them (as in the arguments of Dr. Weymouth and Mr. Constable, on ὀλέθρος, as used in the *Phaedo*) that the very same terms which are employed in the New Testament, signify in the pages of Plato in a discussion on immortality, and in all other known classical writers, *literal destruction or abolition of life*, than you are met with the statement, that New Testament Greek has its own "spiritual and secondary meanings," and cannot be rightly understood if we take its words in classical senses. The argument is not indeed always used with consistency, for sometimes we are urged to attach "figurative" senses to these very terms, on the strength of quotations supposed to contain similar figures, *taken from the Greek Poets*. The argument on the carnality of classical Greek is taken up or laid aside pretty much according to the exigency of the theological critic. But indeed the notion is exceedingly pernicious and destructive of all Christianity, that the evangelists and apostles wrote in language which was in the main unintelligible to their Greek converts. When Luke wrote a gospel for the churches planted by Paul in Achaia, or Macedonia, or Asia Minor, or when Paul himself wrote two letters to the Corinthians, recently converted from heathenism, who can imagine, except a man who has some special theory to serve, that these compositions were set forth in words which were employed in senses previously unknown to the readers at Corinth, Philippi, Athens, or Thessalonica. Granted that as foreigners there would be some tincture of Hebrew idiom in the *combination* of their phrases, and granted that there would be some wholly new idioms introduced from the usage of Greek-speaking Jews of Palestine or Alexandria, under that spiritual discipline which the Greek language had undergone in the countries surrounding Palestine for three hundred years before the birth of Christ, still it is evident that their ordinary expressions were, from the very fact they were used by the apostles, judged by them to be in *intelligible Greek*, so that none of the idioms were beyond the comprehension of an intelligent, religious, Greek-speaking man; and equally evident that old words would not be used in new and strange senses (such as making death stand for endless life in misery, as it is said to be in Rom. v. 1—12) without full warning from such conscientious correspondents. If this be true of any class of words it would be true pre-eminently of words expressing the sanctions of government and legislation; in which words are always used in their plain and proper significations. If I open the tenth chapter of Matthew's gospel, I find no single word used in the whole chapter in any other sense than that in which an ordinary Greek would have understood it. Why should I be asked to believe that in verse 28 the word ἀπολέσαι to *destroy* is used in a "sacred" sense wholly unknown to Greek readers—to "*undo*," or to *make miserable*, without literally putting to death? If I find in the second epistle to the Thessalonians no single word used in any other sense than that in which all the Greeks in Macedonia would have taken it; why am I to think that in i. 8, the word ὄλεθρος is used out of its proper meaning of destruction of life (the sense in which Plato uses it in his dialogue on Immortality), and that it is to be taken in the sense of *misery*, to suit the unscriptural theory of a soul

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that is "necessarily" immortal. Language cannot thus be created anew at the word of command, any more than a man can immortalize the human race by an audacious assertion of it. It appears to me that I might just as reasonably attempt to set up an argument to show that in this same Matt. x. 28, σῶμα does not mean the body, or ψυχή the soul, on the ground that divine revelation is something much higher than the common Greek-speaking populations were able to conceive of. Such criticism opens the door to all the vagaries and dreams of Swedenborgianism.*

Dr. Angus's Great Dilemma.

3. It will have appeared from the foregoing observations, that Dr. Angus has made no way in proving that *destruction* signifies eternal misery, simply by showing, as was easy to do, that the destruction of the first death left the elements of man's being in existence. What is necessary for him to do, is to show that the second death is not the destruction of body *and soul* in hell in the proper sense of the Greek verb employed in Matt. x. 28. This, however, he endeavours now to accomplish by the argument which follows. He says—"The destruction spoken of in the future cannot mean annihilation. Most of those who hold ultimate annihilation, hold that it is preceded by ages of suffering. Either these ages of suffering are the destruction, or they are not. If they are, then clearly destruction is consistent with continued life. If they are not the destruction, but only precede it, then the destruction is not inflicted when Christ comes, as it is said to be, and the threatened destruction which is always spoken of as a punishment, is a blessing, not a curse. It is either suffering or a most welcome release. From one or other of these conclusions I see no escape." Substituting in this extract the words destruction of life for *annihilation*, and utterly disclaiming his imputation to us of the belief that "ages" of suffering are in all cases to precede the "miserable destruction," I think I

* If any one will take the trouble to run through any grammar of the New Testament dialect, Winer, Moses Stuart, or the recently issued *Handbook to the Grammar of the New Testament*, by the Rev. S. Green, President of Rawdon College (a work of great merit and utility, published by the *Religious Tract Society*), he can see for himself whether the spiritual discipline of Greek, to which I have referred in the text, had the effect of altering the *radical proper signification* of any large family of words to suit the new religious purpose. The meaning of many words was heightened and deepened; but the terms which relate to the future state are the only class which it is even pretended were so twisted out of their proper meaning, in the New Testament dialect, and this in face of the fact that Greek already abounded in words for expressing with fullest accuracy the ideas of literal destruction, and that which it is sought to enforce under the perverted terminology. After reading through the *Phaedo*, it seems nothing less than monstrous to suppose that some new and self-contradictory Hebrew idiom was needed to enable the language to express the idea of endless woe. I commend to Dr. Angus's attention the argument on this subject by Dr. Weymouth, and by Prebendary Constable in his *Essay on Future Punishment*. (Longman's.) Mr. Constable has invited replies now for a twelvemonth, but Dr. Angus is as silent as all other men on this question. I confess I am not sanguine in expecting that any scholar will take up a parable in reply; for the phenomena of the language used in the Phaedo, taken in connection with the fact of the world-wide diffusion of that dialogue at the time of Christ's advent, are quite inconsistent with the belief that Plato's very words can have been used by St. Paul, in writing to Greek churches, in senses precisely contrary to their proper meaning; and this without any warning of the change. Is it not manifest that the change is in *our theology*, which can 'live' only by 'destroying' the proper sense of the Greek language?

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can assist Dr. Angus's escape from this dilemma. I ask the reader's attention to the language used in the Bible respecting the Death of Christ. All that is comprehended under that designation, is sometimes spoken of as "the sufferings of Christ," sometimes simply as his "death," or the laying down of his life." Suppose we apply Dr. Angus's principle of criticism to these phrases. "Either those dreadful sufferings precedent were the death of Christ, or they were not. If they were, then the death of Christ was not dissolution, but was consistent with his continued life as a man, and he never died in the sense in which the evangelists say that he did. If those sufferings were not the death, but only preceded it, then the Saviour was not 'dying' during the passion, but only at a single moment between the two evenings at the feast of the passover; and, moreover, the death of Christ, which is always spoken of as a curse was a blessing. Christ's death was either suffering, without dissolution, or it was a most welcome release! From one or other of these conclusions, I see no escape." If one of Dr. Angus's students had laid these propositions before him in a theological exercise, he would, I think, have said that the general term death, as applied to Christ's sacrifice, signified the dissolution of his life, but included also the idea of those awful mental and bodily sufferings, including the "stripes" laid on him by Pilate, which preceded and prepared it. In order for Dr. Angus to escape from his own dilemma respecting the "stripes" and the second death of sinners, it is only necessary for him to apply to the language which describes it, the same rule of interpretation. But take another example. In Deut. xxviii. 58, Moses thus menaces the Israelites:—

"If thou wilt not observe to do all the words of this law that are written in this book, then the Lord will make thy plagues wonderful, and the plagues of thy seed, even *great plagues, and of long continuance, and sore sicknesses, and of long continuance.* Also every sickness, and every plague which are not written in the book of the law, will the Lord bring upon thee, *until thou be destroyed.* And it shall come to pass, that as the Lord rejoiced over you to do you good, and to multiply you; so the Lord will rejoice over you *to destroy you, and to bring you to nought.*"

Suppose we comment on these curses of the law, on the model furnished by the President of Regent's Park College. 'Either these great plagues of long continuance and sore sicknesses and of long continuance,' were the destruction and the bringing to nought here threatened, or they were not. If they were, then the destruction was consistent with the continued life of Israel on the land whither the Lord led them to possess it; and the threatening never contemplated the literal death of the offenders, but only the infliction in Palestine of great plagues of long continuance on a population which should exist in misery and in undiminished numbers, from age to age, and generation to generation. And the 'bringing them to nought,' and 'leaving them few in number,' meant that they were to be made exceedingly wretched in the land of their possession. If the 'great plagues of long continuance' were not the destruction, but only preceded it, then the destruction was a most welcome release; and it was a blessing that was held out to the Israelites when it was said they should be 'destroyed from off the land given to their fathers.' Again, I surmise that Dr. Angus would not find much difficulty in allowing that a general threatening of *death and destruction* might well be taken to include the prolonged sufferings

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of the disobedient people, and the awful perishing in which those sufferings should terminate. Dr. Angus would certainly not argue either that destruction could not signify a complex curse of plagues and death, or that the plagues and sicknesses were to be everlasting. He would say at once that the threatening intended was prolonged suffering ending in a death which was a 'curse,' and a fearful loss of all the blessings of continued life in the Holy Land and in the divine favour. We propose to him to apply the same rule of interpretation to the more awful threatening, of 'many stripes' or plagues of "long continuance," and of destruction of body and soul, in Gehenna itself, made to those who reject the gospel.

MORAL IDEAS ASSOCIATED WITH LIFE AND DEATH.

3. In conclusion I proceed to consider, under the same general head, an argument which has more real weight than perhaps any other in supporting what are called the secondary senses of *death and destruction*, and with them the doctrine of eternal misery; I mean that which is derived from certain supposed moral uses of the terms LIFE and DEATH in the New Testament.

An impression generally prevails that the life spoken of by the apostle John, ζωή, does not include the idea of existence, which is always presupposed, but signifies only a moral condition of holy happiness in God, carrying with it the result of heavenly and eternal joy, which is termed 'spiritual life.' Those who do not possess this *zoe* are called the dead, νεκροὶ, as in Matt. viii. 22; Eph. ii. 1; Col. ii. 13; Apoc. iii. 1.* The words of St. Paul respecting the wanton widow are also quoted (ζῶσα τεθνηκε) *living is dead.* Hence, it is argued, the proposal to take the words *life and death*, as including the ideas of existence and non-existence, is contrary to the usage of the Scripture, and is entirely fallacious. The 'dead,' so called, are persons actually alive; and this proves that those who hereafter are to be 'hurt of the second death' may be persons who are still alive and conscious of their sufferings, and are by no means destroyed, in the literal sense of that word. Some go so far as to declare that the word ψυχή is never used in the New Testament to denote the animal soul (forgetting, with Dr. Angus, Rev. viii. 8, where the word is applied to *fishes* which died in the sea); and (2), that (ζωή) *zoe*, life, is never predicated of the present condition of any except the sons of God; forgetting that Abraham is represented by Christ himself as saying to the rich man's soul in Hades, "Thou in thy life (ζωῇ) receivedst thy good things," which shows that at least sometimes the New Testament writers use the word ζωή in its natural and proper sense, with respect to sinners.

* The expressions which run through the fifth and sixth chapters of John's gospel are usually assumed to be wholly of a figurative character. The 'dead' hearing the voice of the Son of God, and living, are said to be morally dead, and their resurrection to be only spiritual. But this rendering overlooks the obvious references to physical resurrection, contained in the words, "All that are in the graves (tombs, monuments), shall hear his voice and shall come forth." Our Lord's intention clearly was to vindicate his claim to be the Life-giver, "the Life of the world," by declaring that he would speedily give token of his resurrective power by raising many from the sepulchre. This was fulfilled during his ministry; and at the moment of his death, when "many bodies of the sleeping saints arose," an earnest of his ability to raise all mankind, either to the resurrection of 'life' or of 'judgment.'

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In attempting to clear up this question, so important to the whole controversy, let it be understood (and we beg of our brethren not to take advantage of us any more by contrary imputations) that on our side there is no denial of the self-evident fact that the term *life*, as used in Scripture to describe the present and future states of regenerate men, does include the associated ideas of holiness and happiness, arising from a new relation to God, a spiritual resurrection resulting from redemption. (Rom. vi. 4.) No one ought to affirm that the bare idea of *existence* is all that the term includes. No one of any account does affirm it. Our position is only that this idea of existence is included in the meaning, is fundamental to it, the moral ideas associated with it having this physical conception of eternal conscious being (in opposition to death or destruction) as their basis. It follows from this statement that it is no answer to us, as a demonstration of our error, to go about to prove that life carries with it an *aureola* of moral ideas; for this we, too, earnestly affirm, with Dr. Angus and Mr. Rogers. What is to be proved against us to overthrow our argument is the very difficult position that the words, life and living for ever, *exclude* the idea of conscious immortal existence. What we affirm is, that just as the apostolic phraseology concerning a spiritual resurrection life, as descriptive of the regenerate man's estate (Rom, vi. 1—10), does not exclude, but rather involve and enforce that physical resurrection, that reconstruction of the dissolved humanity in incorruption and immortality, which is the destined portion of every Christian—so the moral idea of eternal life in Christ does not exclude, but imply, the physical idea of an eternal existence, depending on union with him as the "life-giving Spirit." And just as we reprobate the criticism of those who argue, like Mr. Matthew Arnold, that because the apostles describe a moral resurrection of believers, therefore they do not teach a physical resurrection (the error of Hymenæus and Philetus, who said "that the resurrection was past already"), so we maintain that the doctrine of those persons is to be condemned who hold that, because there is a moral sense included in the life possessed by and promised to believers, therefore we are to exclude from the term the fundamental idea of a literal immortality in body, soul, and spirit.

2. Next it is necessary, in order to obviate similar persevering misrepresentations, to declare that we do not question the really tropical uses of death in the New Testament. In every language these uses are common. Thus, in English, we say—to be "dead to anything or person"—in the obvious sense of *ceasing to be* in living relations with him or it. So a man is said to be dead to the law, dead to the world, dead to sin, the meaning being that he *ceases to live* in certain relations with them. In these cases the figure is built on the original and proper meaning of the term.

Again, we often speak of one as a "dead" man, who is in imminent danger of death; as when you hold a pistol to a burglar, and say "you are a dead man, if you move a step further;" or, as when the apostles cried out in the storm, "Lord, save us, *we perish*," απολλυμεθα—not intending to say that they were in a state of perpetual suffering, but in danger of literal death. Thus, also, speaks St. Paul, "*in deaths oft;*" "*we that live are always delivered unto death.*" "*Thanks be to God, who hath delivered us from so great a death.*" Also, "to deliver such an one unto Satan for the destruction of the flesh" ὀλεθρον. In this passage, it is plain that the term *destruction* is used to denote the effect of the *mortal*

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disease with which the incestuous man was smitten for his sin; the final result of which was certain, *unless he repented.* The fact that he did repent and live (see 2 Cor.) no more proves that the ὀλεθρος was mere suffering, without danger of death, than the use of the phrase "we perish" by the drowning apostles, proves that they were in affliction which threatened no fatal result. Yet it is on quirks such as these that some writers will rest a mighty theory of interminable suffering for sinners of every description. In none of these cases would any one contend that the words *death, or perishing,* or destruction, stand for a state of sin or misery, but the condition of a man who is on the brink of death, or in danger of physical destruction. That is to say, death is used *proleptically,* in anticipation of a *future* result: in a manner the reverse of that which is found in the phrase—"I saw *the dead* stand before God," where the persons then raised up are spoken of as dead, because they had been dead in the *past.*

3. Neither, in the next place, is it denied that when sinful and unregenerate men are called "the dead," or "dead by sin," or are said to "abide in death," or to be in "death," there is a strong associated reference to the moral condition of sin and misery which brings or keeps them under the category of the "dead." So that it is not enough to adduce evidence, *as against us,* to prove that there is such a reference to a moral condition, for we maintain it as firmly as our opponents, although the common phrase "spiritual death" is nowhere found in the Bible.

But the question is, whether, underneath all these moral references in the terms, there is not a deeper reference to the historical meaning of death as illustrated in the narrative of the Fall of Man, on which redemption is founded; that physical meaning which is explained in the sentence passed upon Adam, "To dust thou shalt return," and which finds its full explication in the correlative terms used throughout the Bible to reveal it, as in our Lord's words in Matt. x. 28, "Fear him who is able to destroy both body and soul in hell." This is the real question, and the passages adduced by Dr. Angus and Mr. Rogers wholly fail to meet that enquiry. The evidence on which we rely in support of the affirmative answer to this question, is as follows:—

The synonymous terms employed in the New Testament, in explanation of the *death* in which sinners lie by sin, compel us to affirm that the physical ideas of existence and non-existence are at the basis of the terms Life and Death. Take, for example, the verb ἀποκτεινω to kill, or rather kill outright. This word has dropped out of notice in modern theology, because it utterly fails to express the marvellous complication of ideas which have grown up around the two words *death and destruction,* and which have ejected their radical signification. But in the new Testament, the verb to be *killed* is used interchangeably with the verbs to *die* and to be *destroyed;* is used, in fact, to explain what it is to die or be destroyed. Thus, in the Epistle to the Romans, St. Paul, after his many previous references in the fifth chapter to the death which descended upon the whole race, from Adam, the first sinner (including, as he specially observes, that part of mankind who had "not sinned after the manner of Adam"), goes on in the seventh chapter to treat of the effect of the law upon the man who attempted to serve God while under its ban. He says, (vii. 11), "For I was *alive* without the law once; but when the commandment came, sin revived, *and I died.* And the commandment, which was ordained to life, I found

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to be *unto death.* For sin, taking occasion by the commandment, deceived me, and by it *killed* or *slew me* outright," ἀπέκτεινεν. This is in exact accordance with his statement in 2 Cor. iii. 6, where he is contrasting the different effects of the law, or ministry of condemnation, and the gospel, or ministry of righteousness. "The letter *killeth,* ἀποκτέινει, but the spirit *giveth life.*" Now, in each of these cases, St. Paul uses the verb to *kill* as explanatory of the *death* which comes by sin under the law, and this being so, it ought to be capable of being used interchangeably with death and its derivatives, as employed to describe the state and prospects of sinners. Let us, then, take the senses attributed to death and the dead by Dr. Angus and Mr. Rogers. "Sinners are morally dead, and the word signifies nothing else than a state of sin and misery; there is no reference to existence or non-existence." Well, then, it ought to make orthodox sense to say that a wicked man is "killed in sins" (Eph. ii. 1); or that he is morally killed by his transgressions, and will be *slain* and *killed* to all eternity in the miseries of hell. But Mr. Spurgeon would never think of telling a wicked man in his congregation that the law or curse of God would *kill* him. That word would not express the Augustinian idea of "death." He would be afraid, lest the sinful man should take it in the sense of literally losing his life in hell. But St. Paul used the word constantly and fearlessly as synonymous with *death*—and we hold that herein is a decisive proof that the radical meaning of death—the loss of literal life or existence, lies at the basis of it wherever it is held forth as the doom of the wicked. In a word, we must conclude that when the unregenerate are called "the dead," the usage is proleptic or anticipatory, one of the commonest tropes in all languages, and is founded upon the doctrine which underlies the gospel, that men have lost life eternal by the fall, and have aggravated their doom by their own sins, so that all who are unsaved and out of Christ, are but awaiting that sentence of the "second death," which will consign them to "destruction of body and soul in Gehenna," an "everlasting destruction from the presence of the Lord." If ye live after the flesh, ye shall soon and certainly die (μέλλετε ἀποθνησκειν); but if ye through the Spirit do mortify the deeds of the body, YE SHALL LIVE."

I have now considered all that is really important in the papers of Dr. Angus and Mr. Rogers. Both of them have written, I exceedingly regret to say, too much as partisans, ready to blink opposing evidence, rather than as "fathers in Christ," anxious to look at each side, and to allow the apparent force of arguments which have convinced multitudes of able, learned, and honest inquirers. This is not the temper to which students of Truth will confidingly resort, either within or without the precincts of a College. If the foregoing criticisms are solid, they dispense with the detailed examination of the remainder of these productions.

Before concluding, let me answer a question which weighs with the common people on the side of prevailing error more than any other consideration. It is often said, when the many look upon the names of men such as those who are found defending the prevailing doctrine, Is it possible that such writers as Dr. Angus and his associates can be deceived? Still more, Is it possible that so many generations of Christians can have been abandoned by God to errors so profound respecting his judicial administration, and respecting the divine character? Is it possible, as Mr. Rogers seems to

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ask, that God can have allowed such a doctrine, if an error, to have taken root in Christendom, if he cared for His own glory? Yes, assuredly it is possible. The Reformation is expressly founded on the fact that all Europe was wrong on the most important doctrines of Christianity for more than a thousand years—during the darkness of the middle ages; wrong on the central doctrine of justification. There is no church or church party in Christendom which does not hold it for certain that it is quite possible for thousands and thousands of the most respectable divines, notwithstanding their learning, and millions of the common people, to misunderstand important doctrines of revelation. Both Roman Catholics and Protestants believe that after the learned rabbins of Judaism have studied the Old Testament for eighteen hundred years since the fall of Jerusalem, they are still wrong in regarding Jesus Christ as an impostor. The Protestants believe that all the learned and pious men of Romanism are wrong in religion fundamentally. The Roman Catholics, again, believe that all the learned men of Protestant countries, and all their disciples, are in error on the fundamentals of Christianity. In the same manner all the Calvinistic divines of Europe believe that all the Arminian divines misunderstand one important doctrine of Christianity; and the Arminians think the same of the Calvinists. Thus also the popular opinion maintained by the large majority of Protestant divines, is in favour of the doctrine of Christ's second advent after the Millennium. But a multitude of learned Christians in all ages have maintained that the right doctrine clearly is that Christ will return from the heavens before that epoch, and they therefore regard the doctrine of the majority as erroneous. In the same manner the majority of Englishmen profess to believe that the Book of Common Prayer "containeth nothing which cannot be proved by warrant of holy Scripture;" and we all know how many thousands of learned men, occupants of the benefices of the Establishment, have upheld that position for nearly three hundred and fifty years. But all the learned Scotch divines, and all the English Nonconformists, many of whom have been the equals of their opponents in literature and ability, while fully sensible of its many excellences, maintain that one of the strongest arguments in favour of the chief *peculiarities* of the Prayer Book, is the fact that they are so advantageous to the professors of them; and that the New Testament manifestly contains no warrant for Prelacy, Ecclesiastical Courts, Baptismal Regeneration, or the compulsory support of religion. Thus, finally, the opinion of Christendom, generally, is in favour of infant baptism, and the doctrine of baptismal regeneration; but this does not hinder a minority, scattered through Europe, but very earnest, very learned, and very able, from maintaining with Neander that the practice of the apostles obviously was to baptise only intelligent confessors of Christ, and that infant baptism, notwithstanding its "universality" and antiquity, is an error.

When, therefore, we hear it said that "if we go about to attempt to establish any doctrine different from that which is generally held, that very fact is probable evidence that we are going astray"—that "if the new doctrine were true, it would certainly have been maintained long ago by the great divines of the Reformation"—we reply, that this is not a candid mode of reasoning, since the argument is employed only when it suits the purpose. A great name may be a popular argument; but it is not always a solid one. You must first prove that any particular

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great man had specially studied the subject in dispute before this name can possess any weight whatsoever, and even then great names are chiefly useful as counterbalancing one another, and clearing the way for the common people to read for themselves the word of God.

It is then quite possible, *as all agree*, for a very common and very ancient opinion to be false; and unless that opinion has especially resulted from the study of the Scripture, it is more likely to be false than true; for human nature generates false doctrines in religion as a waste ground generates briers and thorns. And the same human nature leads multitudes of worthy men, fearful of the consequences to themselves or others, to conceal their convictions, when the profession of them would greatly assist the destruction of such errors. A world where the majority of intelligent beings have in all ages thought it wise to worship gods of wood and stone; where the immense majority in Christendom itself, for more than a thousand years have thought it best to address principally Mary the mother of Jesus, instead of the ETERNAL GOD; and where the bulk of the race is so stupid and obstinate in the sin of idol worship, that the psalmist says, "They that make them *are like unto them*"—is scarcely the place to ask whether it is *possible* for a common opinion on the Divine Nature to be false. It is most probably false, if it have not been taken directly out of the Scriptures, which reveal the religion of redemption. God himself declared by all his prophets that Christendom, as the punishment of its early sins, should be given over to believe "falsehood" (τῷ ψευδεῖ), Truth can, therefore, now be recovered only by progressive reformation. Let no man relinquish the employment of his spiritual understanding from consideration of his own insignificance as an individual. He may be indeed insignificant—but if an honest student of the Bible God may reveal to him "the great things of his law," and then God's gentleness will "make him great."*

* No space is left for remark on a pamphlet, just issued, attempting to sum up, though chiefly in the interest of Mr. Jukes's doctrine, the results of this discussion. I say nothing of the animus against one person, which strikingly contrasts with the candour towards others, leading even to some serious mis-quotation, in the familiar form of a *breccia* of misapplied phrases. But the public is interested in estimating the claims to critical umpireship made by a writer who tells us that the whole question is one of "interpretation of Scripture," yet warns us that criticism on the "meaning of Greek words" will have no place in "setting at rest the popular mind" on this or any other important subject. If this be true, we may as well request the most ignorant person to decide all questions for us.

Neither is this the place in which to reply to those more general objections to the doctrine now advocated, which are founded on mistake. If we are right, the main object of the Incarnation is to bestow Immortality upon a race which has lost the "right to the Tree of Life." No "external interposition" is needed, therefore, to put an end to an Immortality never possessed. It is life which is destroyed, not Immortality. And with respect to the judgment, after all the methods of mercy on earth, (or in Hades, if any,) are exhausted, it will be found by wicked men of all nations that they have been raised from the dead, not, as our opponents often put it, "only just to be extinguished," but for an awful purpose of suffering "few," or "many stripes," according to their deservings. And one chief argument in support of this teaching is, that it will restore to morals and religion a Doctrine of Terror, which was never more needed than at present, for bad men of all ranks, and which the prevailing error has done much altogether to destroy. Men, not fearing endless torment, fear nothing, whereas the whole volume of history is full of the thundering cry for just judgment on those whose uncleanness, falsehood, cruelty, covetousness, and tyranny, await "the wrath of the Lord God Almighty, and the wrath of the Lamb."

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ASTONISHING ACCURACY OF THE BIBLE.

AN astonishing feature of the Word of God is, that notwithstanding the time at which its compositions were written, and the multitudes of the topics to which it alludes, there is not one physical error—not one assertion or allusion disproved by the progress of modern science. None of those mistakes which the science of each succeeding age discovered in the books of the preceding; above all, none of those absurdities which modern astronomy indicates in such great numbers in the writings of the ancients—in their sacred codes, in their philosophy, and even in the finest pages of the fathers of the church—not one of those errors is to be found in any of our sacred books. Nothing there will ever contradict that which, after so many ages, the investigations of the learned world have been able to reveal to us on the state of our globe, or on that of the heavens. Peruse with care our Scriptures from one end to the other, to find there such spots; and whilst you apply yourselves to this examination, remember that it is a book which speaks of everything, which describes nature, which recites its creation, which tells us of the water, of the atmosphere, of the mountains, of the animals, and of the plants. It is a book which teaches us the first revolutions of the world, and which also foretells its last. It recounts them in the circumstantial language of history, it extols them in the sublimest strains of poetry, and it chants them in the charms of glowing song. It is a book which is full of Oriental rapture, elevation, variety, and boldness. It is a book which speaks of the heavenly and invisible world, whilst it also speaks of the earth and things visible. It is a book which nearly fifty writers, of every degree of cultivation, of every state, of every condition, and living through the course of fifteen hundred years, have concurred to make. It is a book which was written in the centre of Asia, in the sands of Arabia, and in the deserts of Judea; in the court of the temple of the Jews, in the music schools of the prophets of Bethel and Jericho, in the sumptuous palaces of Babylon, and on the idolatrous banks of Chebar; and finally, in the centre of the western civilisation, in the midst of the Jews and of their ignorance, in the midst of polytheism and its idols, as also in the bosom of pantheism and its sad philosophy. It is a book whose first writer had been forty years a pupil of the magicians of Egypt, in whose opinion the sun, the stars, and the elements, were endowed with intelligence, re-acted on the elements, and governed the world by a perpetual alluvium. It is a book whose first writer preceded by more than nine hundred years the most ancient philosophers of ancient Greece and Asia—the Thaleses, and the Pythagorases, the Zalucuses, the Xenephons, and the Confuciuses. It is a book which carries its narrations even to the hierarchies of angels—even to the most distant epoch of the future, and the glorious scenes of the last days. Well, search among its 50 authors, search among its 66 books, its 1,189 chapters, and its 31,173 verses, search only for one of those thousand errors which the ancients and the moderns committed when they spoke of the heavens or of the earth—of their revolutions, of the elements; search—but you will find none.

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Literature.

Future Punishment; a Letter to a Lady. By HENRY CONSTABLE. Prebendary of Cork. Being a Reply to a Letter on the same subject, by JOHN HAWKER. London: Elliot Stock.

WORTHY of Mr. Constable's reputation. This letter should be well circulated. The price is one penny.

The Destiny of the Elect Church. Being the substance of Two Sermons on Rom. viii. 29, 30. By SAMUEL MINTON, M.A. London: Elliot Stock.

SHOULD his recent able and energetic advocacy of views not generally deemed 'orthodox' on the subject of Future Punishment, have led any of his friends to fear that Mr. Minton may in other respects have drifted from old moorings, they can hardly fail to find the perusal of these sermons re-assuring. *They* are certainly 'thoroughly evangelical' in the old-fashioned Calvinistic sense of the words. Indeed it is somewhat noticeable, as recently pointed out in the "Christian World" in reference to the great current controversy, that all strict *Evangelicals* who have abandoned the old doctrine, and adopted that of "Life only in Christ;" none, or next to none, falling in with the Restoration scheme. Nor is this any matter of surprise, apart from the question of truth and evidence, when we realise the fact that the intelligent reception of any form of universalism necessitates the re-moulding of the whole creed, whereas the adoption of the doctrine advocated in these pages leaves every fundamental dogma intact. We ask friends and foes to ponder this fact.

The Jews; their Past, Present, and Future: being a succinct History of God's Ancient People in all Ages, together with a brief account of the Origin and Formation of the Talmud. Based upon the most recent and approved authorities. To which is appended a Tabulated Statement of the Numbers of Jews in all Countries of the World. By J. ALEXANDER. London: S. W. Partridge & Co.

THIS book is little else than a compilation of facts with which we are familiar; but no doubt it will interest many to whom more elaborate works on the subject are inaccessible.

Leaves from Australian Forests. By HENRY KENDALL. Melbourne: George Robertson.

THIS is a volume of poems by a resident in Australia, if not, as we have reason to think, an Australian born. It introduces the author for the first time, we believe, to English readers, although in his own country, we understand, his verses have been long and favourably known to a large class of persons. He cannot, however, hope, though we are not surprised that he should have sent his book to try its fortunes in the Old World, to find here so appreciative an audience. For deep as is the interest, which we must all take in the wonderful Australian colony, bound to it so closely as we are by national and family ties, we confess to thinking these poems a little too Australian for British taste. They relate, for instance, to such un-English subjects, as "The Warrigal," "Euroclydon," "At Euromæ," "Arakoon," etc.,

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while many of the allusions which they contain sound equally strange in our ears. Who, for example, that has not been accustomed to so complete a subversion, as the following quotations imply, of what we have got to look upon as the legitimate order of things, can realise the truth of such lines as:—"September comes in with the wind of the West, And the spring in her raiment;" and, "When fiery December sets foot in the forest."

Having said thus much, however, we gladly testify to the great ability displayed in these verses. As specimens of description, we have seldom met with anything more effective. The author has the poet's eye and ear for all the beauties and harmonies with which nature has so prodigally blessed the land of his home; and though, as we have said, some of his phraseology is not English, we are evermore surprised at the command he exhibits over the resources of his mother tongue. Having something to express, he never fails to do so in diction the most apposite and forcible. And the uncommoness of some of his rhymes and evidence, at all events, of verbal power—is worthy of Keats.

But, in spite of these merits, the author cannot be described as a great poet; the absence of thought, which is the vital principle of poetry, being painfully apparent throughout much of his volume. Pure description, however fine, soon becomes wearisome; and with this the greater part of his book is taken up. An ardent lover of nature, she leads our author, we doubt not, as she led her favourite disciple Wordsworth, from "joy to joy;" but though we fear he is no longer young, he has yet to furnish clearer proof than he now supplies, that, in his case, as in the case of the no less reflective than descriptive poet whom we have mentioned, she "feeds with lofty thoughts."

Nevertheless, a few of the pieces are, in all respects, good; and the poem we have quoted in another part of our number is not more remarkable for its felicitous word-painting than for the grace and truth of the sentiment which it embodies.

Present-day Papers on Prominent Questions of Theology. Edited by the Right Rev. Alexander Ewing, D.C.L., Bishop of Argyll and the Isles. (No. 1. The Atonement. By the Rev. William Law.) London: Strahan.

William Law, Theosophist and Nonjurer, was no ordinary man; and his writing, though almost forgotten, may still be read with advantage, save when he puts on the goblin shoes of Jacob Boehmen, and sours into a transcendental region where it is neither easy nor profitable to follow him. What kind of teaching touching the great doctrine of the Atonement the readers of the present tract and the introductory remarks of his Right Reverend Editor may expect, we shall perhaps sufficiently indicate when we say that the latter is avowedly a disciple of Dr. M'Leod Campbell, and professes himself only "a gleaner in the field, the echo of the waggon which bears away the harvest." The present pamphlet is the first of a series which under the title of "Present-day Papers," appeal specially to "the thoughtful and enquiring." The 'getting up' leaves nothing to be desired.

On the Divinity of Christ. London: W. Macintosh.

A great and holy subject spoiled by an incompetent hand.

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

JULY 1, 1870.

STEWARDSHIP.

"Of thine own have we given thee."—1 Chron. xxix. 14.
"The silver is mine, and the gold is mine, saith the Lord of Hosts."—Hag. ii. 8.
"Give an account of thy stewardship."—Luke xvi. 2.
"It is required in stewards that a man be found faithful."—1 Cor. iv. 2.
"As every man hath received the gift, even so minister the same one to another, good stewards of the manifold grace of God."—1 Peter iv. 10.

THESE Scriptures need no commentary. Where all is plain, interpretation is impertinence. But a word or two on stewardship may be of service. The LORD, to whom we must give account, is coming; *that* is the grand central doctrine of this magazine, around which all its other doctrines revolve as planets round the sun, and it is a special honour as well as a sacred privilege to dedicate to his service some of the gold and silver with which he has entrusted us, for the purpose of piercing the thick darkness of the world with the light of his blessed truth, that when he comes, we may be able to render such an account of our stewardship as will draw from his lips the commendation, "Well done, good and faithful servant!"

What the actual result of any Christian gift may be in relation to the object the giver seeks to promote, we cannot know, nor is it necessary, for results are not the rule of duty in the service of God. Consecration, willingness, gratitude, the heart, *these* are the things he asks: leave *results* with him. We really doubt whether posthumous gifts to the service of Christ can come under the head of stewardship at all. Bishop Sherlock uttered a wise thing when he said, "Testamentary charities are no better than dead sacrifices." A man who realises the responsibilities of his stewardship will be his own executor. The cause you wish to help by "will," derives no present benefit from your purpose, and to give your money to the service of God when you can no longer use it yourself is, to say the least of it, an act of homage with a shadow on it.

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The case, however, is entirely altered if there has been benevolence, according to ability, during life, and if at death a legacy is left to aid works of Christian charity in which the testator can no longer take a personal interest. It is when men give little or nothing, during life, to uphold the cause of truth in an error-smitten world, and attempt to atone for their neglect by testamentary bequests that severe criticism fairly comes in. When a man holds all from God until his fingers, rigid in death, can hold no longer, he fails miserably in the duties, and tastes none of the pleasures of stewardship, whilst the money he leaves can in no sense of the word, be termed a sacrifice. However large the sum, or however noble the object to which it is bequeathed, he has given nothing to the Lord. Duty deferred is duty neglected, and he is an unprofitable servant who neglects God during life, although he leave him many thousands in his will.

It is the cheerful giver that the Lord loves; it is the living sacrifice that is pleasing to him: and surely a moment's reflection is all that is needed to show the beauty and propriety of the fact. He who gave heart and hand for us—his heart to be broken, and his hand to be pierced as a part of the great mystery of redemption—asks loving hearts and willing hands for his service. It is but a small return that any of us can make for the great love wherewith he loved us, but oh, let it be made cheerfully, gratefully, and in full view of infinite obligations, not grudgingly or of necessity, for that robs service of its charm and stewardship of its privilege. Whatever we do by speech, or pen, or purse, let us do it "heartily as to the Lord," and when the blessed hope of his return shall be realised as a glorious fact, we shall feel that the deepest consecration of our lives was but feeble and faint compared with *his* wonderful worth.

THE RESURRECTION OF THE BODY.

Part II.

IT has frequently been asserted, in fact, the assertion is repeated by Mr. Cochrane in his recent work, that the resurrection of the body, as distinguished from the more general conception of a future existence or immortality of the soul, is exclusively a doctrine of Scripture; that to whatever 'splendid guesses' or 'intuitive convictions,' Platonic philosophy or the ruder instincts of uncultivated humanity may sometimes have attained, the hope of final victory over death, so far as the material part of man's complex being is concerned, has never dawned on our race unkindled by the light of revelation. This is, however, a misapprehension. That a belief in the resurrection of the body, and even of numerically the

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same body, obtained more or less universally amongst the ancient Egyptians, hardly admits of question, notwithstanding the confident denial of Mr. Alger.* And, according to a learned American writer, it was also "one of the most deeply-rooted and wide-spread convictions of the Indian tribes of America, especially the tribes of the eastern United States, being indissolubly connected with their highest theories of a future life, their burial customs, and their modes of expression."† Nevertheless, whenever and wherever such crude and unsupported hopes of the reanimation of the mortal body may have suggested themselves to man's natural instincts, it is certainly true that only in Scripture can solid and satisfactory *reason* for such hopes be found. Not till Christ rose from the dead, 'the first-fruits of them that slept,' had either an example or an earnest of that grand fact of the future—the resurrection to eternal life—been afforded to men. Nay, even now, while we rest in faith on the divine assurance, the true purport of which we considered in our former paper, that "as in Adam all die, even so in Christ shall all be made alive" (1 Cor. xv. 22); that "because he lives," in "the power of an indissoluble life"—ζωῆς ἀκαταλύτου (Heb. vii. 16), "we shall live also;" if, in truth, "the children of the resurrection," concerning whom it is said, "neither can they die any more." (Luke xx. 36.) Still, even to us, the questions anticipated by the apostle, "How are the dead raised up? and with what body do they come?" fail not to suggest themselves. Indeed, looking back upon the past history of our doctrine, it sometimes really seems as though after all Paul had omitted a kindred enquiry, which alike to ancient philosophy and to some phases of modern thought has certainly presented a difficulty not less pressing than those embodied in the other questions, namely this: "*Why* are the dead raised up? and to what purpose do they come?" At a few of the difficulties thus suggested we propose to glance in the following paper.

I. *Why are the dead raised up?* Whatever may be the case at present, it is unquestionably a fact that in the first days of Christianity, the great opposition which the doctrine of the resurrection of the body had to overcome, arose mainly from the opinion so tenaciously maintained by the ancient philosophers of the essential inferiority and degradation of a corporeal state of existence. "They thought the body the prison of the soul; that it was a punishment to be tied to it. They said, We in reality are dead, and our body is a tomb. Some say that the body is the tomb of the soul, as if souls were now buried in it; and Socrates, in the Gorgias, repeats the same. Sextus Empiricus, and Clement of Alexandria, quote Heraclitus as affirming, that during life the human soul was dead and

* Alger's "Critical History of the Doctrine of a Future Life," p. 97, *seq.*
† Brinton's "Myths of the New World," pp. 254—257.

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buried within us, but that at death our souls would revive and live."* The more philosophical among the Jews seem to have held a somewhat similar opinion; for we find the son of Sirach saying, "The corruptible body presseth down the soul, and the earthly tabernacle weigheth down the mind which museth upon many things." (Wisdom ix. 15.) What is much more important, however, and has in the issue proved much more disastrous, is the fact that this dogma of Pagan philosophy, like some others closely connected therewith, was at a very early period of its existence introduced into the Christian church, wherein its evil leaven has been working to this hour. *How* early this corruption of Christianity took place we may learn from the circumstance that even when Paul wrote his first epistle to the Corinthians, there were members of that church who said there was no resurrection (1 Cor. xv. 12); and also from the mention, in his second epistle to Timothy, of Hymenæus and Philetus, "who concerning the truth had erred, saying that the resurrection is passed already, and overthrown the faith of some." (2 Tim. ii. 17, 18.) But passing, *per saltum*, from the Apostolic to the Patristic writers, we find the body held in, if possible, still less estimation. "There is," as a recent writer has observed, "something even amusing in the excess of contempt in which it is held, and the abuse heaped upon it. A prison-house, a cage, a weary load of mortality—these were, by comparison, complimentary terms. Gregory of Nyssa calls it ὀσμῆς ἐργαστήριον, 'a fuliginous ill-savoured shop, a prison, an ill-savoured sink,' as the words are translated by an old divine. It is a lump of flesh which mouldereth away and draweth near to corruption whilst we speak of it." Even Augustine writes in the same strain. "The Platonists," he tells us, "hold that these our mortal members do produce the effects of fear, desire, joy, and sorrow in our bodies; from which perturbations (as Tully calls them), or passions, the whole inundation of man's enormities have their source and spring." The Manicheans put the climax to the reproach thus cast upon the 'fearful and wonderful, handiwork of God, by maintaining that the body was *so evil* that its creation was not to be ascribed to the same Author as that of the soul. Matter they regarded as proceeding from the evil god, the great end and object of the government of the good God being to deliver the captive souls of men from their corporeal prisons; and hence they were only consistent in scouting the notion of a bodily resurrection. "But one thing," sarcastically observes the writer just now quoted, "remained to be done after this, and that was reserved for the philosophers of our own era —namely, to deny the body any existence whatever, save as a phase, quality, or affection of the mind."

* Cowie's "Hulsean Lectures, 1854," pp. 41, 42.

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The Scriptures, however, though they may not furnish us with a plenary answer to the question, '*Why* are the dead raised?' since there may well be certain recondite reasons which we are unable in our present state of bodily existence at all to comprehend; but which yet, to the disembodied dwellers in Hades, will render any such question altogether superfluous, do still afford us the data for a very sufficient and satisfactory answer thereto. For instance. (1.) We perceive at once a cogent necessity for the resurrection of the body as soon as we recognise the complex *unity* of man's nature—the vastly important psychological fact that body, soul, and spirit *together*, and not any one of them separately, forms the true monad—*man*. And hence that while he can and does exist, in the intermediate state, without the body, such a condition of existence is necessarily imperfect, the basal element of a perfect humanity being lacking, and the axidal structure of man's being, being thus destroyed. Were man, indeed, as the popular theology of the present day too often represents him, essentially a spirit clothing himself temporarily with the robe of materialism, which nevertheless forms no part of his proper personality, it would doubtless be difficult to assign any adequate reason for the resurrection of the body when once it was laid aside. But this is not the case, and we have no more warrant for regarding man as essentially a spirit than the materialist has for regarding him as essentially a body. The perfect and divine ideal of humanity can only be realised, as Paul prays it may be realised in the case of the Thessalonian believers, by their whole nature, spirit, soul, *and body* being preserved entire, without blame, in the presence of the Lord. (1 Thess. v. 23.) Can we doubt for a moment that this ideal was perfectly attained in the case of the risen Saviour? If not, does not his possession of a material body, when received up into glory, certify to us the fact that the material element is essential to perfect humanity; since otherwise we must conceive of the glorified Redeemer existing for ever in a humanly-imperfect condition? On this point, however, we have so recently elsewhere enlarged,* that it is unnecessary on the present occasion to do much more than advert to it.

(2.) But from it, as by a necessary moral sequence, there follows, secondly, another argument for the resurrection of the body, which has ever been felt to be of considerable importance; though, unfortunately, in consequence of the indivisible unity of man's tripartite being not being apprehended, it has seldom been presented in all its strength. It is simply this:—that inasmuch as the body is an essential constituent of man's nature, lacking which that nature cannot exist in its integrity, and further, seeing, that the righteousness to be rewarded and the sin to be

* See *Rainbow*, Vol. VI., p. 498 *et seq.*

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punished hereafter, have alike been wrought *in the body;* it is only in accordance with our intuitive ideas of right and justice that the body also should share in such reward and be amenable to such punishment. Since —and here it is that the real cogency of the argument lies—inasmuch as, according to our assumption, neither the soul nor the spirit separately is any more essentially the man than the body separately, it seems to follow that if the latter can be justly exempted from any participation in the final award, so might either of the former be; and thus no proper subject for either reward or punishment will remain. The principle, moreover, seems to be distinctly affirmed by the apostle Paul when he declares, "We must all be made manifest before the judgment-seat of Christ, that each one may receive the things (done) in the body,* according to that he hath done, whether it were good or bad" (2 Cor. v. 10); and again, "Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap.† For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." (Gal. vi. 7, 8.)

This argument, has, accordingly, been accepted and urged by Christian divines in all ages, from the time of Tertullian to the present day. Dr. Isaac Barrow, for instance, says: "It is congruous in justice that the bodies which did partake in works of obedience and holiness, or of disobedience and profaneness (which, in St. Paul's language, 'were either slaves to impurity and iniquity, or servants of righteousness unto sanctification') should also partake in suitable recompenses; that the body which endured grievous pain for righteousness should enjoy comfortable refreshments; that which wallowed in unlawful pleasures should undergo just torments."‡ And Sherlock borrows a tale from the Rabbis quoted by Heard, to illustrate the same truth, which, though it refers to the lost, is, with due modification, equally applicable to the saved: "In the day of judgment the body will say, the soul alone is to blame; since it left me I have lain still in the grave. The soul will retort, the body alone is sinful; since released from it I fly like a bird through the air. The Judge will interpose with this myth—a king once had a beautiful garden full of early fruits. A lame man and a blind man were in it. Said the lame man to the blind man, let me mount upon your shoulders and pluck the fruit, and we will divide it. The king accused them of the theft, but they severally replied—the lame man, how could I reach it?—the blind man, how could I see it? The king commanded the lame man to be mounted on the back

* "Man with his body acts well or ill; (therefore, also), man with his body receives the reward."—BENGEL, *Gnomon, in loc.*

† Namely, at the harvest—the time of resurrection.

‡ *On the Creed.* Art.—*Resurrection of the Dead.*

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of the blind man, and in that position had them both scourged. So God in the day of judgment will replace the soul in the body, and hurl them both into hell together."

(3.) In addition to the foregoing arguments, however, which may be termed respectively the *constitutional* and the *moral* argument; a third may be mentioned, which we venture to call the *cosmical* argument. It is this—inasmuch as we believe the eternal home of the redeemed "in the dispensation of the fulness of the times" is to be a material region, even those "new heavens and new earth, wherein dwelleth righteousness" (2 Peter iii. 13), it appears absolutely necessary that they should possess a material organisation by means of which they may be placed, *en rapport*, with that material sphere of existence. For as it is in spirit alone that we can hold communication with spirit, and as it is in soul alone that we can hold communication with soul; even so it is by matter alone that we can hold communication with an external materialism. Hence as the very foundation of an accurate scientific doctrine of the resurrection, we must recognise, as Lange has shown in his profound essay on the subject,* "that law or vital energy of man's immaterial nature, by means of which it acquires a corporeal structure fitted precisely to its nature, either in its internal development or its outward sphere of action. No finite spirit can, as such, float into the sea of the Infinite without being merged and lost therein, unless it be found *somewhere* and be formed *somehow*. In its innermost life, in the central point of its union with God, it may be conceived of as having no relation to space or time. With its personality, however, its finiteness, or a circumscribed limit, remains connected. Hence the spirit or soul (as either has the ascendancy and thus becomes the formative or governing principle), assumes for itself a form *as* it is, from materials *where* it is." If, therefore, there be, as we have divine assurance, many mansions in the Father's house, many diverse realms of life, then there will also be many kinds of body. One spirit will be clothed, as at the sun, with the material of the sun; another as at the moon, out of the material of the moon; and a third as at the stars, out of the material of the stars. So Paul, in a classical passage respecting the resurrection (1 Cor. xv. 39, *et seq.*), first speaks of various kinds of *flesh*: "All flesh is not the same flesh; but there is one of men, another of beasts, another of birds, and another of fishes." Then he speaks of various kinds of *bodies:* "There are also bodies celestial, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another." Finally, he speaks of the bodies in the universe, or the spheres of life: "There is one glory of the sun, and another glory of the moon,

* "The Resurrection of the Body." By J. R. Lange. Translated in Clark's "Biblical Cabinet," Vol. xxxvii. The quotation is not *verbatim*.

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and another glory of the stars, for one star differeth from another star in glory." Would Paul have thus swept the universe merely to show, by accumulated analogies, that the resurrection body of man may differ from his present one? Does it not rather seem, that in these grand analogies, he has given us what may be called the general law of organisation or incarnation?

Now, that the final dwelling-place of redeemed humanity is to be a world as substantial and material as the one we now inhabit; nay, that it shall be this very world emerging, phœnix-like, from its last purifying fires, we cannot now pause to show. It will be denied, we apprehend, by comparatively few readers of the *Rainbow*, and it is maintained and established with admirable force and fulness by Mr. Cochrane in his able volume, to which the reader is referred.* Assuming it, however, to be admitted, we may derive from this fact, in accordance with the law of organisation just laid down, a very valuable and interesting argument for the reality and necessity of a bodily resurrection.

II. But we must pass on to consider the other great question, or rather questions, which Paul, as we know, actually anticipated, and which he has so magnificently answered, namely—*How are the dead raised up? and with what body do they come?* The chief difficulty attaching to this enquiry, a difficulty almost as keenly felt now as when the apostle wrote, has respect to the question of personal and bodily identity. This we shall, in conclusion advert to; but before touching upon it, it may be well to notice another difficulty, which, though purely of an imaginary character, has yet been regarded as one of no ordinary magnitude, even by very intelligent persons. Supposing, it has been asked, that there were no other difficulties in the way of the reception of the doctrine of the literal resurrection of the body, whence is the immense mass of matter which would be required for the re-embodiment of Adam's race to be derived? And strange doubts have been expressed, and strange calculations hazarded, as to the capacity of the earth itself either to furnish material, or to afford standing ground for the innumerable host of humanity to be re-embodied and gathered together, on the popular theory of the universal simultaneous resurrection of the dead.

Quite recently a curious calculation made by the eminent astronomer, Sir John F. W. Herschel,† has been seized upon for this purpose (the fact

* "The Resurrection of the Dead"—*passim*.

† Sir John Herschel writes as follows: "For the benefit of those who discuss the subjects of population, war, pestilence, famine, etc., it may be well to mention that the number of human beings living at the end of the hundredth generation, commencing from a single pair, doubling at each generation (say in thirty years), and allowing for each man, woman, and child, an average space of four feet in height, and one foot square, would form a vertical column, having for its base the whole surface of the earth and sea spread out into a plain, and for its height 3,674 times the sun's distance from the earth! The number of human *strata* thus piled one on the other would amount to 460,790,000,000,000."—*Familiar Lectures on Scientific Subjects*, pp. 455, 456.

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being quite overlooked that the great mathematician gives it only as the result of "a hundred generations of unrestrained propagation" of a single pair, at a given ratio, *eliminating the element of death!*), and we have ourselves heard it gravely adduced by a minister (!), of somewhat 'broad views,' as decisive of the question. The utter groundlessness and ludicrous absurdity of any such 'difficulty' as this, is, however, easily demonstrated thus:—The present population of the globe is, according to the largest computation, about *one thousand millions.* Supposing it to be then, some six thousand years (according to the common reckoning) since the creation of Adam, and taking thirty years as a generation, we shall have *two hundred generations* since Adam. If we further suppose for the sake of simplifying our calculation, though in reality the supposition is a most extravagant one, that the population of the world has been the same as it now is ever since the end of the first generation. Then, one thousand millions multiplied by two hundred, will give *two hundred thousand millions* as the aggregate number of the human race who have come into existence up to the present time. Now, according to the Gazetteer, England (exclusive of Wales) contains in round numbers 32,600,000 statute acres,* each acre containing 4,840 square yards; 32,600,000 multiplied by 4,840 gives us 157,784,000,000 square yards. Each square yard again will afford ample standing room for four persons (more than double what Sir John Herschel allows); 157,784,000,000 again multiplied by 4, gives us 631,136,000,000 as the number of persons England, excluding Wales, would accommodate. But, as we have seen, the total number of the human race at the end of six thousand years cannot exceed 200,000,000,000; and consequently we arrive at the, to some persons, somewhat startling conclusion that *less than one-third of the area of this little island would afford standing room for every individual of the human race who has ever existed.*

Even this, though quite sufficient we apprehend, is not all that can be said. That we altogether repudiate the theory of a simultaneous resurrection of the whole human race, our former paper has clearly shown. On the authority of the apostle Paul, in that cardinal chapter to which we again and again refer, we assert that every man will be raised "in his own band;" that the resurrection of 'the dead in Christ' will precede by at least a thousand years the resurrection of 'the rest of the dead;' and that the resurrection of the former will be immediately followed by their removal from this earth till the period of the new heavens and new earth. But it is needless to pursue the matter further.

III. When we turn to the much more real and serious difficulty involved in the enquiry, "How are the dead raised up? and with what body

* The exact number, according to the census of 1861, is 32,590,397 acres.

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do they come?" the question, in other words, of the relation of our resurrection to our present body, we find that three theories are, or have been, principally maintained by those holding an actual resurrection of the body in contradistinction to the Platonic and Swedenborgian theory of a spiritual resurrection at death. (1.) The first—which belongs, however, more to the past than the present—is, that in order to constitute a true and proper resurrection, there must be a re-collection and re-construction of the same material particles which constituted that numerical body previous to its dissolution; that out of the grave must come forth that very body which was committed to the grave. Such was almost universally the doctrine of the ancient Fathers, adopted and re-affirmed by our older divines;* a doctrine which still lingers among us, though almost superseded by more philosophic and, we believe, more scriptural views. The objections to *this* theory, viewed in the light of science and philosophy, we might indeed say in the light of common sense. are absolutely insuperable. As stated with irresistible force by Professor Bush: "The putrescent relics of the goodly structure which once enshrined a human soul are resolved into the dust of the earth. The dust springs up in the varied forms of vegetable life. The beasts of the field crop the grasses and the herbs which derive their succulence from the constituent material of the bodies of buried men. Out of these eaters comes forth sweetness, and the flesh which was fed by the flesh of the fathers goes to the sustenance of the flesh of the sons. To whom shall these particles belong in the day of their final recall from these varied compositions? Will it not require the whole vegetable and animal world to be decomposed, in order to extricate the assimilated portions and give to each his due? And how can the matter ever be adjusted? The particles that now belong to one body have previously belonged to some other; whose shall they be in the resurrection? as the Sadducees asked respecting the wife of seven husbands. And what shall we say of the case of those who have fallen victims to the barbarous rage and horrid hankerings of cannibals? Who shall be the rightful claimants, in the day of adjudication, when specific particles have been incorporated by perfect assimilation into two different bodies?"†

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* Thus in a recent number of an ably-edited American prophetic journal we read: "At the omnipotent call of the revivifying, restituting (*sic*) voice that human dust which has lain for thousands of years in the bosom of the earth, or been rocked in the billows of the mighty deep, shall hasten together, as by living instinct, and will be again fashioned into bone that will endure for ever; and formed into indestructible ligatures and sinews to bind these bones eternally into unity; and shall be made flesh incorruptible to cover these bones; and skin that shall never wrinkle nor decay, but blush in immortal beauty to cover all." Mr. Cochrane has, we regret to observe, committed himself to the same obsolete theory—"The very body that is buried shall live again."

† Anastasis, p. 41.

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It is no satisfactory or legitimate method of meeting such difficulties as these simply to appeal to the divine omnipotence and omniscience, and ask with an assumption of greater reverence, 'Why should it be thought a thing incredible with you, that GOD should raise the dead?' unless it can at the same time be shown that such an exercise of the divine power and knowledge is worthy of the divine wisdom, and really demanded by the exigencies of the case. And it is certainly strange that those who have contended, and still contend, so strenuously for this view, should have failed to perceive that what their theory really required, in order to give it logical completeness, was not simply a resurrection of the same particles, but more especially a resurrection of the same organisation. That the same body, reconstructed not only out of the same particles but in precisely the same manner, as it was previous to dissolution, with bones, flesh, sinews, blood, and all things pertaining to it, must be raised from the grave in order to constitute what they regard as a true and proper resurrection. For surely identity of structure is much more essential to bodily identity than mere identity of atoms. To borrow a beautiful illustration which they themselves have made use of, though it has been demonstrated by science that a piece of charcoal and a diamond are chemically identical in composition; yet if we enclosed a piece of charcoal a foot square in an air-tight steel box, and while it was thus enclosed by some magical process transmuted it into a diamond containing the same identical atoms of carbon, it will hardly be maintained that when we take out the sparkling gem of priceless value, we behold the identical worthless piece of charcoal which we enclosed in the box. Yet the apostle distinctly declares that "flesh and blood"—*i.e.*, the body which we commit to the tomb—"cannot inherit the kingdom of God;" and comforts us with the blessed assurance: "It is sown in corruption, it is raised in incorruption; it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body." (1 Cor. xv. 50, 43, 44.)

(2.) Recognising the serious, to some minds the absolutely insuperable, nature of these difficulties, some modern theologians have adopted another theory of the resurrection, of a most plausible and interesting character, and which at first sight appears to afford a reasonable solution of them. This theory, popularly known as the "Germ theory," first maintained, so far as we are aware, by Dr. Isaac Watts, in his "Philosophical Essays," was worked out at great length, and with considerable ability by Samuel Drew, in his work on the "Identity and Resurrection of the Body," and has since been accepted by many writers and preachers. Drew's fundamental position is, that there is somewhere lodged within the human body, "a portion of immovable matter from which its general identity is

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denominated, in all the variations through which it passes;" and which is, potentially, the body; even as the vegetable germ is potentially the plant. "It is," he affirms, "a portion which constitutes perpetual sameness; which shall remain for ever as a radical and immovable principle; which shall form the rudiments of our future bodies, and shall either collect matter around it, or contain within it all those particles which are necessary to constitute those bodies which we shall perpetually possess."* This is no doubt an ingenious and beautiful theory, the one simple but fatal objection to which is, however, that it is *only a theory,* without one particle of proof either in Scripture or nature to establish it. True, indeed, the analogy of vegetable growth, so finely used by the apostle Paul to illustrate the possibility of a resurrection, is claimed as supporting it, and it is in point of fact, on this supposed analogy that the theory is built. But it must be borne in mind that illustration is not *proof:* that analogy of result does not imply identity in process. Thus, when in reply to his disciples, who could not comprehend the necessity of his death, Christ said, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit" (John xii. 24); he was reasoning from analogy. That as even in a lower sphere a nobler and more abundant life comes through death, so also it might be in a higher. "But we must remember," says Robertson, "how far this argument is valid, and what is its legitimate force. It does not amount to proof; it only shows that the thing in question is credible. It does not demonstrate that a resurrection *must* be; it only shows that it *may* be. For it does not follow that because the law of sacrifice is found in the harvest, therefore it shall be found in the redemption of the world, and that Christ's death must redeem; but it does follow that this doctrine of atonement is not incredible, for it is found to be in harmony with the analogies of nature." And so in reference to resurrection. "It does not follow that, because after death, the life in a corn of wheat appears again, therefore the life in a human soul will be continued; but it does follow that the resurrection is quite intelligible and conceivable, and the objector who says it is impossible is silenced."† And further—it does not follow that because a wheat-ear is the development of a germ which existed in the seed sown, that therefore the resurrection body must be developed in like manner from a corresponding germ existing in the human body; but it does follow that as the corn of wheat must be sown and die before it can be thus developed, so the dissolution of the mortal body must precede the putting on of immortality.

When, moreover, we pass from Scripture to nature, instead of discovering

* Drew, p. 264.
† Expository Lectures on Corinthians, pp. 233, 234.

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any evidence in favour of this theory, we find very much that is utterly opposed to it. There is no example in nature of a vegetable seed, such as the apostle refers to, developing into a plant of a higher order or superior organisation to that from which it was originally derived; the corn of wheat produces only wheat, the grain of barley nothing better than barley. Hence it would be contrary to nature for the germ of the natural or soulish body of man, supposing such a germ to exist, to produce, in resurrection, anything superior to a soulish body; but this is just the reverse of what Paul declares shall be the case in the ideal resurrection; for "it is sown a soulish body," but "it is raised a spiritual body." Again, though the apostle says, "That which thou sowest is not quickened except it die," this language *is not* SCIENTIFICALLY *correct.* No seed which retains the power of germination dies totally. The vital germ or stamen continues to live, though the cotyledon dies to supply it with nourishment; for if the germ itself dies in the ground, or is dead when the seed is sown, no plant can spring from it. By soaking the seed in strong acids, or by exposing it to intense heat, we can effectually destroy its germinating power. But this cannot be the case, according to the theory, with the human body. Man's body, we know, has in countless instances been exposed to the most destructive agencies; it has been totally consumed by fire, so that all that remained of it was a handful of ashes; it has been devoured by wild beasts, and subjected to the powerful solvent action of their gastric juice. Yet no one doubts that these bodies will arise as well as any others. We shall, therefore be forced to conclude that this human germ, unlike its vegetable analogue, is possessed of an indestructible substance and vitality; that the dead body of a man is not *wholly* dead, since there is a part of it, however small, in which life remains inextinguished and inextinguishable. In other words, we must deny the necessity, so plainly asserted by the apostle, for "this corruptible to put on incorruption, and this mortal to put on immortality," inasmuch as incorruption and immortality are already our bodily possessions. A fact this, could it but be proved such, of the utmost importance to those who, like Mr. Jukes, hold that "death is always a condition of existence."

In fine, this supposititious germ must, in addition to its marvellous properties of indestructibility and immortality, possess also the equally wonderful one of *invisibility.* It has never been seen; the searching eye of science has completely failed to discover any indications of its existence. Here again the analogy fails. The germ existing in the very smallest seed is readily discerned in all its parts under a powerful microscope, but no microscopic power hitherto attained (though according to Dr. Beale, "under a magnifying power of 5,000 diameters, amæbae of less than $\frac{1}{10,000}$th of an inch in diameter can be discovered)," suffices, apparently,

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to render visible this mysterious resurrection germ. Surely we are not justly chargeable with scepticism when, in the absence of Scripture testimony, we decline to believe in its existence, till some evidence of such existence is afforded us.

(3). The third theory regarding the resurrection of the body, the last that we shall refer to, and that which commends itself to our own mind is, that there is really no necessity for supposing any *material identity* between our resurrection bodies and the bodies we now possess. To this opinion, which, if in itself tenable, removes many difficulties, the more thoughtful and scholarly class of modern theologians increasingly incline. Dr. Lange, Archbishop Whately, Dr. Burton, Canon Westcott, Mr. Heard, Mr. Perowne, and even so conservative a theologian as Dr. Candlish, may be mentioned as among those who have expressed it distinctly. Indeed, when we fairly estimate the force of the apostle's words, "Thou sowest *not that body that shall be,* but bare grain;" and again, "This I say, brethren, that *flesh and blood* cannot inherit the kingdom of God" (1 Cor. xv. 37, 50); and when we apprehend the fact that even in this life no such material identity can be predicated of the body, it seems not a little remarkable that such a thing should ever have been contended for. "We maintain," says Mr. Perowne, "that the same body which has been laid in the grave may be raised at the last day, though not one single material particle, which went to constitute the one body, shall be found in the other. For what is it that is necessary to the identity of the body? The identity of the body does not depend on the identity of the material particles of which it is composed. These are in a state of perpetual flux. The body of our childhood is not the body of our youth, nor the body of our youth that of our manhood, nor the body of our manhood that of our old age. Every particle has changed, and yet it is the same body; the person to whom it belongs is the same person. If you insist upon it that every particle of matter of which my body is built, must be brought together to form my new resurrection-body, then, I ask, What body during this present life is my true body? Is it the body of my childhood, or of my youth, or of my old age? The body in which I die is no more truly mine than the body with which I came into the world. Both are mine, both are in some sense the same, and yet they have not a single material particle in common. What possible reason is there then for contending that the body which is laid in the grave must be brought together again, particle for particle, at the resurrection, when it is no more essentially a part of myself than my body at any other stage of my existence?"* The only objection, so far as we can see, that can be urged

* "Hulsean Lectures, 1868," p. 111.

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against this line of argument is, that whereas in the case of the change continually taking place in the material constituents of our body in this life, the process is a partial and gradual one, in the case of the resurrection-body it must needs be sudden and complete; which, it may be contended, takes it out of the analogy. But a double fallacy seems to underlie this objection. In the first place, a little thought will convince us that what we are really contending for in this case is identity of *form*, not identity of *substance*. It is because in the case of the present perpetual flux of particles there is unbroken continuity of form, whereas in the case of the resurrection-body there is a total break in this continuity at death, that we feel a difficulty in regard to the latter which never troubles us in reference to the former. Yet any idea that there either will or can be any such identity of form (we mean individual, not generic) between our present and our resurrection body, is clearly contrary to the analogy of *seed sown* which is employed by the apostle. For what identity of form is there between the bare grain cast into the ground and the plant that springs from it? What identity of form can there be between this body of our humiliation and the same body raised in glory and conformed to the image of the Lord?

But, secondly, though the change in the material constituents of our body is in the one case gradual and in the other sudden, *the result in nowise differs*. A recent scientific writer on 'the size of atoms' regards it as probable that could a raindrop, or a globe of glass the size of a pea, be magnified up to the size of the earth, each constituent molecule being magnified in the same proportion, the magnified atoms would appear somewhat larger than small shot. This may help us to conceive the possibilty of our visual organs being so strengthened and intensified, that we should be enabled to discern the individual atoms composing a human body at a given period of its existence; and if we further suppose, for the sake of illustration, that these atoms or molecules all appeared to us of a green colour, whereas the new atoms introduced in process of assimilation appeared to us of a red colour; then, if this body could be kept under inspection some seven years, we should in the course of time see the red particles gradually taking the place of the green ones, till at length, before the whole period had expired, there would not be a single green particle left—all would be red. A change this quite as complete in regard to material identity, though more gradually effected, as that which we may anticipate in reference to the resurrection-body. Yet since in the former case we are confident that the body remains the same body, though not composed of the same material particles; why should we doubt that it will remain the same in the latter case also?

Still it may be asked, Has the resurrection-body, then, no relation to the

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present body? and if so, how can it be truly said that it is the same body which we commit to the tomb? To this we reply at once, certainly the resurrection-body has relations—and very important ones—with the present body. We can only, very briefly, indicate three.

(*a.*) *The two bodies have a sequential relation.* The resurrection-body presupposes the existence of the mortal body. They stand related to one another as the plant does to the seed; as two consecutive numbers in a regular series; as two notes in a musical chord. This is distinctly intimated by Paul when he says, "Howbeit the spiritual is not first, but the natural; and afterward the spiritual. The first man is of the earth, earthy: the second man is from heaven. And even as we bore the image of the earthy, we shall also bear the image of the heavenly." (1 Cor. xv. 46—49.) "The apostle apparently looks upon the spiritual body as the fitting sequel, and, as it were, complement of the natural. That the natural body should, in order of time, be first, is reasonable; it is what might have been expected. But equally, as it would seem, might it have been anticipated that the natural would in due course rise and effloresce into the spiritual."* Why this is so we may not be able to understand, any more than we can understand why the plant can grow only from its own seed; but such is the divine order. Unless we had previously possessed a natural body, we never could possess *a spiritual body, for the "spiritual* is not first, but the natural; and afterward the spiritual."

(*b.*) Again, *the two bodies have a personal relation.* Most of our difficulties touching this subject arise, in fact, from not distinguishing accurately between *personal* and *bodily* identity; though the existence of the former obviates the necessity of the latter. Now our personal identity is not lost in death, for personality attaches not to the body, but to the soul. When we bend over one just dead, what are the words we involuntarily utter? "He is gone!" Those are the words: "He is gone!" Plainly implying that that which lies before us is not *he;* that though the body dies, the man as a whole does not. That personal existence is possible to us without the body. And this instinctive conviction is confirmed by Scripture. "I knew a man," says Paul, "who was caught up to the third heaven: whether in the body, I know not; or *whether out of the body, I know not:* God knoweth" (2 Cor. xii. 2). Mark! a man for aught the apostle knew—and doubtless he refers to himself—*out of the body, and yet a man, an existing personality!* My personal identity, then, consists in the uninterrupted existence of that mysterious unity which I call *myself;* this survives the death of the natural body, and it is solely in virtue of its union with this, that the natural body is *my* body—part and parcel of myself. When, therefore, we

* Dr. Candlish, "Life in a Risen Saviour," p. 211.

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consider that the resurrection-body, however different in its qualities and substance from its predecessor, will be indissolubly united to the *same personality*, we can surely see how in respect to this property of being *ours*, it must be the same. If the man remains conscious that he is the same man, then his resurrection-body being thus united to him, must be his body, and the memory of past consciousness of connection with the body, will, to all intents and purposes, make it to him the very same.

(*c*) Lastly, *the two bodies will have a cosmical relation.* This arises from that universal law of organisation so admirably pointed out by Lange, of which we have already spoken, in accordance with which the spirit ever clothes itself with a body formed of the materials of its special sphere of existence. Now the Scriptures ever represent this earth as the scene of the resurrection. The souls of men will not be carried away to some far-off region of the universe, and clothed with the new and strange elements of that distant sun or planet. The resurrection-body, though it may not be constructed of the identical particles which composed the mortal body, and though it may not arise out of the very grave in which that body was laid, will yet be formed of the elements of the same world out of which it was fashioned at the first, and arise, moreover, out of the common grave of our race—the great earth-mother from whose womb we all are born. And thus not only be fitted for the perfect use and service of the glorified spirit, but also for the eternal inheritance of the "new heavens and *new earth*, wherein dwelleth righteousness."

Birkenhead. W. MAUDE.

READINGS IN AMOS.

I.

On Laws and Methods of Interpretation.

AS we propose the thorough examination of a great Prophet, it may serve a good purpose to indicate the moral laws which will rule throughout and the principles of exegesis which will govern the work. We are no dreamers about

> "A stupendous whole
> Whose body nature is, and God the soul."

This Indian or heathen nonsense, though supported by great names from Plato to Schelling, is no better than an opium dream—a romance of the intellect when baffled and blinded beyond lawful boundaries. Before the thrones and dominions of the angelic hierarchy, before the suns and constellations of the terrible vault backward into abyssmal eternity, there

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existed the unsearchable, the invisible, "I AM." His existence, as the One who hath immortality, would be none the less a reality, would still be *the* reality if the sons of God all died from Gabriel downward; if the heavens were swept away by some dreadful tempest and the earth vanished as a dream. No fear of a dead or a banished God. Created things may be destroyed or changed, but he liveth for ever. Nature is not his body, but rather a star-woven robe partly revealing and partly concealing the everlasting One. The old Hebrew utterances are far beyond Pantheism. The living God holds the stars in his right hand, his countenance lends them their splendour, his presence ensures their stability, his breath floats them on the great sea of ether. We see his masonry in the Alps and Andes, his paintings in Vales of Tempe or Cashmere, or in the light of setting suns, and we hear his voices of love or power in languishing southern winds, or in the long resounding thunder. Goëthe, who was himself half a heathen, had sufficient penetration to ridicule the *old-clock* theory of the universe. According to some, God made the world in the beginning, wound up the mechanism, and retired without further intervention; leaving the huge machine to go on working and striking for ever, at least so long as the works would endure. We learn nothing of this kind from our reliable documents. God is verily present at the centre of his great work, and his pervading presence is in all, through all, and over all. The abstractions which we call laws, and sometimes invest with personality, only make manifest the fact that the Lawgiver works in an orderly manner. The laws are not demi-gods or revolted divinities, who have imprisoned the Supreme as some old Saturn past work —they are all ministers and slaves of the eternal Jehovah. Sunshine, rain, and wind; lightning and volcanic fire are all swift and duteous, fulfilling his will.

Nor has the Almighty limited himself to the mediate operation of natural law. On the contrary, he has been, from time to time, sublimely revealed in immediate working, in direct personal action, for the greatest of moral purposes, keeping alive in the human mind the everlasting distinction between the Workman and the work. The immediate action of God is miracle, and miracle is the glory of the moral world. To show the relevancy of these remarks, see from the following quotations how a great natural man, Ewald, in his history of the children of Israel, speaks of Hebrew documents: "Once in a dim and remote antiquity there must have been an extraordinary and glorious period among the Hebrews, distinguished with a halo of the most wonderful powers, purposes, and activities. To this period when at its height, with its well-known fame and sharply defined demands, the whole people afterwards continued to look back. The oldest songs of Canaan ring with the name of Sinai as the august beginning of all the glory of the history of Jahve and his people." "All the peculiar institutions of the people, indeed the very existence and character of the community, with its spiritual truths and unusual aspirations, pointed back, in the most emphatic way, to a time in which had dwelt the power and the courage to institute such things, and establish them, so that they existed for many centuries. Assuredly we cannot think of this period, the results of which are so great, which gave to the nation all its glory and pride, and which determined its altogether peculiar character and the direction of its action for many centuries, indeed for the whole of antiquity, but as one of the most extraordinary

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kind. The great leader of that age, and the founder of that order, who was the originator of a development so rich in consequences, may indeed have disappeared ever more and more from the recollection of posterity, hidden behind his great work, and may for a long time have been known only to the few, because he had not put himself forward but gave all the honour to his God; but it is certain, unless the very greatest thing in all history is to be ascribed to accident, that he was one of the very greatest of men and operated with wonderful powers and results." "If religion is thinking and acting under an immediate certainty of God, *i.e.*, His being, his eternal truths and purposes, it is clear that every one of its truths must *seem* to the man who lives under its influence to be a word of God himself, and in uncertain dark situations of life, everything it counsels and discloses will *seem* to be the direct counsel and revelation of God." "The prophetic office first appears giving commands, announcing in the strictest form the divine mind and will, and limiting itself purely to this announcement. The prophet then, indeed, speaks for his God, and is his interpreter. At the same time he is as his legate and general-in-command on earth, and where the domain of the prophetic office is widest it is also legislative, affecting the policy of the nation, giving form to the state. It is seen in the greatest strength in Moses, but in a similar way in all the greater prophets to Elias and Elisha, and even down to Joel." "The most extraordinary efforts and noblest activities of mind striving after salvation must have preceded the events, not simply on the part of Moses himself, but also on the part of the people who followed and bravely obeyed his voice as it called them to their deliverance. This lies in the matter itself; and that which the present accounts tell of it must be only a feeble reminiscence of those days in which the great movement of mind began. How vigorously confidence will grow and spread, so soon as a favourable air allures to the light, the seeds that have been already sown! The events of that time were nothing more than the favouring wind; but because it found the most precious and fruitful seeds already sown, it soon filled the great mass of the people with the most joyful confidence in the spiritual truths."

This is a report concerning the children of Israel, by a son of Og the king of Bashan—certainly in stature one of the Anakim, a remnant of the giants which dwelt at Ashtaroth. The report is sad and dreary, though when compared with some other accounts, Rationalism here appears in rose-colours. We have before us a man of decided intellectual force, a prince among thinkers, naturally noble and reverential, filled with fine enthusiasm over his task—yet so poisoned with the prevalent atmosphere of unbelief, so drunken with the mixed wine of modern speculation, that he speaks like a man who has been foundering at sea, or too long up in a balloon. Owing to natural insight and nobility, he avoids the ground of English Deism and Walfenbuttel fragments. No follower of Chubb, or Morgan, or Reimarius. The Lawgiver and the prophets were not wicked impostors who consciously invented legends and imposed them as truth and reality.

But through some causation, on which our author sheds no light, there was a wonderful movement of the human mind towards God among this special people. Impulse, aspiration, yearning, amazing activities, all centering upon God and his kingdom; and this gradually took shape in miracles and laws, in revelations, statutes, and ordinances. No objective revelation or supernaturalism, but a subjective unfolding of the natural

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mind, which made the intense inward growth project into the sensible and external. The miracles, laws, and tabernacle service *appeared* to be from God; and so deep inward convictions assumed outward shape in history and authoritative institutes. By the way, it would have required a tremendous inward impulse to have made Moses believe that he must abandon all his grand prospects in Egypt, or to have convinced him that he had conversed face to face with God in receiving the authentic documents. Equally wonderful the religious earnestness which persuaded the people that they were delivered from Egypt by a sublime series of miracles. The river of blood, the mingled hail and fire, the solemn preternatural darkness, the death of the first-born in all Egyptian houses, were surely strange deceptions. It would demand peculiar devoutness to imagine that the Red Sea was divided for them, that their clothes waxed not old in the wilderness, and that they received their constitution at Sinai amid splendours and terrors from God. The pillar of fire by night was surely not always seen by hundreds of thousands of people merely in the religious consciousness. It is almost a waste of time to comment on such dregs and rinsings of unreason. To speak truth, the natural tendency of the Jewish mind was radically and powerfully in a direction *contrary* to the vision of Ewald. After the stupendous and glorious outshining of God in working their deliverance from slavery, the people were still craving for the flesh-pots of Egypt. The murmuring and unbelief in every stage of their journey, the golden calf of Aaron, the fear of entering the land, the uncleanness and idolatry which followed, all revealed a people opposed in heart and life to the high privilege and sublime destiny placed before them. The *subjective* working was evil almost continually. The wonderful activities of which our author speaks were mainly after the flesh and the devil. It was only by terrible wonders of power, and flashing of divine light and fire, combined with sharp and severe chastisement, that they were raised somewhat higher in moral standing than their heathen neighbours. Ewald is one of the captains of a host who have persuaded themselves that miracles are *impossible*. Either there is no living Godlife-giver and Law-giver, or since he created the world he has shut himself outside the circle of created things and cannot intervene. Starting from such a platform to explain the Pentateuch does indeed demand a 'delian diver,' an inscrutable man who can read dark sentences. In fact, Ewald with all his strength is lost in the history of Israel. Through want of sympathy and faith, his power is all wasted; he is quite out of his element, as an elephant would be in the sea or a whale in a field of clover.

Though Moses has a greatness ascribed to him in the abiding records, yet our author's glorification of the man is simply ridiculous. It would appear that Moses gave too much glory to God in the work. Ewald comes forward to take it away from God, and restore it to the legislator. Doubtless, God would act even as wise men do, namely, select the best men he could find or fashion for the accomplishment of his purposes. But the legislation, the jurisprudence, the statutes and sanctions, the country and constitution, the tabernacle and ritual, the fountains of national life, and the grounds of everlasting hope, were all and entire from God. Moses and the prophets, though not barely mechanical after the will of God possessed them, were in the first instance, merely organ-pipes, through which the Spirit of God breathed, or blew his divine music into the world. Hence

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Judaism was no growth from soil, or atmosphere of Arabian desert, no development from Shemitic intellect or heart. It was a birth from the absolute, from the heaven of heavens, profound from the deeps of God, and energic with his divine force. Ewald has before his mind an earnest spiritual people, thirsting after, and ascending towards God, while in truth the people were essentially animal and carnal. What we see in the history is God descending towards the people with overshadowing wings; and such immediate revelations of power and love as might have been deemed irresistible. But the resistance was continual as the history faithfully shows. Indeed, to a serious student, the conflict is the most awful thing in the records. On one side the mingled majesty and tenderness of God, on the other, the obduracy and brutal ingratitude of the people. The sunshine from the face of God, the rain and dew from favourable heavens, came down for ages on soil which yielded little more than rocks and ruins, and which at last, for a season, was given over to the burning. The work of our author, is therefore, an evil romance, a production of perverted genius and misdirected power. Starting with the monstrous assumption of "Miracles impassible," he has to ignore the grand facts of the living history before him, and to create materials from his own imagination. The construction of history from the soul is building the tower of Babel. The house has no resemblance to the temple of God on the road, and it falls to pieces before it gets the roof on.

From those who ignore the miracles of the past, we turn to those who are blind to the miracles of the future. On account of his mental stature and immense learning, we select Dr. Samuel Lee from the troop. In his Dissertation on Prophecy and its Interpretation, he arrives at the conclusion that the glorious things predicted concerning the future of Israel are to be substantially fulfilled in the Christian church. But he likewise finds a large fulfilment in the restoration from Babylon, and in defiance of reliable history contends that the *ten tribes* were included in that restoration. An examination of his reasons will serve to show on what foundations of shaking bog and shifting sand, the wise men of this world sometimes build their palaces.

"It is true we are nowhere formally told that persons of all the twelve tribes returned at the general delivery from Babylon, but we have every reason for believing that this was the fact. Judah, Benjamin, and Levi, with the Nethinims, we are told, did return, and we are further told that after the captivity the Jews dwelt in their several cities. (Neh. xi. 3.) It is also said, 'And the residue of Israel, of the priests, and the Levites, were in all the cities of Judah, everyone in his inheritance.' We may conclude then that every one was in his inheritance, as far as that was practicable. It is here said, however, the residue of *Israel*, which I think must mean the residue of the whole captivity of Israel, otherwise it will be difficult to say why the word *Israel* is at all introduced. There are, however, other, and I think, very strong reasons for thinking that by this term he meant a residue of *all* the tribes. In Ezra iii. 1, we are told, "the children of Israel were in the cities, and the people gathered themselves together as one man to Jerusalem," and at vi. 16, "The children of Israel the priests, and the Levites, and the rest of the children of the captivity, kept the dedication, and offered at the dedication, for a sin-offering for all Israel, TWELVE he goats, according to the number of the tribes of Israel."

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And again (viii. 35), "The children of those that had been carried away, which were come out of the captivity, offered burnt offerings unto the God of Israel. Twelve bullocks for all Israel." "I may now ask how was it possible *twelve* he goats could be offered for all Israel, according to the number of the tribes, if only two or three tribes were present?"

Such are the ramparts and fortifications built around this modern Zion, by one who was great in Arabic and Hebrew roots, but afflicted with a *craze* on all matters belonging to prophecy.

I. If the Dr. had been searching the documents for solid guidance in the room of seeking material to support a foregone conclusion, the very chapters he looked into would have corrected his blundering. The first one from which he quotes names circumstantially the cities of Judah in which the restored people were located, but it does more, it likewise distinctly declares who the people were that occupied the cities. First, the cities and villages are named which were inhabited by JUDAH; second, the cities and villages which were possessed by BENJAMIN, and finally, that the *Levites* had divisions in Judah and Benjamin.

The tenth chapter of Ezra is perhaps more conclusive as to the material of which the children of the captivity was composed. We find from verse 7: "And they made proclamation throughout Judah and Jerusalem, unto *all* the children of the captivity, that they should gather themselves together unto Jerusalem. And that whosoever would not come within three days, according to the counsel of the princes and the elders, all his substance should be forfeited, and himself separated from the congregation of those that had been carried away. Then all the men of JUDAH AND BENJAMIN gathered themselves together unto Jerusalem within three days."

The learned writer might have discovered from the same documents that the people who returned were those whom Nebuchadnezzar carried away into Babylon, whose period of exile had been strictly limited and defined. (See first and second chapters of Ezra.) The chief of the fathers of JUDAH and Benjamin rose up, with all whose spirit God had roused, to go up and build the house. It was but a residue even of Judah and Benjamin, less than fifty thousand, and some of that number could not show their father's house, or their seed, whether they were of Israel—most likely merely adventurers and camp followers, like the mixed multitude who once followed Israel from Egypt.

II. That the fragmentary people should sometimes be called by their generic holy name of Israel is surely no matter for wonder; nor need it occasion any surprise that *all* the tribes are remembered in worship. The Doctor was not a likely person to understand this, with his peculiar views, but it presents no difficulty. It is, on the contrary, a glory and a harmony, one of the comely and proportioned things which manifestly speak for God. The unity of Israel was a great reality in the mind and counsel of God, in the plan and purpose of Jehovah. He had never repented of their calling, but loved them with an everlasting love. Hence though he had shifted the ten tribes out of his sight two hundred years before this gathering of Judah, the absent ones are not for ever lost and must not be forgotten. It is proper and fitting, that while solemn temple worship endures, there be continued memorial of the dear ones hidden for a season in penal darkness, but whose recovery is sure. They shall come home with great joy and glory in the end.

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III. It deserves to be noted that while Judah was banished under promise of restoration within a defined period, Ephraim had no such promise, only the undefined promise of recovery in the latter day. This arose from the difference in guilt. It must be borne in mind that from the revolt under Jeroboam to the Assyrian Conquest, Ephraim was substantially heathen, the revolt was from God as well as from the house of David, and the worship of golden calves was the established religion.

IV. To confound the work begun by Zerubbabel and Joshua, and continued by Ezra and Nehemiah, with the great restoration which is the burden of prophecy, is a deplorable error.

(1.) The Temple was on a diminished scale, and sadly shorn of former glories and adornment.

(2.) The cherubim with overshadowing wings were gone.

(3.) The ark of the covenant was gone, burned or lost in the great wreck.

(4.) The Urim and Thummim were gone, no responses in breastplate of judgment.

(5.) The fire no longer descended to the altar.

(6.) The distinguishing glory was gone—the Shekinah—the grand symbol of the Presence.

(7.) The bulk of the people were in Assyria under unlimited sentence, and their cities occupied by foreign heathen nations, who set up a rival temple worship.

(8.) The residue from Babylon were without independence. The monarchy was gone, and the people were henceforth bondsmen, bundled from one royal proprietor to another, according to the fortunes of war and revolution.

(9.) The residue of Judah, though delivered from idolatry, were in all other respects corrupt and demoralised. Malachi, who prophesied in the last days of Nehemiah and Ezra, reveals the moral condition of the people.

It is impossible that a work so partial and so transient should be that glorious thing predicted by all the prophets, the reign of established holiness unto the Lord, and everlasting possession of the land. This surely could not be the incorporation of Israel and Judah in organic indissoluble union, or the glory of the kingdom which was to endure for ever.

V. The post-exile Prophets, Haggai, Zechariah, and Malachi, sufficiently refute the fiction under consideration, for after the restoration was an accomplished fact, they still hold out the same great promises to be realised in the future.

But we have indicated with sufficient clearness, the principles which will rule our exposition, and without further preliminaries may proceed in the investigation.

SOUTHEY says in one of his letters: "I have told you of the Spaniard who always put on his spectacles when he was about to eat cherries, that they might look the bigger and more tempting. In like manner I make the most of my enjoyments; and though I do not cast my cares away, I pack them in as little compass as I can, and carry them as conveniently as I can for myself, and never let them annoy others."

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THE END OF THE WICKED.

WHAT is it? endless torment or annihilation? The creed of Christendom says the end of the wicked is endless torment. Modern investigation of the Scriptures on that question, to a great and growing extent, adopts the opposite conclusion, which is found in such precise terms as that the wicked shall be as though he had not been; thou shalt diligently consider his place, and it shall not be. He shall not exist; his being shall be blotted out.

But one feature of this unpleasant subject at present, as revealed in the Scriptures, may serve for the reflection of those who believe and advocate the horrible and unjust theory of unending woe. The time, the place, the mode and means of the judgment, and its execution upon the wicked, are revealed. The *measure* also of that judgment, to which we now direct and invite attention, is revealed. It is expressed in the Scripture, which sets forth the judgment upon Babylon.

In the isle of Patmos, John the apostolic seer was shown the mount Zion, as it shall be in the beginning of his righteous reign, and the office of judgment, unto which the Son of Man is appointed. John beheld him, the Lamb of God, with whom also appeared one hundred and forty-four thousand of those saints, the firstfruits redeemed and gathered from the harvest of the living. The thrones were set, the judgment begun, the Kingdom made manifest. Such was the appearance of that mount, whereon the future Jerusalem shall be exalted, and from whence shall go forth the law unto the ends of the earth.

Following and accompanying that appearance on the mount Zion of Jesus and his coadjutor-kings and judges, the seer was shown the appearance of an angel flying through the midst of heaven, the burden of whose message was the everlasting gospel to every nation, and kindred, and tongue, and people, saying with a loud voice: "Fear God, and give glory to him; for the hour of his judgment is come;" the going forth again of the heralds of the King with the message and the power of both life and death—a missionary enterprise indeed, which, to those who receive the message in obedient faith and love, shall be accompanied by the gift of life and immortality; but to those who do not receive, but reject the message and rebel, the execution of the judgment shall fall on them unto destruction; as it is written, "The nation and the kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. Those mine enemies, who would not that I should reign over them, bring them hither and slay them before me."

Then, in the order and course of events, when that first angelic message had been declared unto every nation, and all had heard, and had the opportunity of forsaking the evil of their ways and turning unto the Lord, there followed another angel, saying:—

"Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

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the same shall drink of *the wine of the wrath of God*, which is *poured out without mixture* into *the cup of his indignation;* and he shall be *tormented with fire and brimstone* in the presence of the holy angels, and in the presence of the Lamb: and *the smoke of their torment ascendeth up for ever and ever;* and they have *no rest day nor night*, who worship the beast and his image, and whosoever receiveth the mark of his name.

"And the seventh angel (the last) poured out his vial into the air . . . . and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God to give unto her *the cup of the wine of the fierceness of his wrath.* . . . . And there *fell upon men a great hail out of heaven*, every stone about the weight of a talent; and men blasphemed God because of the plague of the hail, for the plague thereof was exceeding great.

"And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will show thee *the judgment of the great whore* that sitteth upon many waters, with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. So he carried me away in the spirit into the wilderness; and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication; and upon her forehead a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus. . . . . And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. And the ten horns which thou sawest upon the beast, *these* shall *hate the whore*, and shall make her *desolate and naked*, and shall *eat her flesh*, and *burn her with fire.* . . . . And the woman which thou sawest is that great city which reigneth over the kings of the earth.

"And I saw another angel come down from heaven, having great power, and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the Great is fallen, is fallen. . . . . For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, *Come out of her,* MY PEOPLE, that ye be not partakers of her sins, and that ye receive not of her plagues; for her sins have reached unto heaven, and God hath remembered her iniquities. *Reward her* EVEN AS SHE REWARDED YOU, and DOUBLE UNTO HER DOUBLE *according to her works:* in the cup which she hath filled, FILL TO HER DOUBLE. *How much she hath glorified herself, and lived deliciously,* SO MUCH TORMENT AND SORROW GIVE HER; for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, *death, and mourning, and famine;* and she shall be *utterly burned with fire*, for strong is the Lord God that judgeth her.

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And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see *the smoke of her burning*, standing afar off for the fear of her *torment*, saying, Alas, alas, that great city Babylon, that mighty city! for *in one hour is thy judgment come*. . . . . The merchants which were made rich by her shall stand afar off for the fear of her *torment*, weeping and wailing; for in *one hour* so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, and cried when they saw *the smoke of her burning*, saying, What city is like unto this great city! . . . . In *one hour* is she made *desolate*. *Rejoice over her thou heaven*, and *ye holy apostles and prophets*; for *God hath avenged you on her*. And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus *with violence shall that great city Babylon* be THROWN DOWN, and shall be FOUND NO MORE AT ALL. And in her was found the blood . . . . of all that were slain upon the earth."

Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein. The foregoing selections reveal the overthrow of Babylon, in execution of the judgment that is written, and the deliverance of the people of God. They make known the particular measure, the character, and the end of that judgment; they show by what means it shall be accomplished, and where it shall be received and endured.

On the earth, in the presence of the holy angels, and in the presence of the Lamb, shall that fiery overthrow be effected, that torment by fire be endured. He will punish the kings of the earth upon the earth. When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit on the throne of his glory; and before him shall be gathered all nations, and he shall separate them one from another as a shepherd divideth the sheep from the goats. He shall set the goats upon his left hand, and from thence dismiss them into the everlasting fire prepared for the devil and his angels; but notwithstanding that dismissal, their punishment is in his presence and in that of the holy angels. And the smoke of their torment ascendeth up for ever and ever; they have no rest day nor night, whosoever worshippeth the beast and his image, and whosoever receiveth the mark of his name. Now if the theory of endless torment be true, the weeping, and wailing, and gnashing of teeth, the anguish and woe, the cursing and blaspheming, must all be in the presence of the Lamb, of the holy angels, and of the redeemed! Heaven in sight of hell! The sweet sounds of heavenly music and song in extreme contrast to, and yet within hearing of, the wail and lamentation of the damned! The most perfect and fixed happiness, and glory, in presence of the unmixed cup of the most extreme misery, in darkness that may be felt! In such a position would happiness and joyous song be possible to the saints? and possible for ever? Is such an end of the wicked like the mercy, and love, and righteousness of him whom we call Father; and who declares that he has no pleasure in the death of him that dieth? He that can believe such a diabolical representation of the just and holy God, let him believe it. For myself I have long ago given up such belief. I look upon the belief of transubstantiation, of mariolatry, of purgatory, and many other such like absurdities, as innocent indeed, compared with the belief

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of a theory, which, observed in particular from the Calvinistic standpoint, makes the just and holy God infinitely worse than the devil; for he but successfully tempts men to sin, that their condemnation may be assured, but the God who created men made his choice from before the foundation of the world of who should, and who should not, be saved. These he calls, and justifies, and sanctifies, and glorifies. The others, the vast majority, who are not elect, are rejected because he wills so to reject them, and are consigned to endless torment. In such case what other is Satan than a direct agent and servant of God, in causing to be accomplished that purpose which before God had decreed! And what is this doctrine of election and reprobation, *as thus taught*, but the most direct and certain contradiction of the Scripture, which declares that "God is no respecter of persons!"

But does that interpretation accord with the other parts of the testimony concerning the fall of Babylon? Do they represent the end of the wicked as one of endless pain and suffering? In support of such an interpretation as that of endless suffering from those words, "The smoke of their this torment ascendeth up for ever," the other Scriptures quoted from the Apocalypse should also speak of the torment as without end. Do they so speak? On the contrary, they speak of an unparalleled earthquake rending the city and engulphing its people; of a great and destructive hail falling upon them from heaven; which reminds one of the falling of that stone spoken of by our Lord, that shall grind to powder him on whom it shall fall; and of that crushing stone which Daniel saw fall upon the image of the Gentile powers, that made them like unto chaff, which the wind drove to oblivion.

Furthermore, the apostle speaks of the ten-horn powers of the beast, on which the woman sat, hating her, making her desolate, eating her flesh, and burning her with fire. This does not read like an immortality in woe; the terms are just such as we should use if we were describing the utter destruction, the annihilation, of an object. The woman is a figure of that great city, the mystical or spiritual Babylon, to whom the kings and peoples of the earth have been subject, by whom they have been held in bondage and in darkness; but coming again to the light and regaining their liberty, they become the tormentors and destroyers of the woman; they appropriate her substance, they break to pieces her power, her constitution, her existence; the sword and the fire complete the work of demolition and destruction.

But not the earthly power only is used in the judgment upon that city; the saints of the Most High are participators therein. To them is committed the power and authority, by the Word of God, to *mete out* and MEASURE the torment. To this end is she unseated, thrown down with violence, the way of escape made, and the call sent forth, "Come out of her, my people." And then follows a commission to his people, which, to interpret in the sense of that false creed of Christendom as of endless torment, were not only to do violence to the most obvious of all teaching, but would be to make the saints themselves the endless tormenters of the unsaved, a work that is commonly, by that same false creed, assigned to the devil and his angels; but the language of that commission to the saints is most remarkable, and worthy our closest attention. "Come out of her, my people; reward her *even as* she rewarded

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you, and *double unto her double according to her works;* in the cup which she hath filled, *fill to her* DOUBLE. *How much* she hath glorified herself, and lived deliciously, so MUCH *torment and sorrow* give her. "Even as"—"so much"—"double!" Are these terms indicative of limited or unlimited measure? of terminable or endless torment? It seems an offence to the judgment and intelligence, as it should be to the love, and mercy, and justice, of all right-hearted followers of Jesus—to doubt and question their true and faithful interpretation of these words of their Lord.

But how has Babylon rewarded the people of God? What has been their cup of suffering and sorrow from her? From the beginning their measure of suffering has indeed been most terrible, their tale thereof most harrowing. Every conceivable means of torture has been used, and the overflowing of their cup of anguish can only be fully and fairly estimated in the light of that righteous judgment which now in the end shall sit, deliberate, and determine; and then shall Babylon receive *the like* reward, and in a *double portion*, but not an endless torment. How much has she glorified herself and lived deliciously? Her history, written out with the pen of inspiration and repeated in the annals of all times and all nations, shows how she has lifted herself up into the heavens, and exalted herself above the Most High, therefore is it decreed that she shall be cast down to hell. That same inspired record and human chronicle bear witness how she has revelled in the flesh, in all manner of lust, corruption, and abomination; therefore is it decreed that she shall be brought down into the dust. For thus it is written: "She shall be *utterly burned with fire* .... with violence shall that great city Babylon be thrown down, and shall be *found no more at all.*" "For behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall *burn them up*, saith the Lord of hosts, that it shall leave them neither *root nor branch.* But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings; and ye shall go forth, and shall grow up as calves of the stall. And ye shall *tread down the wicked;* for they shall be *ashes under the soles of your feet* in the day that I shall do this, saith the Lord of hosts." Can utter extinction be otherwise or more vividly expressed?

But there is another fearful aspect of that double portion wherewith the wrongs of God's children are to be avenged upon Babylon—a remarkable sense in which Babylon is capable of receiving such double portion. In the encouragement which Jesus gave to his disciples he said, "Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy BOTH *body and soul in hell.*" Killing the bodies of the saints, with every conceivable means of human and diabolical cruelty and torment, is that reward wherewith the enemy has treated those whom God in his infinite mercy and love sent unto them; after which there was no more that they could do. Exhuming the bodies, or the bones, of the faithful, scattering them to the winds, or on the dungheap, or burning them has indeed been done as a mark of contempt, as an act of impotent malice; but all is accounted as nothing after the body is killed, for suffering has ceased; the deceased are fallen, but with blessing and honour to their memory and their remains, who for a little season rest in Jesus, the resurrection and the life, and who when he shall return will

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build up again the tabernacle of their body. Not more surely did Jesus arise from the dead in the power of immortality and the glory of incorruptibility, a spiritual body, than that those who sleep in him shall so arise, and in his likeness realise the power of an endless life with him. Not so the enemy. They have killed the bodies of the saints; that was all they could do; that was the single portion dealt out by them to the followers of Jesus and the chosen of God. More they would have done, and would do, if they could; but there ends their power. They have killed the saints, and have no more that they can do. But now the cup of suffering shall pass into their hands, the dregs of which to the bottom they shall drink. The double portion awaits them. And what is that double portion? It is contained, and may be discerned, in that encouraging admonition to the disciples by Jesus: "Fear not them which kill the body, but are not able to kill the soul; but rather fear him who is able to destroy BOTH *body and soul in* hell." Here is the double portion towards the enemy, the destruction of both body and soul. They have killed the bodies of the saints; the saints shall kill them body and soul.

The Father judgeth no man, but hath committed all judgment unto the Son; and hath appointed him to execute the judgment also, because he is the Son of Man. Of this purpose God has given assurance unto all men by the ministration of the gospel, in that he hath raised up Jesus again from the dead. And Jesus himself hath beforehand called, appointed, ordained, and made known his chief coadjutors in that work of the judgment. To the twelve who accompanied him in his temptation he said, "I appoint unto you a kingdom as my Father hath appointed unto me, that ye may sit on twelve thrones, judging the twelve tribes of Israel." The saints shall judge the world; they shall take the kingdom which the Gentiles their enemies have held and misgoverned, where also they have been slain, and shall possess the kingdom for ever, even for ever and ever: for God shall raise them up again from the dust; and the kingdom, and the greatness of the dominion, under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all kingdoms shall serve and obey him. Let the saints be joyful in glory, and a two-edged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written: this honour have all his saints. To them, Christ, the King, from the throne of his own kingdom, calls, and says, those mine enemies who would not that I should reign over them, bring hither, and slay them before me. By them the enemy is cast out, cast into the lake of fire and brimstone. And in their presence the punishment and torment, following the judgment pronounced and in process of execution, is endured so long as it shall continue. If it be endless, it is on the earth, and in the presence, in the sight and hearing of the saints, without cessation, mitigation, or end. Who can believe it? Who really does believe it, and is not unhappy?

The judgment is appointed; the time thereof, the order, the purpose, the measure; the judges, principal and subordinate; the court, the jury, the prisoners and their sentence; the prison, the executioners, the punishment. This latter we again affirm is that double portion, the destruction

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of both body and soul in the fire of Gehenna, the execution of which sentence is committed unto the saints. This honour have all his saints.

But, say some, the Scripture only says that God is able to destroy both body and soul in hell; it does not say that he will do so. Such dealing with the Word of God is pitiable, sceptical, dishonourable. It is precisely like the serpent's daring and rebellious observation to Eve: "Yea, had God said, Ye shall not eat of every tree of the garden?" Indeed God hath said it, and meant what he said. So here, this word either means that God will do that which he proclaims himself able to do, unto those who fear men and what they can do, and so cease to fear him and to obey his commands, or there is no meaning in such utterances worth a thought. Such language would be simply foolish. But we are not left to infer such a meaning as self-evident from such words; it is elsewhere affirmed that God will do that which here he warns the disciples he is able to do: "Thus saith the Lord, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall *burn them up*, saith the Lord of hosts, that it shall *leave them* NEITHER ROOT *nor* BRANCH." Here, again, is apparent the double portion towards the enemy; destruction not alone of the branches from the root, but of the root itself; destruction not alone of the offspring of the wicked, but the parentage; destruction not alone of the sinners' rebellious conduct, but of the sinners themselves: for they shall be ashes under the soles of your (the saints') feet in that day, saith the Lord of hosts. This ends in destruction not alone of the works of the devil, but of the devil himself: and they who have served him, and have rebelled against God, in the realisation of that destruction that awaits them, are cast into the lake of fire prepared for the devil and his angels, and are there destroyed by him who is a consuming fire.

There is yet another fearful example of that double portion to be visited upon the enemy by the saints of the Most High, the executioners to whom he has committed that honour. The Lord said to Peter, to whom he gave the keys of the kingdom, "Whatsoever ye shall bind on earth shall be bound in heaven." Beyond the use and signification of these words to the present dispensation, they have a further and more emphatic application to the future. In the beginning of the judgment era, he who committed the keys to Peter and the other apostles, appears himself with the key of the bottomless pit, and a great chain in his hand. "And he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed for a little season." Locked up, his angels with him, for a thousand years. This did Christ, whose work it is to bruise the head of the serpent and destroy him. This did the saints, who are the body of Christ, to whom it is given to tread down Satan under their feet. The work of death is done once. This is done in the beginning of the judgment. But there is a repetition, a second process, the double portion, the second death. Unto this the enemy is again let loose, the wicked dead arise, the unsaved living nations are deceived, the hosts of the alien are marshalled by him who from the beginning has deceived and led them on, and spreading themselves over the face of the whole earth, they draw near to the city of the

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saints, and compass it and them about. Then the fire came down from God out of heaven, and *devoured* them. Here ends that little season, for which the devil was loosed for his final work. Here ends *the* millennium, the thousand-year-day appointed for the judgment. Here ends the work and purpose of the judgment. "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet were cast, and shall be tormented day and night for ever and ever. And death and hell were cast into the lake of fire. This is the second death:" the double portion visited upon the enemy by the saints. And here revelation concerning the end of the wicked is filled up, and ceases; ceases with a word which *seems* indeed of itself, and in connection with two or three other Scriptures, to mean endless suffering. But how endless suffering can be consciously felt and endured by those who are said to be devoured, destroyed, dead, burnt up, and become as though they had never existed, that existence being blotted out and obliterated, may be left to the advocates of the theory of endless torment to reconcile. The testimonies against the theory of endless suffering are so great, so plain, so multitudinous, that the advocates of that theory, as an intelligent jury, should pause. The possibility of interpreting without violence those very few Scriptures, which but seem to set forth that doctrine, in harmony with the many which plainly teach the contrary, is another evidence in support of the conclusion that sinners, as also sin, will cease to exist; and never more mar the work and face of creation, or mingle with the sweet song of the redeemed, the cursing and blasphemy, and the wail of woe, from such as are lost.

But the portion of the enemy is double—and only double—that which they inflicted. In what way could endless suffering be the double of that temporary pain, though severe, ending in the death of the body, which the enemy has dealt out to the saints? There is no possibility of comparison. The contrast is not of the most extreme kind only, but the justice of God in the case would be impugned. For temporary and measured pain received by the saints, the enemy would have unending and unmeasured pain; for temporary death inflicted on the saints, the enemy would receive, according to the theory of endless pain expressed in modern phraseology, the torment of a death that never dies! Perhaps the believers in transubstantiation might comprehend the meaning of such a death as that—I cannot. But limit the measure of conscious torment to the wicked, ending in death; and again, in death from which there is no resurrection; and we have justice, and mercy, and truth, and the harmony of the word, and the love and the glory of God, all blending, all manifest. Then shall the whole of the redeemed join in that song of the new creation: "Thou art worthy, for thou wast slain; and hast redeemed us to God by thy blood *out of every* kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign *on the earth.* And then *every creature* which is *in heaven,* and *on the earth,* and UNDER *the earth,* and such as are *in the sea,* and ALL that are in them, shall say, Blessing, and honour, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever."

If ALL that are *under,* and *on,* and *above* the *earth,* are to join in this song of redemption, and the ascription of praise to God and the Lamb, where is *the place* of the lost? Let the intelligent free-men of Zion

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answer, even those who by the truth have been made free; and let the slaves to creed, and system, and self, honestly and boldly dare also to reply. In that united song there is most assuredly, even as there appears, no exception or exclusion of any. All join in that song; the angels with the redeemed, and *the whole* creation is full of his glory, and vocal with his praise who shall have made all things new.

There are manifestly here but two aspects to the one truth, and but one of these can possibly be the truth. Either *all* are then saved, and join in that song, which some believe and teach will be the case; or it is a song which only the redeemed from every nation, and kindred, and people, and tongue, do sing. Nowhere in that new creation, made by the divine architect and arranged from the materials on which we live, and look, and walk, is the presence of the lost or their wail of anguish. In the new heavens they are not; on the face of the new earth they are not; neither are they under the earth; for from thence, even from under the earth, whatever that word may mean, the song of the saved rises up to the throne of the King; there, as on the earth and above it, shines the light of his glory. Where, then, is that great city Babylon? Where are the Babylonians, the builders of that city of confusion? Fallen! With violence thrown down! As a millstone cast into the depth of the sea and *found no more at all!*

In the face of these testimonies, which might be multiplied, who will point out the place of the lost? Who will contend for the continuance of their sorrow and suffering without ceasing and without end? Infinitely to be preferred is the doctrine of universal redemption, even as an error, which I believe it to be. This magnifies the mercy and love of God above what is written; that falsifies the justice and mercy of God, and describes him as a monster, compared with whom the gods of the heathen, and their abominable cruelties, were as nought. The truth lies between these, and is expressed wholly in those words: "The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord." That gift of God is also said to be in Christ, as it shall be through him to us who believe, the power of an *endless* life, in a body that shall be incapable of death or corruption; an exchange of this body of humiliation for that of glory and immortality, like unto him by whom we are redeemed.

Plymouth. EDMD. MICKLEWOOD.

A TEST APPLIED.—A correspondent of one of our religious exchanges says: "I once heard a conversation between a church member and an infidel. After arguments were urged at some length on both sides, the infidel observed to his friend that he might as well drop the subject of conversation, "for," said he, "I do not believe a single word you say, and more than this, I am satisfied that you do not really believe it yourself, for to my certain knowledge you have not given, for the last twenty years, as much for the spread of Christianity—such as the building of churches, foreign and domestic missions—as your last Durham cow cost. Why, sir, if I believed one-half of what you say you believe, I would make the church my rule for giving, and my farm the *exception*."

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THE FATHERS ON FUTURE PUNISHMENT.

IN his Enquiry into Scripture Teaching on Future Punishment, Dr. Angus* has entered on the further enquiry as to the opinions of the early fathers on this important question. Mr. White has already in the June *Rainbow* exposed Dr. Angus's argument from Scripture; we propose in the present paper to show how utterly he has failed to support his view from the writings of the early fathers.

Dr. Augus professes to be well acquainted with their writings. He remarks, with much propriety, that "the fathers are at best a kind of Saul's armour, nor should they be used by any who have not first *proved* them." (p. 7.) We do not know whether Dr. Angus had us in his mind when he wrote thus, but as a considerable part of our pamphlet on "Future Punishment" is occupied with the opinions of the fathers, we think it probable that he had. We will only say that we should not have ventured upon this difficult field if we had not, in our own judgment, "*proved*" the armour in which we fought; and that we should indeed be ashamed if we exhibited so poor an acquaintance with our weapons as Dr. Angus has. We will now show our readers how the President of Regent's Park College speeds, clothed in the armour of Saul.

At p. 60, the second edition, of our pamphlet on "Future Punishment" we stated that "from beginning to end" of the apostolical fathers "there is not one word said of that immortality of the soul which is so prominent among the later fathers. Immortality is asserted by them to be peculiar to the redeemed." In the preface to our pamphlet we challenged contradiction to this statement. We had certainly hoped that some one who had made the fathers the study of his lifetime, and who held the Augustinian view of future punishment, might come forward to our challenge. We had indulged in the vision that such a man as Dr. Pusey might enter on the field. We do not pretend to compare our knowledge of the fathers in general with his far greater acquaintance with them, but on this particular question we should not fear a contest even with him. No champion of this kind has, however, come forward. Mr. Nangle of the *Achill Herald*, an anonymous reviewer in the *Record* newspaper, and, last, Dr. Angus, have rushed in where men like Dr. Pusey have not chosen to appear.

Of the apostolical fathers Clement of Rome is first and chief. He was the valued and loved fellow labourer of the apostle Paul. (Phil. iv. 3.) His opinion on this question would indeed be of consequence. It would rank next to that of inspiration. At page two of his work accordingly Dr. Angus gives us what he professes to call a quotation from Clement of Rome. It is this: "All souls are immortal (ἀθανάτοι), even of the ungodly, to whom it would have been better not to be incorruptible" (ἀφθάρτους). When we first read this in Dr. Angus's pamphlet we could scarcely believe our eyesight. "Can this be true"? we said to ourselves. Have we read the epistles of Clement some dozen times and failed

* "Future Punishment." By Joseph Angus, D.D. Clarke & Co., 1870. First Edition.

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to see this startling statement? Have we ventured in print that has been read by, we are happy to say, many hundreds of readers, to say that Clement never said anything of this kind, and are we now convicted of having made a most rash and unwarranted statement? We took down our Clement again from the bookshelf, read his epistles in Archbishop Wakes's and Dr. Roberts's translations, and, with a positive sigh of relief, ascertained beyond a question that whoever wrote the above quotation *Clement of Rome did not.*

But where did Dr. Angus get it? That was our next enquiry. We remembered that there were in existence two large works bearing the name of Clement, through which we once felt it to be our weary duty to wade, unaided by what would have been a most welcome, and sometimes, we do not blush to say, a most needed translation. These works are "The Recognitions of Clement" and some nineteen "Clementini Homilies," of which we gave some account at pp. 63, 64 of our pamphlet. Dr. Roberts has given us a translation of the former in his valuable "Ante-Nicene Christian Library;" we hope, as we are a subscriber, that he will not feel it his duty to translate the "Homilies" also. They are a sad parcel of rubbish, with few jewels interspersed, and in substance are presented in "The Recognitions." Whatever they are, it is in one of them that Dr. Angus met with his quotation from *Clement of Rome. Dr. Angus has fallen into the mistake of taking a wretched forgery for a genuine work of Clement, and quoting what was written by nobody knows whom as written by the companion of St. Paul.* Verily the first step Dr. Angus has taken in Saul's armour he stumbled and fell.

As we mean to found an observation or two addressed to Dr. Angus in particular upon this famous quotation, we will give it somewhat fuller than the Doctor thought necessary for his purpose to do. In "Homilia Undecima," xi. we read: "The soul, even of the ungodly is immortal (ἀθάνατος), for whom it would have been better not to have it incorruptible (ἄφθαρτον); for being punished by quenchless fire, by unending torture, *and not dying*, (μὴ θνήσκουσα), it can to its loss find no end." This is the passage on which Dr. Angus fell in his researches through the fathers. In one point of view, namely, as an authoritative opinion, it is absolutely valueless; in another point of view, as showing us the indisputable sense of a most important scriptural term it is a passage of very great importance. We beg to draw Dr. Angus's attention to it, and, as an honest man, we ask him to follow it out to its conclusion.

When a Greek writer, who, as both Dr. Angus and we alike allow, held the Augustinian view of future punishment, wishes to convey beyond any question or doubt his view that it would consist in *an endless existence* in torture, he can find in the copious language of Greece no stronger term to express it than by saying the soul "*does not die*" (θνήσκω) in hell. This is not, let us remember, the language of a *heathen classical writer*, though the idea that the Greek of the New Testament was different from the Greek usually spoken and written by heathens is of all ideas one of the most supremely ridiculous. This is the Greek of a Christian writer, which we hope Dr. Angus will allow to correspond with that of the New Testament. If he does not allow this, he must divide Greek into at least three distinct languages—classical, New Testament, and Clementine Greek; but we suppose he will not insist on this.

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Well, then, we see that the phrase the soul "*will not die*" in hell, is one of the most significant, clear, unambiguous phrases that can be chosen to express the idea that the wicked will continue *to exist* in hell. *Dr. Angus thinks so;* and Dr. Angus is quite correct in thinking so. There is no ambiguity about it here. We will only ask Dr. Angus to carry on this just idea of his *to the New Testament, to the sayings of Christ, to the writings of Paul.* In the New Testament we are told that the wicked "*shall die*" in hell. (Rom. viii. 13.) We ask Dr. Angus to give the same sense to the word "die" (*θνήσκω*), in the epistle to the Romans, that he gives to it in the Homily of Clement. Is that too much? In the latter it signifies, according to Dr. Angus, most unmistakably, "*to cease to exist;*" *let it have the same signification in the former.* And then we have the writer of the Homily telling us that the wicked will never cease to exist in hell, and St. Paul telling us that they will cease to exist in hell, and have only to decide whether we will believe a nameless forger or an inspired apostle.

And now one word more about *Clement of Rome and his real opinions.* Dr. Angus tells us that a writer who affirms that the souls of the wicked are "immortal." (*ἀθάνατοι*) means to convey his opinion that they will never cease to exist. We quite agree with him. There cannot be, that we see, a second opinion on the matter; but we hope that Dr. Angus will allow that when Clement of Rome, in an epistle acknowledged to be his, *denies that the wicked are immortal, he means that in his opinion they will not continue to exist for ever in hell.* If we can show this, we hope Dr. Angus will honestly confess that he mistook the opinion of Clement of Rome.

Now, the substantive "*immortality*" (*αθανασια*) has the exact same meaning as a substantive that its adjective "*immortal*" (*ἀθαν'ατος*) has as an adjective. This will scarcely be denied even by an Augustinian advocate. But Clement (1 Ep. xxxv.) expressly states that this "immortality" *is one of God's gifts confined to the redeemed.* We will give his words in Dr. Roberts's translation: "How blessed and wonderful, beloved, are the gifts of God! *Life in immortality* (*ξωη εν αθανασια*), splendour in righteousness, truth in perfect confidence, faith in assurance, self-control in holiness!" Immortality, then, according to *the genuine* Clement, is a gift of God to his believing people, as peculiar to them as their faith and their holiness, and consequently Clement did not hold that the wicked were immortal or would continue to exist for ever. He held with us that they would die, perish, be destroyed.

We now come to Dr. Angus's second feat in the armour of Saul, namely his view of the opinions of *Justin Martyr.* He quotes from Justin as follows: "*I do not say that all souls die,* for that were truly a piece of good fortune to the evil."—*Justin Martyr, Dialogue with Trypho.* (p. 2.)

Now we have to allow of Dr. Angus's quotation from Justin what we denied of his quotation from Clement. Justin Martyr *did* write the above words. Unfortunately for Dr. Angus he wrote *some more words,* which Dr. Angus has in some mysterious way overlooked. Of course, Dr. Angus brings forward Justin's words in proof of his own view of future punishment, namely, as indicating that in Justin's opinion the souls of the wicked would never die in hell.

Will it be believed that in the words which Dr. Angus has quoted from Justin that father *is not speaking of hell at all, but of Hades only!* Will it

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be believed that when Justin comes in the very next sentence to speak of hell, he affirms that that will take place in hell which he said would not take place in Hades, *namely, that the wicked would in hell cease to exist!!* Believe it or not, this is what Justin does say, and that our readers may see it, we will give them the passage in full from Dr. Roberts's translation. Here it is: "But I do not say, indeed, that all souls die, for that were truly a piece of good fortune to the evil. What then? *The souls of the pious remain in a better place, while those of the wicked are in a worse, waiting for the time of judgment.* Thus *some* which have appeared worthy of God *never die, but others are punished so long as God wills them to exist and to be punished!* (Dialogue, Trypho, Chap. v.)

We do not know how to characterise Dr. Angus's quotation from Justin. If he had read the entire passage just quoted, we could scarcely call it *honest* to quote a part and to leave the rest unquoted. It is like the sceptic who would demonstrate from the words of Scripture that "there is no God," while he omitted the words which tell us that it is "the fool who saith so in his heart." (Psa. xiv. 1.) What Justin really teaches is, that the souls of the wicked do not die *in Hades*, but continue there to exist; but that after the judgment they do die and cease to exist, after such pain as God wills them to endure. This is precisely what we ourselves hold and teach.

We do not see how Dr. Angus or his friends can get over the above testimony of Justin. As however they are possessed, we must say, of no small amount of Jesuitical casuistry on this point, we may imagine them to say that it was Justin's opinion that God willed the wicked "*to exist*" *for ever*, and so that he quite agrees with them. Even this broken reed we will remove.

We believe that on the sense of the word "*exist*" (ειμι) there is no dispute. Our Augustinian reasoners amuse themselves with the idea that "to live" means to be happy," but we do not know that any of them give a similar latitude to the term "exist." What does Justin say then? Here is one passage: "God delays causing the confusion and destruction of the whole world, *by which the wicked angels, and demons, and men shall cease to exist.*" (Second Apology, Chap. vii., Dr. Roberts's translation.) Here is another passage: "God ordained that if he (man) kept this (commandment) *he should partake of immortal existence; but if he transgressed it, the contrary should be his lot.*" (p. 358 of Dr. Roberts's translation.) So we find that in Justin's opinion a time will come when every sinful being will "cease to exist."

One word more of Justin's language. Dr. Angus insists that "*not to die,*" when used by Justin Martyr, means beyond any dispute *not to cease to exist.* We only ask him to apply his canon of interpretation to the language of Scripture, and to insist that "*to die*" means with it *to cease to exist.* But if he follows his own law of language, as we hope he will, he must allow that his view of future punishment is altogether wrong, for Scripture affirms a hundred times and more, *that the sinful soul shall die.*

We now come to another adventure of Dr. Angus in the armour of Saul. He is speaking of the views of *Tatian.* At p. 6 he says, "*the annihilation of the soul of the wicked was taught by Arnobius and Tatian;*" in his note at p. 7 he says, "*Tatian,* who taught that the soul of the wicked dies with the body, *holds that both will live again in immortality, and will die*

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continually while they live on for ever." Thus Dr. Angus makes Tatian hold two precisely opposite views! Saul's armour scarcely suits him here.

For the present we will say no more than just to draw attention to Dr. Angus's curious note (p. 6) on *Irenæus*. The testimony of Irenæus is very clear, and has been constantly quoted on our side. But the Doctor tells us that Irenæus is "*confuting Platonism (not Pharisaism, which is quite a different thing)*." We used to be told that the Pharisees and Plato, and the whole world in fact, held one and the same doctrine on the immortality of the soul, but now we find that Dr. Angus renounces Plato, and prefers to sit at the feet of Gamaliel.

"*It must be so! Plato, thou reasonest well,*"

may no longer be taught in the schools of St. Augustine! Poor Plato! Is this your reward after having for centuries afforded the text for ten thousand pulpits? But we fear the Doctor's distinction between Platonism and Pharisaism will not serve him much. If Josephus knew anything of the matter, he seems not to have recognised the distinction which Dr. Angus draws (Jewish War. ii. viii. 11, 14). Whatever distinction may exist, we should recommend Dr. Angus to sit at the feet of Paul rather than of Gamaliel. Gamaliel would assure him that the wicked will never die; Paul has told him that they will die.

Apparently having nothing to advance from Irenæus himself to show that he held the immortality of the wicked, Dr. Angus *reposes upon authority*. He tells us that "both Masuit (the Benedictine editor) and Dr. Roberts (the translator) agree in saying that he teaches repeatedly that "the wicked will exist in misery for ever" (note to p. 6). We do not think that his two stools of Rome and Geneva will keep Dr. Angus from *here, too*, coming to the ground. We will only say that, in no unkindly *spirit*, we challenge Dr. Angus to read Irenæus, and to bring forward from his words any proof of Dr. Roberts's assertion; or that, on this point, we are prepared to meet Dr. Roberts himself, fresh from his work of the translation of Irenæus.

HENRY CONSTABLE,
Prebendary of Cork.

Desertmore Glebe.

ACTUAL REGENERATION RE-AFFIRMED.

"THE defence of divine truth necessitates controversy." These words stand first in my brief paper on "Actual Regeneration," which appeared in the March number of the *Rainbow* (1870), and includes a notice of Mr. W. Maude's theory of man and of regeneration, as being antagonistic to the divine doctrine of actual regeneration in the case of "every one who is born of the Spirit"—"born of God."

In that paper I used plainness of speech: and Mr. Maude regards my remarks as not being "over courteous" towards himself; but he may be assured that they were not made with any offensive intent. Plainness of speech is characteristic of the *Cymric* race; and as he resides so near to

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Wales, he is most likely aware that such is the case; and my desire is that he may accept the mention of this fact, as accounting for the directness of my remarks.

Another characteristic of the *Cymry*, is a free use of similitudes; and partaking of this also, I will use a similitude to signify my judgment of the *policy* of Mr. Maude's "rejoinder," in the May number of the *Rainbow*, headed "Actual Regeneration." In that rejoinder, Mr. Maude is the *advocate*, and his theory of man and of regeneration is the *client*. With the skill of an able barrister, the advocate has adopted the most available course of defence on behalf of his client. Being instructed by his shrewdness, his brief is headed thus: "Damage the opposing witness, in the estimation of the jury." And his notes are these: (1.) "Complain of 'gross misrepresentation.' (2.) Intimate great error; and insinuate constructive irreverence and even 'blasphemy' against the Lord Christ. (3.) Raise an outcry against 'MATERIALISM,' and insinuate that this 'monster of the ooze and mire' has come nigh 'under a mask:' and bespatter the opposing witness with the 'ooze and mire.'"

Such is my judgment of the policy of the "rejoinder." And before I proceed to re-affirm the doctrine of actual regeneration, it behoves me:—

1. To consider Mr. Maude's complaint of "gross misrepresentation." The complaint is professedly founded on my remark in relation to the passage quoted by me from the *Rainbow* (pp. 31, 32, vol. vii.); which remark was as follows: "This paragraph contains the concentrated essence of Mr. Maude's paper, published in three parts."

(*a*) The remark thus made was intended to express my judgment respecting the quoted paragraph; which judgment I still entertain. And now it behoves me, touching that remark, to present both a concession and a defence. I concede that the remark might be considered defective, as to strict accuracy of expression: the phrase *quintessence* may have been preferable to "concentrated essence;" and the simple word *essence*, may be considered preferable to either. It becomes me to concede this much. And even Mr. Maude will not construe this into an admission of "gross misrepresentation," or of any degree or kind of misrepresentation.

The phrase "concentrated essence" was not untruthfully used; seeing that the term *concentrated* has the meaning of "collection into a central point; compressing into a narrow space; the state of being brought to a point." And it is not likely that Mr. Maude himself imagined me to have used the phrase in accordance with its *chemical* usage; and yet, it is only on *that* construction of the phrase, that there could be shown the least semblance of a reason for the complaint made. But even from availing himself of this semblance of a reason, he is debarred by the direct allusion and reference made by me to "his elaborate composition, with its array of names and authorities, both ancient and modern;" and, in other words also, to the fact that he had "been busy in collecting weapons, offensive and defensive, from metaphysical arsenals, ancient and modern, far and near." Mr. Maude's mode of argumentation—including his "main argument"—in advocacy of the "tripartite nature of man," was thus sufficiently referred to; and the readers of the *Rainbow* were sufficiently reminded of his argumentative armour and metaphysical munitions; and they were also thus informed: "My special object is to consider and comment upon his avowed antagonism to the doctrine of an actual regeneration of men by the

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life-giving power of God, whereby they are made 'partakers of a divine nature.'" And not one of the discerning readers of the *Rainbow* will fail to distinguish between an *essence* and an *argument*—between the "concentrated essence" of a theory, and the "main argument" by means of which that theory is sought to be sustained.

(*b*) Mr. Maude rests his complaint of "gross misrepresentation" on the fact, or chiefly on the fact, that the quoted paragraph occurs in a "digression," saying "It occurs only in a digression regarding a special theory of the tripartite nature of man, held by Bishop Bull, Dean M'Neile, and, I presume, Mr. Morris himself. Now the whole of this digression, including the 'concentrated essence' paragraph, might be cut out, and my general argument for the tripartite nature of man would remain untouched!"

On this quotation I remark *first*, that it contains an inaccuracy of description; and, *secondly;* that it presents a statement of fact. (1.) It does not appear that Dean M'Neile holds any "theory of the tripartite nature of man;" but he does bear testimony of the tripartite nature of a "Christian indeed." (2.) It is a fact that the paragraph which I had quoted "occurs in a digression." But what of that? A person of Mr. Maude's extensive reading must be aware that the "concentrated essence" of a paper, or even of an extensive treatise, is sometimes found in a "digression," or in some other incidental part, or some superadded form, that is, superadded to the "general argument," and "main argument," and cited authorities. And in Holy Scripture also, such instances may be found. For example: the passage in Eph. ii. 8—10, contains the concentrated essence of the writings of the apostle Paul on the subject of human salvation. The passage in Rom. v. 19—21, contains the concentrated essence of his whole teaching on the subject of justification: but if it were lost, his general argument on that subject would remain. The passage in 1 John v. 11, 12, contains the concentrated essence of the entire epistle: but if it were lost, the doctrine concerning the eternal life, as taught in the epistle, would remain. The passage in Heb. viii. 1, 2, contains avowedly the concentrated essence of the preceding seven chapters; but does not include a sign of the general argument, or the many forms of argument, or of the main argument, by which those seven chapters are distinguished.

But enough! The distinction between the essence of a theory, and the argument used for its support, is so obvious, if not self-evident, that any man who cannot perceive the distinction and difference, must be deficient in mental capacity; which, *certainly*, the writer of the "rejoinder" IS NOT.

(*c*) But to do justice to M. Maude, it should be observed that he does not allege that, the paragraph quoted by me, does *not* contain the "concentrated essence" of his paper. He says this: "But if the reader will turn to the paper in question he will discover, if he does not already know, that the paragraph quoted *has no connection whatever with my main argument.*" And now it devolves on me to say, if the reader will turn to my little paper on "Actual Regeneration," he will discover, if he does not already know, that it is not therein alleged that the paragraph quoted has any connection with the "main argument" of the paper published in three parts. The *argument* of the writer was not then in question: the "concentrated essence" of his paper was alone in view: Mr. Maude's theory of man, and of regeneration, was alone noticed, and held up to the light. Mr. Maude does not *deny* that the "concentrated essence" of his paper

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is contained in the paragraph concerning which I did so affirm. But the alleged reason for his complaint of "gross misrepresentation" is that "the paragraph quoted *has no connection whatever with his main argument;*" and that, the whole digression in which the quoted paragraph occurs, including the "concentrated essence" paragraph, "might be cut out, and his general argument for the tripartite nature of man would remain untouched!" And having so said, he adds, "Is this, I ask, a misrepresentation, or is it not?"

But the intelligent readers of the *Rainbow* may, in reply to this question, ask, "Concerning what do you enquire? What *is that* which you allege to be a misrepresentation?" For in the paper to which the rejoinder relates, it is nowhere said, or in any way implied, that the "concentrated essence" of Mr. Maude's "general argument for the tripartite nature of man" is contained in the paragraph quoted. If such a statement had been made, it would indeed have been a misrepresentation, and Mr. Maude would have been justified in the complaint he has made, and in the grave accusation he has brought.

The *theme* of Mr. Maude's paper is Man, or the Constitution of Man. His *theory* is the Tripartite nature of man. The *essence* of his theory is that man has by nature a spirit, in addition to his soul and body; which spirit is in a disordered and disabled condition. And the essence of his theory is *the essence of his paper*, published in three parts; and this *essence is concentrated* in the passage in which he speaks of (*theoretic*) ROOAGH=πνεῦμα=spiritus, as that which is "dormant," as existing only in a "germinal condition," and as "crushed down and imprisoned." Moreover, in that same passage he has blended his theory of regeneration with his theory of man. The essence of these two co-related theories, is combined therein; for therein he says, "The quickening of that which before was dormant, the development of that which previously existed only in a germinal condition, the lifting up and liberating of that which was heretofore crushed down and imprisoned; all this beyond question enters into the idea of regeneration, but not the introduction of any element essentially new." And concerning the passage in which these two co-related theories are combined, and their essence is concentrated, I had remarked, saying, "This paragraph contains the concentrated essence of Mr. Maude's paper, published in three parts." And now—with a conscience void of offence as touching this matter, and a consciousness of inward uprightness—I ask, Have I been guilty of misrepresentation?

2. In undertaking to supply "a scriptural explanation" of the passages of Holy Scripture which are adduced in my paper on actual regeneration, Mr. Maude proceeds, in an extraordinary manner, to deal with the use made of those texts by myself.

(*a*) The first in order is John iii. 6: "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." My comment on this text was in these words: "In this sentence a comparison, in the way of contrast, is instituted. The essential nature of man is 'that which is born of the flesh,' and 'is flesh.' This is the Lord's own account of *natural* generation and its product. And his own revelation of the great doctrine of regeneration is in the words: "That which is born of the Spirit is spirit." And in this revealed doctrine of *divine* generation, 'the introduction of an element essentially new' is announced; 'the endowment of

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man with a new principle of nature, differing from and superior to any originally possessed,' is declared. Moreover, the Lord Jesus has shown that the regenerate person is a mysterious being, beyond the senses and the philosophy of men. He has said: "The wind bloweth where it listeth, and thou hearest the sound thereof, but dost not see whence it cometh and whither it goeth; SO IS EVERY ONE THAT IS BORN OF THE SPIRIT."

On this passage, reproduced from my paper on actual regeneration, and a part of which is quoted in the "rejoinder," Mr. Maude indulges in certain strictures and suppositions, for the purpose of implyiug absurdity and heresy and also irreverence, and even 'blasphemy,' against the truth and the person of the Lord.

The license which Mr. Maude has thus allowed himself is such as I will not describe as it may deserve; but will observe that, being myself on the verge of "threescore years and ten," and having been nearly half a century engaged in the ministry of the gospel of Christ, my mind has acquired a deep sense of the moral evil of using a false representation, inference, or supposition as a controversial weapon; and also of the spiritual evil involved in seeking to uphold a metaphysical theory by an unwise use, or misuse, of Scriptures relating to the great mystery of the incarnation of the eternal "Word," the Son of God—the great mystery whereby he who is the true God became real man, "the man Christ," and who is God and man in one person for ever.

"In the beginning was the Word, and the Word was with God, and the Word was God:" "In him was life, and the life was the light of men:" "And the Word became flesh, and tabernacled among us (and we beheld his glory, the glory as of the Only-begotten of the Father), full of grace and truth." (John i. 1, 4, 14.) The term "flesh," in this quotation, I understand to mean the reality and entireness of a human nature, apart from the least stain of human sinfulness; which human nature was assumed into personal union with the eternal Word, the Son of God—a *human nature* assumed by a DIVINE PERSON, "who is over all, God blessed for ever."

The term "flesh," in John iii. 6, I understand in its recognised *generic* and constitutional significance, as signifying man, and the bipartite nature of man; and as including in its significance the sinful and mortal condition of everyone, lineally descended from the first man Adam, and "naturally engendered of the offspring of Adam." I therefore understand it to mean *man*, in the integrity or entireness of his constitutional nature or being, as consisting of an immaterial soul and a material, organised body for the uses of his soul.

The phrase, "the Spirit," in the same text, I understand to mean God, who is SPIRIT; and the Holy Spirit of God, "The eternal Spirit," as it is said: "Born of the Spirit," "Begotten of God," "Born of God;" and I understand it to include the Son of God, of whom it is said, "the Spirit giveth life," and "the Lord is that Spirit" (2 Cor. iii. 6, 17); and of whom it is declared that "the last Adam became a life-giving Spirit." Therefore I understand the phrase to signify GOD; including in its significance the adorable and indivisible TRINITY, the Father, and the Son, and and the Holy Ghost."

The term, "spirit," standing second in the same text, I understand to signify that new principle of life—spiritual and eternal life—which is

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imparted by the divine act of regeneration; the new constituent of personal being whereby men become the children of God and heirs of immortality, being made "partakers of a divine nature;" not, indeed, participants in the nature of Deity, the incommunicable nature of the Godhead; but made partakers, in present possession, of the communicable or emanative life of God. And concerning this same eternal and communicable life in the Godhead, it is written: "The Word was God," "in him was life." And he has said: "As the Father hath life in himself, so hath he given to the Son to have life in himself;" and again it is written: "I live, yet not I, but Christ liveth in me;" and, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." And John, the apostle, has testified, saying: "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath the life; he that hath not the Son hath not the life."

(*b*) The other text in question is 1 Peter i. 23. My comment on this text was as follows: "The Holy Spirit also reveals the great doctrine of regeneration, as teaching 'the endowment of man with a new principle of nature, differing from and superior to any originally possessed:' as it is written: 'Being born again, not of coruptible seed, but of incorruptible, through the living Word of God, which abideth for ever.' Herein, regeneration through the living Word of God, the divine Logos, the Christ, is contrasted with natural generation. The seminal principle in natural generation is the 'corruptible seed;' this is the germinal condition of man as *man*, and contains all that man is or ever can be as *man*. And the seminal principle in regeneration is the 'incorruptible' seed, 'an element essentially new,' 'a new principle of nature, differing from and superior to any originally possessed.' No greater contrast could be instituted, neither could language be more precise and forcible."

Mr. Maude's criticism on this paragraph is of little significance, excepting the significance of a felt extremity shown in an unmeaning and unfinished attempt at a *parody;* for which purpose he substituted (εκ for δια) "of" for "by" or through, and by means of this change of preposition he has indulged himself in making an unmeaning and unfinished attempt at a parody—not on any words of mine but—on the words of the Lord Christ, which he spake, saying: "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." It is indeed sad to think of an extremity being thus yielded to by a vigorous and cultivated mind.

But Mr. Maude has referred to several texts which (with one exception) do not relate to regeneration; and this he has done in attempting to gainsay my remarks on the "incorruptible" seed—the seminal principle in regeneration. But even the words of the psalmist (we know not that it was David), in Psalm cxix. 93, do not relate to regeneration. Mr. Maude (as a Hebraist) ought to know that the primary idea and ordinary meaning of GHAH-YAH' (the preterite of which is in that verse) is, to be *vigorous*, to be *invigorated;* and he ought to know that PIK-KOO-DEEM' ("precepts") signifies the charges which God had given to those who were already, in a national sense, his people and saints, and which were delighted in by the godly in Israel.

Mr. Maude remarks that I "strangely assert" that the living and enduring Word of God (1 Peter i. 23) is the divine Logos, the Christ. This

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may seem strange to him, but it does not follow that the same must seem strange to those who are more conversant with the relations and usages of Holy Scripture. It is known that the Hebrew phrase, DAH-VAHR' Y' HOH-VAH—"the word of the Lord"—is used as a personal title of the Messiah; and was thus understood by the more ancient Hebrew rabbins. And it is well known that the term, Λόγος, is of various application; and also that it is one of the personal titles of the Son of God. He is "The Word" (John i. 1, 14); "and his name is call The Word of God." (Rev. xix. 13.) He is "The living and powerful Word of God," "with whom we have to do" (Heb. iv. 12, 13); he is The true Word, even as he is "The Truth." (John xiv. 6.) The phrase translated, "the word of truth," in James i. 18, is a Hebraism, signifying the true word; and it is well known that the same idiomatic style is of frequent occurrence. "The Father of mercies" is the merciful Father; "The Spirit of holiness" is the Holy Spirit;" and "the word of truth" is the true word—the REALITY of all divine revelation.

When rightly understood, the passage in James i. 18 shows that God, "the Father of lights," "Having purposed, he brought forth us by the true Word, in order that we should be a kind of first-fruits of his creations."

The word translated "begat," in the received English version of this passage (James i. 18) is not ἐγγέννησε, but it is ἀπεκύησεν, from ἀποκυέω,* to bring forth, *in the way of maternity;* and *not,* to beget, *in the way of paternity.* By an elegant and significant turn of thought and expression, the idea of maternity is here (as elsewhere in Holy Scripture) appropriated to the eternal purpose of God. Those who are chosen of God to immortality, are—as to their new and spiritual and eternal life—brought forth of God out of his eternal purpose by the true word, in whom "was life," and who is "The Life" ("our life"), even "that eternal life which was with the Father, and was manifested to his apostles" (1 John i. 1, 2), and who is called "The Word of Life," even as he is called "The Word of Truth." This mystery was intimated and illustrated by the Lord himself, as it is written: "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." (John xii. 24.) In this passage the Lord intimates the truth or reality of his having "life in himself," "even as the Father has life in himself;" and intimates in the same manner the mystery—and *the necessity* of the mystery—of his death and resurrection in order to the development of this same life, and its impartation to others, who should be the "much fruit" of this mystery of grace. As it is said also in Isaiah: "If he shall make his soul an offering for sin, he shall see a seed who shall prolong their days, and the good pleasure of Jehovah shall prosper in his hand. He shall see [the fruit] of the travail of his soul, and shall be satisfied." (Isa. liii. 10, 11.) Any mind having a rationalistic tendency will reject the truth of this mystery of the grace and purpose of God; but a docile believer and child of God will say, "Even so, Father, for so it seemed good in thy sight."

In his "rejoinder" Mr. Maude has an extraordinary statement, professedly founded on 1 Peter i. 23. He says: "The word being not the

* The derivatives of this verb occur only in James i. 15 and 18.

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mere instrument but the agent; not the seed-vessel but itself the seed." Has he not greatly erred? He has ignored the fact that in the text itself, as quoted by himself, the "seed," and the "word" are not identical, but are expressly distinguished each from the other; and having ignored this fact and assumed the opposite, he says: "This is sufficiently proved by our Lord's own declaration in Luke viii. 11—'The seed is *the* word,' and by Paul's reference to 'the word of the truth of the gospel, which bringeth forth fruit and groweth.'" (Col. i. 6.) But the readers of the *Rainbow* may enquire, saying, What is sufficiently proved? for there is no proof—*there cannot* BE *any proof*—that the "seed," and the "word." in 1 Peter i. 23, are identical, or that the "word" mentioned therein is the "incorruptible seed," the seminal principle in regeneration.

Concerning our Lord's declaration in Luke viii. 11, it should be observed that the subject of being "born again" is not at all in view. The declaration is made in explanation of the parable of the sower; in which parable a comparison, in the way of *analogy*, is instituted. The Lord compares himself and those sent forth by him to "a sower (who) went out to sow." And he compares his own testimony and the testimony of his true representatives to the seed or grain which a sower went out to sow. And in explaining the parable to his disciples, the Lord declared, saying, "Now, the parable is this: the seed is the word of God," &c. In Matthew xiii. (the parable of the sower,) the seed sown is said to signify "the word of the kingdom." "The word of God"—"the word of the kingdom" is signified by the parabolic "seed." In the parable of the wheat and the tares, "the good seed are the sons of the kingdom." In the parable of the sower, a comparison, in the way of *analogy*, is instituted; but in 1 Peter i. 23, the subject is not the dissemination of the divine testimony; but therein a comparison in the way of *contrast* is found: the "incorruptible seed," the seminal principle in regeneration, the essential principle of spiritual and eternal life, is contrasted with the "corruptible seed," which is the seminal principle in natural regeneration—the specific principle of the psychical life of perishable, mortal man. Man, the mortal, is bipartite, consisting of "soul and body." Man, the heir of immortality, is tripartite, consisting of "spirit and soul and body," for he is "born of the Spirit"—is "born of God."

3.—Mr. Maude sounds an alarm. He says, "BEWARE OF MATERIALISM." And to this, *as a word of advice*, I respond, saying, BEWARE OF MATERIALISM. But with what intent has he made his "word of warning" to constitute one department of his tripartite rejoinder to my brief paper on actual regeneration? He does not suppose me to be a *Materialist*, or an abettor of MATERIALISM. For a man cannot suppose two opposites at one and the same time; and Mr. Maude presumes, and justly presumes my convictions, touching the tripartite nature of "a Christian indeed," to accord with those expressed by Dean McNeile. Therefore he does not presume *me to* be a *Materialist;* nor that materialism "under a mask" has come among the readers of the *Rainbow*, in my paper on "being born again."

Perhaps the words, "carping and quibbling under a mask," *may* have been thrown in to intimate Mr. Maude's idea of "over courteous remarks;" *and if so*, it is to me a pleasant reflection that he *did not* find any such remarks in my paper, to which his "rejoinder" relates.

Forty-four years ago, in one of the channel islands, and on a public

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occasion, I had the honour of being associated with Dean McNeile, in testimony of the Christ. We stood together on that occasion for the defence of the truth, and reality of the essential, personal Deity of JESUS, the Son of God; and of the divine inspiration of the Holy Scriptures, and the equal inspiration of the several books therein. And now after the expiration of forty-four years, I find my name associated with that of Dean McNeile, in testimony of the truth that "a member of the church of God, a Christian indeed," is one who—in addition to his immaterial soul and material body—has "that which no other man except a real Christian possesses, namely, that which is born in him and sustained in him by the Holy Spirit of God;" even that of which our Lord testified when he said, "That which is born of the Spirit is spirit."

Mr. Maude's *innuendo*, in the tail of his "rejoinder," has laid upon me a necessity of mentioning what otherwise would not have been named; and my yielding to this necessity is not that I might be approved, but that the truth of the Lord might not be hindered and cast out. Forty years have passed away since, from clear conviction, I ceased to hold and teach the traditional and evil doctrine of endless life in ceaseless woe, as the penalty or punishment of sin. During thirty years it has been given me, by the grace of God, to hold—with increasing light—the grand and precious truth of life, even "eternal life," in Christ *only;* and during more than twenty years, for the sake of that same blessed and glorious truth, I have been, ecclesiastically, ostracised and pursued by obloquy and scorn. And, during the last twenty years, it has frequently devolved on me to be in conflict with the irrational object of Mr. Maude's apprehension and anxious concern—in conflict with that "monster of the ooze and mire;" first in England, and, subsequently, in this country: and my labour in this part of my ministerial vocation "is not in vain in the Lord." May "the word of the Lord run, and be glorified."

Philadelphia. WILLIAM MORRIS.

THE EVANGELICAL ALLIANCE AND FUTURE PUNISHMENT.

THE late conduct of the Evangelical Alliance, in reference to Mr. Birks, is a remarkable proof how fast opinion is coming round to the point of utterly rejecting the Augustinian theory of an endless life of misery.

We first remind our readers of Mr. Birks' view. The theory of eternal misery he rejects as "fatal to the glory of the Most High" (Victory of Divine Goodness, 178). The second death, or the condition of lost souls in hell, is a "boon," is "a triumph of redeeming goodness" (171). In their eternal condition they find themselves "unutterably blessed" (190, 48).

It is quite plain from this that Mr. Birks holds, *in its essential features*, the Origenistic theory of universal restoration. Origen, indeed, removes the condemned finally from hell, while Mr. Birks leaves them always there, but this is really a matter of no consequence. *It is the character of the place of abode which alone is of moment.* Mr. Birks makes it virtually one of the many mansions of our Father's house.

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This view the Evangelical Alliance was lately called on to condemn as opposed to the 8th article of their basis of alliance, which was supposed to contain the Augustinian view of future punishment. *The Alliance has refused to condemn Mr. Birks' view, and has thereby declared that it is not inconsistent with the views they hold themselves.* We may be pardoned for recalling to our readers' minds a few words of ours printed in the June *Rainbow*, of 1869, but they seem so near their fulfilment that we cannot abstain from doing so. We then said to the gentlemen of the Evangelical Alliance, in reference to these views of Mr. Birks, "Beware of whom you are being led. Distrust the prophet who has undertaken to be your guide. To us he appears to wear a disguise. The hands may be like Esau's hands, but surely the voice is Jacob's! We do not see *Augustine* leading your horses' bridles; if we are not greatly mistaken that guileful guide is *Origen*. To us you appear like the bands of Syria 'smitten with blindness.' Open your eyes, or you will find yourselves, not in Dothan, but in Samaria" (267).

By the late decision of the Alliance they appear by this time to have nearly arrived at Samaria. The gentlemen, Messrs. Bevan, Baxter, Candlish, Thomson, and others who have left them, represent the old Alliance in its honest bigotry; the majority, from whom they have seceded, represent the new Alliance in a transition state of opinion.

HENRY CONSTABLE,
Prebendary of Cork.

Literature.

The Rev. S. Minton Right, and the "Record" Wrong. By HENRY SMITH WARLEIGH. London: Elliot Stock.

TRULY we are glad to see men on every side rising up to protest against the dogma of "Endless miseries," and "Eternal evil," which the Christian church has so long accepted, on the authority of Augustine, and Tertullian, and Tatian, of Plato, and the Egyptian priesthood. Mr. Warleigh, in his excellent pamphlet, has undertaken to show that on this question Mr. Minton is right and *The Record* is wrong. We have read Mr. Warleigh with much pleasure, and are glad to be able to say that we think that he has completely proved his point. We look confidently to the time as not very far off when Mr. Minton, who has so long borne obloquy for his testimony, will experience, what comes next to the approval of one's own conscience and the approval of God, the general verdict of Christian men that he has only stood up for the truth. We have also to thank Mr. Warleigh for drawing the attention of his readers (48) to the manner in which *The Record* reviewed Mr. Constable's observations on the testimony of the "apostolical fathers." A poorer or weaker line of argument than that followed by the reviewer in *The Record* on the occasion referred to, we have never seen, and Mr. Warleigh has well displayed its weakness. We will take the liberty then, to add to his title-page, Rev. H. Constable Right and *The Record* Wrong, on the question of the testimony of the apostolical fathers on endless miseries. If it is not hoping against hope, we would express our hope that some day we will hear of *The Record itself* confessing that Messrs. Minton and Constable were after all in the right.

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Unfolding the Bud; or the Duties of Parents. By SILAS HENN. Fourth Edition, enlarged. London: George Lamb, 6, Sutton Street, Commercial Road.

WISE and earnest Christian counsels to parents. Mr. Henn most truly says, "The importance of an early Christian training, no words can fully express," and the able pamphlet before us is an elaboration of the sentiment.

Shall I Live for Ever? By WILLIAM BARKER. London: Elliot Stock.

MR. BARKER has here asked a very solemn question. We are glad that he has put it in so simple, so clear, and so unmistakable a manner, because it enables us to answer his question in a very few words. He has himself occupied eighty pages in answering it, and has arrived at the conclusion that the answer is, that *every man, na matter what his character, shall live for ever.*

We will now give Mr. Barker and the readers of the *Rainbow* our reason for concluding that Mr. Barker is wrong. We will not do so in our own words, but in those of inspiration. And first our Lord tells us, "*If any man eat of this bread he shall live for ever;*" and his apostle Paul teaches, "If ye live after the flesh, ye shall die: *but if ye through the Spirit do mortify the deeds of the body ye shall live.*" The answer, then, to the question, "Shall I live for ever?" is not that which Mr. Barker has given. The answer of God's word is that the redeemed of Christ shall live for ever, and that others shall not.

Stone Witnesses; or, what some old stones say about the Bible. By BURNETT TABRUM. Morgan and Chase.

A VERY respectable compilation, by a reverential man who knows the value of the Bible.

Plain Words. A Christian Miscellany. Edited by Rev. HAMILTON MAGEE. Moffat and Co., London and Dublin.

The Church Record. Moffat and Co., London and Dublin.

Two cheap serials, evangelical and thoughtful, in measure grappling with the corruptions of our time, and enforcing great truths in a simple, earnest manner.

A Defence of the Bible; or, Revelation, *versus* False Philosophy. Being a discussion between GEORGE STORRS, Minister of the Gospel, and JOSEPH BARKER, and other Deists. New York: Office of Herald of Life.

IN 1858 there was a convention in Hartford, Connecticut, called by the infidels, and presided over by Joseph Barker at that time in the deistical stage of his development. Ministers of the gospel of all orders were called upon for defence. Mr. Storrs, now editor of the *Herald of Life* attended, and defended the Bible in a very powerful manner. The defence is well worth reading. It is only fair to state that Joseph Barker, after passing on to atheism, which he advocated in a rather revolting fashion, returned to his first love, the Christian religion, and is at present endeavouring to redress the wrongs and evils which he called into existence, or forstered by his instrumentality.

The Constitution of Man and his Final Destiny. By Dr. JOHN K. FINLEY. New York: Office Herald of Life.

RIGHT enough as to the destruction of those who perish, but not a trustworthy book. An Exposition of the Constitution of Man, calls for philosophical power and theological strength of a much higher order than our author reveals. Materialism is no sufficient solution either of the deep things in humanity or the recorded facts in the documents of life.

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Eternal Punishment: What saith the Scripture? Being remarks on the Rev. S. Minton's doctrine of the Non-eternity of Punishment. By J. M. C. London: S. W. Partridge and Co.

The writer of this tract gives us rather a terrible revelation concerning himself. There was a period in his mental and spiritual history during which notwithstanding an instinctive persuasion of the truth of eternal punishment, his repugnance and hostility to the doctrine were so great that he always avoided the use of the words. It appears that at last his practice has come into harmony with his instinct. We only find one portion of the tract in which he has any advantage over his opponent, and that has reference to a matter in which Mr. Minton indulged himself in an unwarrantable speculation, false as we believe, but, even if true, useless and incapable of proof. Mr. Minton taught that if Adam had obeyed the law, it by no means followed that he would not at length die from the natural decay of his vital powers.

The writer states that when all things in heaven and upon earth have been brought into a state of reconciliation, that is the time when the punishment of the devil and his angels and of wicked men begins. He is mistaken. The tremendous judgment of the lake of fire is consummated before the new heavens and earth appear in glorious apparel, or the city of God descends, or the voice says, "Behold I make all things new." He likewise informs us that those who are destroyed with everlasting destruction (2 Thess.) all rise again and stand before the great white throne. This is another blunder. As surely as there are some who never die, but are changed in a moment, just as surely there are some who never *rise* from the dead, because they were judged while they were quick. The Lord is the judge of quick and dead, and those who are alive on his revelation either never die, or die the death from which there is no resurrection.

An Essay on the Divine Origin of the Five Books of Moses. London: James Nisbet & Co.

The author arrives at a right conclusion as to the divine authority of the books, but his principles of interpretation are very questionable. As to the days of creation, or the nature of inspiration, we could not endorse him as a safe guide in such provinces.

Future Retribution and Biblical Interpretation. By Henry Dunn. London: Simpkin, Marshall, & Co.

An enquiry by the respected writer as to what we have gained by the recent letters of White, Jukes, and Angus, regarding eternal punishment. Analytic rather than synthetic. Decidedly worth examination as an analysis of results.

Suggestions for Thought on the Permanence of Individuality. By J. G. B. A. London: Hamilton and Adams.

A well-written tract by one who has a hopeful view of human destinies. He takes a pleasant survey of man as a student in the academy, and a labourer in the harvest field of God, and as a wise man, concludes that things are well managed, that all the toil is co-operant to some great end.

The Last Trump. By S. A. Blackwood, Esq. Morgan and Chase.

Waiting for Christ. By Rev. H. Quick, Brighton. Book Society, Paternoster Row.

Both productions by men of devoutness and good sense, who are waiting for the blessed hope, the glorious appearing of our Lord and Saviour. Such men deserve a respectful hearing.

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

AUGUST 1, 1870.

WELCOMING THE KING.

A CORRESPONDENT has remarked a fact, which we ourselves noticed during the great anniversaries this year, that no reference was made to the coming and kingdom of our blessed Lord. Here were great assemblies gathered in the metropolis of Christian Protestantism for the purpose of promoting missionary labour, Bible diffusion, and tract circulation over the whole world; here were chosen Christian men of blameless reputation and high character, some of them eminent in the pulpit, the press, and the theological hall; here were men of unquestionable zeal and princely liberality, whose names are known and held in honour wherever the English language is read; here were the acknowledged representatives of all the large religious communities of Great Britain; and here were vast audiences of Christian men and women listening with earnest attention to each succeeding speaker as he spoke of Christian obligation and privilege, of trials and triumphs, of work done and work to be done, or unfolded the moral map of the world with its black spots and sun-lit scenes; its strong superstitions or abandoned idols; *but nothing was said about the promised return in glory of* HIM *in whose name and for whose sake this amazing machinery of religious activity has been set in motion!*

We were about to say the fact is astounding, but mournful is the more appropriate word, for astonishment is lost in grief when we examine this silence in the light of divine revelation. No "word of bringing the King back," no indication of the real hope of the church in the day of her perplexity, no hint that the perils of the time are proof that the dispensation is near its end, no bright picture of the glory to God and the happiness to man when the great Monarch from his throne in Jerusalem shall order and

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establish his kingdom "under the whole heaven," no rapid glance at the supreme victory of redemption in the resurrection of the righteous to witness the accession and coronation of their glorious King, no soul-stirring shout of "Hosanna! blessed is he that cometh in the name of the Lord," and no lifting up the eyes to heaven whilst the speaker, with outstretched arms to welcome the Father's Anointed, thrilled the assembly to its heart by calling, "Come, Lord Jesus, come quickly; even so, Amen!"

No, we heard *nothing* of the kind at any of the meetings at which we were present, nor did the published proceedings of others contain anything like it. And yet it is undeniable, that the return to our world, in great power and glory, as its true and eternal Sovereign, of *him* whose mysterious love led him to give himself for us, *is* the doctrine of evangelists and apostles. No one denies this. Writers of all schools, whether of theology or neology, admit it, simply because it cannot be denied. It is denied that Christ's biographers were infallibly guided by the Holy Spirit, and it is affirmed that the apostles were amiable enthusiasts who longed for the return of their Lord without any authority for doing so. We shall neither trouble ourselves, nor our readers, with a reply to these denials and affirmations. That is not our object; and it is quite unnecessary in this paper; for the Christian brethren whose speeches gave the London "May Meetings" their attraction, believe that the evangelists and apostles *were* infallibly inspired by the Holy Ghost. Our faith and theirs is one on this subject, and it is on this ground that we have the right to ask them, in all Christian affection, why, when their minds were fully occupied with the great interests of religion and the future of the church and the world, there was no hearty recognition of the second advent, and no word of devout and earnest welcome to the coming King? Surely the coming of the Son of Man in his own glory, and that of the Father, and all the holy angels with him, is an event of such transcendent and unparalleled importance—intended to affect not the church and the world only, but the whole creation of God—that no allusion to it in a series of meetings held in connection with the diffusion of the gospel by the disciples and servants of the Son of Man is a fact of most melancholy significance, and demands much searching of heart. Silence on the part of his friends, regarding a subject on which the Lord spoke so frequently, and with such profound earnestness, is shameful if it be the result of ignorance, and sinful if it be the result of design. If men are ignorant that the Lord and his apostles give the second advent the very highest position, it says but little for their Christian light; and if, knowing the fact, they purposely remain silent about it, it says but little for their Christian loyalty. It is obvious to every intelligent reader of the New Testament that it makes the hope of the Lord's return a most powerful incentive to obedience, holiness, and joy.

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If all that is said on this subject were removed from the sacred documents, the entire Apocalypse, more than one-half of the apostolic letters, a large part of the book of Acts, and many of the grand utterances of our Lord in the four Evangelists would disappear. Christianity would be shorn of its strength, Christ would be robbed of his reward, and the Church of her blessed hope, whilst the groanings of creation for deliverance from the bondage of corruption would be turned into the moans of remediless despair.

Are the Christian brethren, who ignore the second advent of our blessed Lord as the Bridegroom of the Church and the Sovereign of the world, prepared for such a tremendous catastrophe as this? Of course they are not; and every man among them would jealously refuse to "take away from the words of the Book." Yet we ask whether, when there is no word of welcome to the King, and no teaching of the doctrine that he is coming to be glorified in his saints and admired in all them that believe, it is not a practical excision of every New Testament document in which that blessed doctrine is taught? If there is much in the book that need never have been written, so far as the teaching of many pulpits are concerned, it is very much the same thing as if the unused Scriptures were designedly avoided, or, after the fashion of Jehoiakim, "cut with the pen-knife." The loss sustained by the neglect of this doctrine is peculiarly great, for it is in reality the summing up, the culmination, the glorious interpretation of all other doctrines. It is no reply to say that our brethren do not ignore the second advent, for they preach the second coming of Christ to judge the world at the close of the millennium. This is not the place assigned to it in Scripture, and therefore such preaching misleads the hearers. Besides, the coming of Christ is our blessed hope: we are to look for him, which it is literally impossible for us to do if he is not to come for at least a thousand years; and as to those who have the boldness to make the coming of Christ signify the death of individuals, the idea is so utterly absurd, and, at the same time so mischievous as the stronghold of several errors, that it must be rejected with abhorrence. No, no! When Christ our Life comes, he brings with him resurrection, and immortality, and glory. He comes to open the gates of the grave, which shall not prevail against his church, notwithstanding the apparent triumph of the cruel enemy, death, through all generations. When *he* comes—be it soon, O FATHER!—death dies, life reigns, incorruptibility begins, heaven descends, and the true meaning of human creation and redemption for the first time flashes upon the intelligence of the universe. Come, Lord Jesus! Return, O glorious Master, Friend, Brother! Thy presence is most urgently needed. With unfeigned earnestness, though utterly unworthy of the honour, we welcome the return of the KING!

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THE AMARANTINE CROWN.

PETER, "an elder, and a witness of the sufferings of Christ, and also a partaker of the glory which is about to be revealed," exhorts his fellow elders to feed the flock of God, and to set them a holy example; and though the hope of worldly gain is not to influence their labours, yet those labours will be splendidly rewarded, for he adds, "And when the Chief Shepherd shall be manifested, ye shall receive the amarantine crown of his glory."

The value which our blessed Lord sets upon service for his sake is wonderfully great. *He understands this matter as we do not.* It is not simply the outflow of his marvellous love to his followers that prompts his sublime promises; though that is a perennial spring sparkling in the sunlight of his countenance; but it is also the result of his perfect knowledge of the position which their labour occupies in the eternal purpose of God. Everything connected with the church and the kingdom is arranged beforehand by a wisdom that never errs and a prescience that is absolutely independent of contingency. Yet so far is this fundamental fact from necessitating an iron absolutism which will neither tolerate opposition nor graciously smile upon co-operation, it is undoubtedly true that God has borne long with every form of rebellion, and that he has offered the most splendid rewards to loyalty. Divine sovereignty is compatible with rewardable human service; the former recognises the latter in its arrangements concerning the future; and the place of every act of loving loyalty is harmoniously adjusted in the great purpose of God. The promises made to the obedient are, in fact, a part of the great original design, and as the time of their fulfilment synchronises with the second advent of the Lord, and the resurrection of the just, it follows that the belief of the promises and the expectation of these two supreme events have a powerful influence in strengthening and confirming each other. The beauty of the fadeless amaranth delights the imagination, but the amarantine crown—"the crown of glory that fadeth not away"—which is to distinguish the faithful under shepherd, will not be his in possession until the Chief Shepherd appear. Only then will this brilliant stephanos—this chaplet of honour with its hue of royal purple—rest upon his brow.

This is the oft-repeated and uniform testimony of Scripture; and if the church had not lost sight of the fact, as she has of some others which were dear to apostolic hearts, she would not have fallen into the fourfold error of glorifying men when they die, postponing the second advent until the close of the millennium, turning the church into the kingdom of Christ, and making the resurrection of the dead an absolutely unnecessary thing.

We ought to accept the teaching of God's holy word implicitly; for as one error leads to another, we may hold as divine verities a number of

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things which have no better foundation than the traditions of the dark ages, or the schools of heathen philosophy. "The faith once for all delivered to the saints" is in our hands, and its great leading doctrines are not only intelligible to the devout reader, but are so full of attractive beauty, so clothed with the light of love, that there is not a hair's breadth of room left to question their divinity. If the doctrines that the Lord will return before the kingdom is set up—that there is no glorification of departed saints until resurrection—that the resurrection of the holy dead takes place at the time of the Lord's advent; and that then, and not till then, are the splendid rewards he has promised bestowed upon his faithful ones;—we say, these doctrines do not harmonise with the modern theology of ten thousand pulpits, so much the worse for modern theology. If the principle of harmony between revelation and theology is to be established, everything in theology which is contrary to revelation must be unsparingly sacrificed. *To have mercy upon an error is cruelty to men.* To make the word of God responsible for *all* that passes as religious teaching, would be simply absurd. We long for harmony between revelation and theology; our strength and life are being spent to secure it; it is the great, pressing, urgent necessity of this day, and we confidently submit that if the under-shepherds of the Chief-Shepherd's flock would carefully read what is promised in the New Testament concerning the rewards intended for the faithful among them, they would see the *necessity*, both of the pre-millennial advent of Christ and the resurrection of the righteous, *if* these splendid promises are ever to be fulfilled—*if* these magnificent rewards are ever to be bestowed.

If language has any meaning, this is the conclusion to which apostolic language on the subject shuts us up. Let Paul's testimony be taken as another evidence of these weighty truths. He expected a "crown," for he too, like a noble Christian as he was, wished to appear in the coming age among the royal sons of God; but, when? When he died? Oh, no! He did not desire to be "unclothed," for he knew nothing of the modern discovery that death carries men direct to "heavenly glory." His words are, "Henceforth, there is *laid up* for me a crown of righteousness, which the Lord, the righteous Judge shall give me at *that day*." (2 Timothy iv. 8.) What day? The day of "the appearing and kingdom of the Lord Jesus Christ." (v. 1). But will not "sound doctrine" cover the earth before that time? No, "fables"! (v. 4). So, now, esteemed reader, you will see why we think as we do on all these unspeakably important and solemn matters. We have no theory to defend, no church to support, no system of theology to vindicate; but we do think that if God has given us a revelation we should make it the light to our path as we journey onwards in humble and yet most joyous hope of the amarantine crown.

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READINGS IN AMOS.

II.

Methods of Prophetic Consecration—Laws of Nature and Nations.

THE circumstances were very solemn and impressive under which the great prophets were inaugurated into office. There was no human ordination service, no gathering of the prophets to lay on holy hands, or deliver orations; yet God made the consecration memorable by sublime moral scenery, in visions of glory, acts of sanctification, and charges of weight, never to be forgotten. Isaiah (see chap. vi.) beheld the Lord on his throne high and lighted up, his train filling the temple, and heard the seraphim crying to each other: "Holy, holy, holy is the Lord of hosts, the whole earth is filled with his glory." Realising his own uncleanness and poverty, amid the excess of purity and splendour, one of the seraphim touched his lip with a live coal from the altar, by which he was purged and sanctified. He then avowed his readiness for service and received his commission.

Ezekiel by the river Chebar (see chaps. i. and ii.) beheld the terrible roof where the fire infolded itself, and amber spread from fire. The living creatures—or cherubim, were seen with their living chariots, the wheels so high that they were dreadful and instinct with power and swiftness. He heard the noise of their wings like great waters, as the noise of a bannered host, or the voice of Almighty God. And over all the glory there was a throne and the likeness of a man upon it, clothed in brightness and fire. Then falling on his face in reverence and fear, he heard the voice which quickened into life, receiving his appointment to work and the spiritual power needed for its faithful discharge.

Jeremiah (see chap. i.) felt like a child when he heard of the great work, but the Lord touched his mouth, put his words into him, and set him over the nations and kingdoms. He was strong as an iron pillar, defenced city or brazen walls, while he proclaimed the great moral laws by which nations rise or fall, and predicted the destinies of good or evil approaching.

We read of no such solemnities in connection with the call of Amos or Hosea, or others, and the circumstances differ in regard to the illustrious three.

The work was *one*, but God was not limited to one method in the call and installation of his messengers. It is enough for us to know that the men, according to the measure of revelation, spake the words of God and accomplished his work; and though fiercely assailed by wicked men, had the ramparts of the Lord around them. He was their gates of brass and

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walls of fire, their tower and strong fortress. When their work was done he sometimes suffered the hand of violence to fall upon them in stripes, or prison, or death; but there is great recompense of reward in such suffering in that kingdom of justice, and light, and power, to be revealed in the "fulness of the times."

Amos gives an account of his own call to the work when he answers the priest of idolatry: "I was no prophet, neither was I a prophet's son, but I was an herdman and a gatherer of sycamore fruit; and the Lord took me as I followed the flock, and the Lord said unto me, Go prophesy unto my people Israel."

"The words of Amos, who was among the herdmen of Tekoa, which he saw concerning Israel in the days of Uzziah King of Judah, and in the days of Jeroboam the son of Joash king of Israel, two years before the earthquake." From this account we learn that Amos was contemporary with Isaiah, Hosea, Joel, and Micah. Tekoa, from whence he was called, was a small town of Judah, built by Rehoboam. (2 Chron. ii.) It was six miles north-east from Bethlehem, and twelve from Jerusalem, on the borders of the great desert. When king Jehosophat and his host went to see the salvation of God in the rout of Moab, Ammon, and Edom we read: "And they rose early in the morning, and went forth into the wilderness of Tekoa." (2 Chron. xx. 20.) It is possible that Amos was of humble rank, though there was nothing menial in his occupation. He might be owner as well as herdman, and be strictly looking after his own business. Mesha the king of Moab, in the days of Ahab, was himself a sheepmaster. (2 Kings iii. 4.) The earthquake is mentioned in Zechariah xiv. 5. Josephus in his Antiquities states that it occurred when King Uzziah was smitten with leprosy on his invasion of the temple and usurpation of priestly functions. The Jewish historian is not always reliable when he supplements Bible information, but this account is very probable and most likely the strict truth of the matter.

Amos, though belonging to Judah, was called to labour in Israel, chiefly in the central place of impiety—Bethel—where the idol-calves were set up and worshipped. From the second verse of the first chapter to the close of the second chapter we have the vision of judgment against strong nations, including Israel and Judah.

Many of the nations of the ancient world resembled the Druses of Lebanon, or the Arabs of the desert, or the red men of American forests—mere hordes of stagnant savages, robbers, marauders, and murderers—incapable of organic unity, or the fusion, and coherence, and development of national life. But the nations brought before us here are not of that rude order. In all there had been growth, advancement, consolidation, and whether for good or for evil there was determinite form.

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It is as individuals that men stand in judgment before the great white throne. We read of no corporate responsibility at that time.

As a rule, nations have their destiny in the present. They are born, and live, and die here. Though differing widely from each other in prevailing genius—some devoted to agriculture and some to commerce, some to conquest and colonisation, some to philosophy and the fine arts: yet in certain great outlines of history and stages of development, they have close resemblance. Nor could this be otherwise, seeing they proceed from *one stock*, and deploy over the visible field under similar conditions—the same general abiding laws, physical and moral. While rising into power we find in measure, insight, industry, and valour considerable reverence for family sanctities and jealousy for national honour. After power, glory, and riches have been secured, there comes the period of decorative splendour, luxury, and voluptuousness; followed by excess, selfishness, injustice, oppression and general profligacy, great follies, great crimes, and great sufferings. Castles and palatial mansions cannot rise without the companionship of huts and hovels; nor a large class shine in princely glory, robed in purple and fine linen, without a still larger class shivering in squalid poverty and wretchedness. When this stage arrives the beginning of the end is seen, though the manner of destruction may be hidden. It may be paralysis, or it may be convulsion, the invisible sap of slow ruin, or the sudden bolt of fire from the right hand of the Lord.

We have something like exception in the promised restored nationality of Israel, which is unquestionable and commanding; likewise some other promises in regard to nations, commonly supposed to be blotted out for ever, which are mysterious but hopeful.*

There must be peculiar guilt and ruin where there is idolatry. The masses of our own people are living without God, some in passive indifference and some in decided profligacy. Among millions there is never a recognition of God, except when some great calamity suddenly darkens the moral sky, and heart and eyes may be directed upward for a little season. But if, in addition to the vices and immoralities which prevail, our people were burning incense under trees to Baal, passing their children through the fire to propitiate Moloch, or indulging in lewdness in temples built for the glory of Astarte, doubtless all moral diseases would be thereby intensified and aggravated. Filthiness of flesh and spirit would grow worse and worse, the torrent of iniquity would be wider and darker, and all forms of evil in sin or punishment more sinister, revolting, and terrible. It is verily an awful thing to worship anything else save the living God, and from Sabeanism to golden calves or Egyptian reptiles, the whole sad

* Isa. xix. 24, 25.

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business belongs to darkness and sin—darkness which may be felt, and sin which has defiance in its front and destruction close behind. It is the sure path to spiritual maladies which cannot be medicated—to ruin, swift and dreadful.

The nations of our present heathendom are not analogous, furnish no likeness to the state of ancient Israel. On the contrary, they inherit the corruption, ignorance and superstition of ages; and are almost degraded below humanity by hostile circumstances, over which they have no control. There is no living prophetic vision, no sublime temple service, no miraculous radiance of fire, no decided intervention of God, moral or supernatural. The black veil is over them, which they did not spread and which they cannot remove. Hence though by the stern operation of necessary laws, physical and moral, they walk in shadow and are haunted by fears and terrors which they cannot understand, they are not incurring such guilt as were the people of Israel when they burned incense to Baal and worshipped golden calves. It is consoling to know that when Israel finds the kingdom of glory once more, the veil shall be lifted from the face of all nations and sunshide from the face of God spread in great waves of light and gladness.†

Perhaps there never was anything worse under the sun than the moral and political condition of Israel, from the revolt under Jeroboam (B.C. 975) to the invasion of Shalmeneser (B.C. 721). The chosen king of Ephraim in his wicked policy, astute enough if God were left out of the reckoning, concluded that if his people went to Jerusalem to worship, their affections would cleave there; and so the house of David get reinstated by reason of its connection with the central city and the authorised worship. Deeming his throne in danger unless such pilgrimages could be prevented, he took counsel (with what heathen gods we know not) and made two golden calves, placing one in Dan and the other in Bethel, and caused it to be proclaimed among the people that these were the gods which brought them from the land of Egypt. To serve in the chapels of sin, he sought not the tribe of Levi, but took upon him to consecrate as priests the lowest of the people, getting the ministers of idolatry from moral regions where religious scruples were not likely to stand in the way. It was a new religious establishment, by one who was at once god-maker and priest-maker, and if it be true that a king has a right to determine the faith and worship of the people, why, then, the people were on duty when they complied with the new institute and liturgy. The result was, however, very dreadful. From Jeroboam to Hosea, nineteen wicked or brutal persons ascended the throne by descent or usurpation. For upwards of two hundred and fifty years the succession of monsters disgraced the purple and dishonoured God

† Isa. xxv. 7.

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by idolatry, sensual indulgence, oppression, massacre, and incapacity. It is written of them all, save one, that they "did evil in the sight of the Lord;" and exceptional Jehu was only half-hearted in the service of Jehovah. Seven of the pitiful kings were slain by treason and sedition, one departed who was loathsome as well as agonised before death came, another in the courage of despair preferred a funeral pyre to the hands of his victorious rival, and lighting the flame of his own holocaust finished his reign of seven days in a burning palace. The remainder lived without dignity and died without lamentation. The house of Ephraim was rotten in walls and rafters, perilous from cope to basement. Indeed all the institutions of the country were on shifting sand. According to social position life was either a revel or a burden, and death a terror without solemnity. There could be no ideal grace or charm in life when the sanctities were all gone, and hope had no fountain. It has pleased God frequently to bring the light and the darkness into sharp contrast. Hence he raised up in these days two men, Elijah and Elisha, of the grandest proportions, almost superhuman in power and consecration, who laboured hard to arrest the prevalent corruption.

The people were tried by prophecy, by miracles, and by triumphs, by earthquake, famine and pestilence; but neither mercies nor disasters, neither victories nor defeats had any reclaiming power. All intervention of God came down like sunshine on the rocks, or rain on the wilderness. There did not seem to be much good even in the school of the prophets; like other institutitions outside Jerusalem it seemed to have no abiding spiritual stamina. Four hundred of the worthies who had academical training were quite prepared to be the dupes of the terrible spirit that had permission from God to energise them with falsehood, that the host of Israel might be sent to perish in Ramoth-Gilead.

Amos. Chapter I. (from second verse).

"The Lord will roar from Zion, and utter his voice from Jerusalem; and the habitations of the shepherds shall mourn, and the top of Carmel shall wither. Thus saith the Lord; For three transgressions of Damascus, and for four, I will not turn away the punishment thereof; because they have threshed Gilead with threshing instruments of iron: but I will send a fire into the house of Hazael, which shall devour the palaces of Benhadad. I will also break the bar of Damascus, and cut off the inhabitant from the plain of Aven, and him that holdeth the sceptre from the house of Eden: and the people of Syria shall go into captivity to Kir, saith the Lord. Thus saith the Lord; For three transgressions of Gaza, and for four, I will not turn away the punishment thereof; because they carried away captive the whole captivity, to deliver them up to Edom: but I will send a fire on

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the wall of Gaza, which shall devour the palaces thereof; and I will cut off the inhabitant from Ashdod, and him that holdeth the sceptre from Ashkelon, and I will turn my hand against Ekron: and the remnant of the Philistines shall perish, saith the Lord God. Thus saith the Lord; For three transgressions of Tyre, and for four, I will not turn away the punishments thereof; because they delivered up the whole captivity to Edom, and remembered not the brotherly covenant: but I will send a fire on the wall of Tyrus which shall devour the palaces thereof. Thus saith the Lord; For three transgrassions of Edom, and for four, I will not turn away the punishment thereof; because he did pursue his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and he kept his wrath for ever: but I will send a fire upon Teman, which shall devour the palaces of Bozrah. Thus saith the Lord; For three transgressions of the children of Ammon, and for four, I will not turn away the punishment thereof; because they have ripped up the women with child of Gilead, that they might enlarge their border: but I will kindle a fire in the wall of Rabbah, and it shall devour the palaces thereof, with shouting in the day of battle, with a tempest in the day of the whirlwind: and their king shall go into captivity, he and his princes together, saith the Lord."

AMOS. CHAPTER II. (verses 1 to 3).

"Thus saith the Lord; For three transgressions of Moab, and for four, I will not turn away the punishment thereof; because he burned the bones of the king of Edom into lime: but I will send a fire upon Moab, and it shall devour the palaces of Kirioth: and Moab shall die with tumult, with shouting, and with the sound of the trumpet: and I will cut off the judge from the midst thereof, and will slay all the princes thereof with him, saith the Lord."

There is a judicial work before the prophet, a vision of destiny proceeds before his spiritual eye. Sentence has been delivered, the black scaffold prepared, and the headsmen are waiting. Before we come to any minute special exposition, a rapid general glance at six of the criminals led out to execution.

Syria was cruel, subtle, and ferocious—the people fierce and restless, without abiding home, life, or possibilities of moral culture. In that region the typical Antichrist appeared, who corrupted the holy people, sacked Jerusalem, defiled the temple, and suspended the worship.

Philistia—a coarse, strong, and agile ruffian, inured with marauding expeditions and midnight fires, whose supple hands were unclean with rapine, and his battle-axe dripping with blood. Unquestionable power and daring in the face, but no loftiness of thought, or anything bordering on polish or refinement.

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Tyre—a criminal of a different order, apparelled for banquet or theatre rather than for prison or death. Ithbaal, the king, represented in person the nation. He had risen like a god from the sea, and was throned and glorified in pride, deeming that in his pavilion of rocks he was safe from all assaults of human animosity or elemental war. He was in the seat of God, peerless in beauty, matchless in power, wise in perishing wisdom, forward, resplendent in transitory splendour. He deemed himself wiser than Daniel and far above all ancient sages of renown—crowned with grace and glory, like Adam in Paradise or like an anointed cherub, walking up and down among the stones of fire. He dreamed of no serpent in his Eden, but while he girded himself with purple and gold, and precious stones, the witchings of music, the airs of life waited on his footsteps and he trod the sapphire pavement as a supreme lord, considering himself higher and brighter than the stars.

Edom—as remarkable for wisdom, indeed more distinguished by profoundness, though not so brilliant; but with all his wisdom and power he had never forgiven his brother the double loss of birthright and blessing. The blood was envenomed by malice, and the noble face darkened by passion and hatred.

Ammon and Moab—not distinguished by genius or ambition, by beauty or power—two ordinary freebooters who had taken their part in the cruel deeds and unclean revels of ages, not much better or much worse than our own people of England and Scotland were at one period when they carried devastation into each others' homesteads, and "lifted" each other's cattle, with anything else which could be conveniently carried.

EXPOSITORY REMARKS.

(1.) "The Lord will roar from Zion." Jeremiah speaks in like manner when the desolation of Judah was near: "The Lord shall roar from on high, and utter his voice from his holy habitation." (Chap. xxv. 30.) As Carmel trembled, and shepherd and sheep were dismayed, when the roar of the lion was heard; so the shepherds and flocks, the rulers and nations, would tremble and be scattered when the voice of God was heard in the thunder of his power.

(2.) "For three transgressions, and for four." Some have supposed that this refers to the product of the two numbers—the mysterious *seven*—denoting completion in good or evil. It is, I think, a useless refinement here—the language only signifying sin upon sin, transgressions multiplied in defiance of the warnings and longsuffering of God.

(3.) "Threshing instruments of iron." This cruelty was perpetrated by Hazael in the reign of Jehu and his son Jehoahaz. Because these kings Israel took no heed to walk in the law of the Lord, "Hazael smote them in

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all the coasts of Israel; from Jordan eastward all the land of Gilead:" "For the king of Syria had destroyed them, and had made them like the dust by *threshing*." (2 Kings x. 32, 33; xiii. 7.) The victims were flung before the iron sledges and their bodies were torn by the teeth, a sort of threshing which makes the flesh creep when we think of it. The blood of the mangled cried for vengeance, and it was fitting that the wages should be like the work.

(4.) "The people of Syria shall go into captivity." Fulfilled when Tiglath-pileser, king of Assyria, stormed Damascus and slew Resin the Syrian monarch, and carried the captives to Kir. (2 Kings xvi. 9.)

(5.) "Carried away captive the whole captivity." This began in the days of Jehoram when Philistines and Arabians brake into Judah and carried away the substance of the king's house, and his wives and his children. Tyre must have shared in this invasion. (2 Chron. xxi. 16, 17.)

(6.) "I will send a fire"—the flame of war—"For there is a fire gone out of Heshbon, a flame from the city of Sihon" (Num. xxi. 28): "Then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem." (Jer. xvii. 27.) When such a flame is kindled by the justice of God, kings and palaces, the people and their works, are consumed in one vengeance.

(7.) "Transgressions of Gaza." The Philistines were heavily chastised by Uzziah and by Hezekiah, afterwards nearly exterminated by Babylon, Persia, and the Macedonian conqueror. (2 Chron. xxvi. 6.; 2 Kings xviii. 8.)

(8.) "Remembered not the brotherly covenant." The league of king Hiram of Tyre first with David, and then with Solomon, was indeed admirable and beautiful when the two dominions were in great glory (2 Sam. v. 11; 1 Kings v.), and it was shameful on the part of Tyre to forget the concord and security of that golden prime, the prosperity which flowed from the covenant of love. Wrath and desolation came to Tyre in two ruinous sieges; first, by Nebuchadnezzar of Babylon, afterwards by Alexander of Macedon.

(9.) "Edom did pursue his brother," refused him passage through his country, and afterwards combined with Syrians and Babylonians in assault. (2 Chron. xxvii. 17; Psa. cxxxviii. 7.) Obadiah rebukes Edom powerfully for speaking proudly in the day of Israel's distress, and robbing his brother in the hour of weakness and calamity. For conduct so heartless and infamous judgment was sure to follow. A remnant of Edom remained until the times of the Maccabees; Judas Maccabeus routed them, and John Hyrcanus compelled them to be circumsised and receive the Jewish religion. They have had no separate history since that time but have shared the fortunes of Israel.

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(10.) The tender mercies of Ammon may be seen when they assaulted Jabesh Gilead under Nahash. He refused to receive their submission unless they put out their right eyes. (1 Sam. xi. 1.) Gilead was at that time rescued by Saul.

(11.) "Burned the bones of the king of Edom into lime." Michaelis finds this cruel deed in 2 Kings iii. 27; but on turning to the passage we find that the king of Moab burned a prince, not a king—moreover that the prince he offered as a burnt offering on the wall, was his *own* son, the heir of his throne, not a son of the Edomite king. There is a Hebrew tradition, that after the combined forces of Judah and Israel retired, leaving Edom defenceless, the Moabites invaded the house of the dead king of Edom and burned his body in senseless revenge; but we only have the fact as stated by Amos, and there is no reliable account of the circumstance in the history of the period. The authority is sufficient, though we cannot be circumstantial as to time or place, cannot even tell whether the Edomite king was dead or alive when committed to the flame.

(12.) "Moab shall die with tumult." Shouting in the day of battle, tempest in the day of the whirlwind, tumult and sound of trumpet, are all employed concerning Ammon and Moab in their last days. The expressions vividly indicate the tremendous rush of the enemy, the sudden and impetuous sweep of fiery desolation. From black heavens the fierce lightning would descend in resistless onset, the whirlwind catch them in fatal coils, and the flood of wintry darkness hurry them into destruction. In such cases, though the wrath of God be severely revealed, yet there is mercy mingled. It is far more desolate when a nation slowly bleeds to death from unknown wounds, when a people once puissant and vivid with life pine away towards the grave in lingering consumption. Unquestionably, a nation with a spark of nobility remaining would say, Save us from the languishing decline, from the slow ruin; if we must perish, let it be sword in hand on the crimson field, amid the shouting of hosts, the sounding of trumpets, the clamours and agonies of the battle!

THE DOCTRINE OF IMMORTALITY.*

WHEN works such as that which we now introduce to the notice of our readers are constantly issuing from the press of this country and America, it is not difficult to see what will be the issue of the present controversy on the eternity of evil. On every side truth is spreading. The advocacy of the Augustinian theory is being abandoned by men of leading intellect, and is taken up by men of an inferior order of mind. The stale

* "The Doctrine of Immortality." By JAMES H. WHITMORE. Buchanan, Michigan. 1870.

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old arguments only are presented to us, but they have lost their force. A very strong tendency no doubt exists with many, to substitute Origen's pleasing dream of a universal restoration for Augustine's horrible nightmare of eternal misery and evil; but we do not believe that the church of the nineteenth century will accept the theory first offered to the church of the third century, and by it rejected. In the putting forward the scriptural theory of the death of the wicked, and the extinction of evil, is provided the true means of avoiding the two extremes of Origen and Augustine; and, if we do not much mistake, a time not remote from this will confess its debt of gratitude to the *Rainbow* for the part it has taken in this great question.

Mr. Whitmore's work on "Immortality" we may truly term an exhaustive work on this most important part of the inquiry. Those who wish to know the *true history* of the rise and progress of the dogma of the inalienable immortality of man, will see it admirably traced out in Mr. Whitmore's volume. *Egypt would appear to have been the cradle* of this belief (chap. i.). From thence it made its way to Greece, and insinuated itself into the Jewish and Christian churches (chaps. ii., iii.). The argument from *Reason* is ably handled in the fourth chapter, while in the remainder of his book Mr. Whitmore applies himself most admirably to the "scriptural argument," concluding with a most excellent chapter on the effects of "the Christian Redemption," in bringing life and immortality to the race that had lost it through sin. We commend the book most heartily to our readers.

It is quite plain that we could not, within a few pages, review a work of this kind. The review would be a volume. We hope our readers will, instead, accept from us some few thoughts upon the great subject of "immortality," which rise to our minds as we read such a work as Mr. Whitmore's. The greatest power of genius and truth is the kindling of somewhat of their own spirit in other minds.

It has long been held both by believers and unbelievers, that the Bible taught an endless life of misery for the wicked. But around this supposed dogma of Scripture gathered very conflicting thoughts of the human heart. Is evil to be eternal? Is such a punishment just? Is this to be the final result to we know not how many of the creatures of God? The thoughtless mind may dismiss such questions as of small moment, but no mind that *thinks*—that takes in, in the faintest measure, what they mean—can treat them thus. Confessed or unconfessed, the heart that thinks of the *meaning of endless agony to one being*—not to say myriads of beings—*feels that there must be a mistake somewhere.* We are now speaking of those who accept the Bible as God's word. The infidel willingly accepts the doctrine as taught in Scripture, for it gives him what he feels his best and strongest reason for rejecting Scripture as a fable. But the Christian mind feels there is a mistake *somewhere!*

A mistake! But where? Has the great majority of men, in reading Scripture, erred in supposing it to teach *the eternity of punishment?* Is Origen's view after all correct? Is there to be an end to punishment? Are all to be restored one day, in some coming far-off age? No unprejudiced reading of Scripture will see this to be its teaching. Eternal—eternal—is there written of punishment, if it be written of the life of the redeemed, and of the being of God himself.

A mistake! But where? If not in the eternity, where then? Is

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there nothing else we can examine but the *adjective*? Is there not the *noun*? Is there not "*punishment*"? Yes, this noun must engage our attention. It is a word of primary importance. We hold that the infidel and the Augustinian take the just meaning of the adjective. We differ from them on the meaning of the noun.

Is there no punishment except conscious pain? Is not the deprivation of blessing a punishment? Is not the privation of life—unfelt from the moment of its infliction—a punishment? Is it not the longest of all punishments? Yes, for it lasts for the period of life which it has taken away! Then the privation of a life that would last for ever is an eternal punishment. Such is the eternal punishment of eternal death, spoken of in Scripture. It deprives the sinner of the eternal life which was man's birthright at creation, and which is restored in the gospel of Christ. *Here is the whole truth.* But whence the general mistake as to the meaning of the noun "punishment"? Whence the use of "eternal punishment," and "eternal torment," as convertible terms? Whence the notion of *eternal life* as an accompaniment of hell and its punishment? Here! A little phrase of five words, repeated in our ears from childhood to age, taught us by parent, tutor, pastor, as a first truth, *the immortality of the soul.*

All men must live on for ever; good men and bad men are immortal. No man on whom God has bestowed existence can lose it; the degraded savage and the intellectual monster have a life like God's life; this is the dogma repeated in human ears, until the world has regarded it as an indubitable truth!

Now, if it be a truth "eternal punishment" and "eternal torment" *are* convertible terms. Of this there can be no doubt: if any number of persons are to be punished eternally, and if they are to live eternally, then they must exist in torment eternally. But whence the first truth of the immortality of the soul, or of man's inalienable immortality? It is worth while pursuing the idea to its source, for really upon this hinges the controversy between us and our opponents, both of the schools of Origen and Augustine. *Is it from Scripture?* Is there anything about it in Scripture? Is there so much of it in Scripture *as to give a colour to a falsehood?* Is there that modicum of truth, which mixed with its proper proportion of falsehood, gives to the compound so much of the reality of truth as renders the lie tenfold dangerous? *There is. Some of this view is true!* And there is that within us which gives back to the portion of truth the echo of the human heart. Plato's grand idea was not *wholly* a mistake.

Now, what is the deadliest poison? Not poison unmixed; that would be detected at once. It is poison mixed up with good food that most certainly works death. The poisoned loaf of bread, the poisoned cup of wine. There is bread, the staff of life, wine that cheers man's heart, but along with it, poison.

Now, what is there in Scripture about man and his immortality? A great deal. Man was originally made immortal. Man was made to live on for ever. There is no doubt of it. He was *not* made subject to that law of death to which inferior creatures were. As made for immortality, man can even still, though fallen, form an idea of it, value it, long for it, feel almost as if he had a right to it, for it once was his, and the hereditary feeling is one of the strongest principles of our human nature. Here is one truth of Scripture ready for admixture with error.

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Here is another! Sin came. Death came. But with sin and death came from the God of Life redemption from sin and death. The sin that marred creation; the death that supervenes, shall *not* be the destruction of the human race. There shall be, in spite of both, a future life—yea, an everlasting life like God's life *for man.* Myriads whom we cannot reckon—sprung from the first Adam and redeemed by the second—shall throughout an age that has no end, enjoy the life of God. There is a future life, and that an endless one, for man. Here is another Scripture truth.

There is yet another! There are many who are *not* saved by Christ. So Scripture tells us. What of them? Is aught said of them and a future life? There is. *They, too, have a future life.* We read of their resurrection, judgment, going to punishment, weeping and wailing for their loss.

Thus we see that there is a great deal in Scripture about immortality and a future life for man. The race was made for immortality: the redeemed shall possess immortality: even the lost shall have a future life.

But is this the view of Augustine? Does it go his length? Is it his *complete* view? Is there no link wanting? There is. We want yet *one thing. That thing is, that the future life of the lost is an eternal one.*

Whence is this link supplied? From Scripture? No. There is not one text in Scripture for it: there are against it hundreds. From reason? No Reason does not supply it. Reason tells us, that if man could lose the holiness in which he was created, he might also lose his immortality. Whence, then? From a school of philosophy, which knew nothing, or next to nothing, of the history of man's creation; which knew absolutely nothing of the history of man's redemption. It had not before it these main facts on which to build its theory: it had but the sight of death and the strong longing for life. On this single fact it built its theory, and as it could see no sufficient grounds for bestowing immortality upon some and not upon others, it bestowed immortality upon all alike.

Here is the missing link, found in the temples of Egypt and the schools of Greece. But the link is broken: it could not stand the strain, and we will have nothing but the golden chain let down from heaven to earth, and which connects man's immortality with Christ, who is his life. H. C.

THE POPULAR VIEW OF HADES.

SOCRATES is conversing with his friends the night before his death. They are bitterly bewailing the approaching end of the teacher. He tells them that they are wrong to do so, and that instead of sorrowing they ought to rejoice. He brings his subtle logic into play to check and stifle, if he may, the feelings of the human heart at the sight of death. He tells them it is a *positive gain to die;* for what, according to his theory, was this death over which the families of the earth had been mourning for generation after generation? It was to the good man *an unmixed blessing.* It was the separation of the soul from the body. What was the body? It was that lower, baser element of human nature which deceived, weighed down, tempted, led astray the spirit with which it was

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here associated. What was the soul? It was the higher, nobler part of man—*the true man in fact*—to free which, as much as might be, from its degrading connection with the body had been in this imperfect life the aim and object of all true philosophy.

What the highest philosophy had here only been able to effect in a most imperfect way *death did thoroughly and completely.* Forth, from its prison house of clay, sped the delighted enfranchised spirit. The mists of this world are in a moment dispersed, and it sees truth with unclouded eye. The temptations of sense are felt no more—those temptations which debased and drew to earth the reluctant spirit—and all that is pure, and good, and lovely is henceforth followed with undivided aim. The good spirit has gone to good gods and good men, to be their happy companion wherever the future life of bliss is to be spent. Released from prison, freed from bondage, it ascends to a purer, brighter region than earth even in her fairest aspects had ever shown. Such were the philosophical speculations of Plato and Socrates on death. The world had been looking at it with dread, aversion, loathing. Its faintest footfall they had trembled to listen to. This angel of death was in their sight clothed in blackest sackcloth. Philosophy, speaking from the mouth of Plato, would change this dark spectre into an angel of light. This bright angel waited for no bodily resurrection to light up the tomb with the radiance of its presence. It shed its celestial glory on it while yet the body lay still, and cold, and awful, upon the place where they had laid it.

Which was right—the foolish herd of men or the great philosopher? Was a single one of those who conversed with Socrates in his prison that night, saw him drink his cup of poison, saw death stealing up from the cold extremities of the great heart that still beat with life's emotions, *convinced?* We do not think it. A great intellect had overborne lesser minds, but the heart was unconvinced even where the reason could not reply. Did Socrates believe himself? Did Plato believe the reasoning he has given as the reasoning of his master? We doubt it much. Hopes and wishes, and imagination were strong, and broke forth from noble minds such as were the minds of Athen's great philosophers; but when these sought to justify imagination and hope by reason they felt that they had failed.*

Death was, in the hope of Socrates, unmitigated blessing to the good! What was it to the wicked? These, too, left behind them the body which had tempted and subjugated their spirits, and went into their spirit-land. According to their guilt, they find awaiting them pains and sufferings greater than they had experienced in the body. In rivers of icy coldness or burning heat, such as had committed expiable crimes expiate their crimes and come forth; while in Tartarus the incurable spirits suffer on for ever. But what we here in especial remark is that the separation of the spirit from the body seems to be supposed to render it, not *less but* more accessible to suffering and pain. In its disembodied state it seems to take a keener susceptibility; while all the punishment of guilt contracted in and through the body is visited not on the body, but on the soul. Such was Hades in Platonic philosophy to the wicked. Separate from the body the spirit suffers the punishment of the things done in the body.

* Plato's "Phædo." "Apology of Socrates."

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The Apocryphal Books of the Jewish Scriptures present us, as we might well expect, with a considerable diversity of view as to what constituted the nature of the Hades state. Uninspired, we may well suppose that these books differ from one another, and present the same variety as heathen philosophy would present, save that we would also expect in them an element of truth derived from the inspired Scriptures, and which we should not expect to find in heathen writings, save in a most distorted and imperfect manner. Such we believe to be the fact. When alluding to heathen speculation on the subject of Hades we only alluded to one phase of it, that, namely, given us in *some* of the writings of Plato. We by no means put this phase forward as that maintained consistently through all the writings of the great philosopher, for he is often inconsistent with himself; we only put it forward *as a phase*, and that the one most popularly connected with his philosophy. Philosophers of other schools difiered from him altogether, but this phase of his teaching is that which influenced most strongly the *religious* schools both of Judaism and Christianity, and is therefore the only one which we here particularly notice.

But in speaking of the views on Hades referred to in the Apocryphal writings, we will remark that there appear to us to be three distinct outlines of thought on the subject—two maintained as true in different books, the third mentioned only to be condemned; yet so mentioned as to lead us to the idea that it had its advocates not merely in the outer Gentile world but within the bosom of the professing Jewish Church of the period, as we know that it had in that church at a later time. This latter view was the view of the Epicurean School of heathen philosophy, which made death the utter and final destruction of all human life. This is called the doctrine of "*the* wicked," and mentioned to be condemned.* Another view is that *mentioned* by a writer who fully believed in the future eternal life of the *just*, but who seems to have also held Hades to be a state at the least of unconsciousness, if not of positive loss of life to spirit as well as body.† The remaining view is that which here chiefly concerns us. It is the view which substantially agrees with that view of Plato and Socrates which we have been dwelling on. The writer of the Book of Wisdom seems, undoubtedly, to have maintained it.‡

With whatever distinctness this view of Hades was held in the Jewish Church soon after the cessation of prophecy, and whatever relation it had at this time with the similar view maintained by Grecian philosophy, there can be no doubt that at a later period—namely, the period of our Lord's appearance upon earth—it was held with the utmost distinctness and described with much minutenes of circumstance, and differed in no one material respect from the view put forward by Plato as the view of Socrates, except that it was held with a positiveness and dogmatic assertion which was wholly foreign from the manner in which we find it discussed in the pages of Plato. We learn this from the various places in which Josephus speaks of Hades in his works. The doctrines of the Pharisees and the Essenes, on this subject, were much alike; and Josephus expresses his own concurrence with them. According to these views, death was the release of the immortal soul from the bondage of the flesh. The souls of the righteous rejoiced at this deliverance as their emancipation, and entered at

* Wisd. ii. 1—5. † Ecclus. xvii. 23—29; xli. 7. ‡ Wisd. iii. 1—6. iv. 7.

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once upon a bliss greater than they had ever known before; while the souls of the wicked were at once exposed to punishments.* But in his alleged Discourse to the Greeks upon Hades, Josephus enters with minuteness into the supposed circumstances of Hades, and gives an account of it as held by his nation; which, beyond question, afforded the entire groundwork of our Lord's Parable of Dives and Lazarus, to which much attention must be given in subsequent parts of our discussion. According to this account of Josephus, Hades is a subterraneous region to which the souls of good and evil go upon death and remain till resurrection. It is divided into two regions, differing widely in character. One of these is a region of light, called Abraham's bosom, where the just dwell. The other is a region of misery, bordering close upon hell itself, where the wicked are forced to remain, from whence they can see the abode of the just but are separated from it by a chaos which is impassible.

Whatever opinion may be formed of the genuineness of this Discourse on Hades, there can be, we suppose, no doubt but that it expressed the popular idea of the Jews in the time of Josephus. From this popular view our Lord drew out, in every particular, his parable of Dives and Lazarus. It is the exact representation of the popular view of his time familiar to all his hearers, just as were his other stories, on which he based the divine truths of his kingdom. We here only allude to this parable as telling us, in language familiar to our ears, what were the received views of our Lord's time upon the subject of Hades. The story of Dives and Lazarus, and Abraham, is not a revelation made by Christ of the state of the dead, but his embodiment in a story of the popular view, of which he expresses neither approval nor disapproval, but through which, be it true or false, he brings out great divine truths. We will here merely add that this popular Jewish view exactly coincided with the views of Plato, already alluded to, and the pictures of the world of Hades as depicted by the heathen poets. The coincidence was so strong that Josephus expressly mentions that the views held on Hades by his nation and the Greeks were one and the same.†

It will readily suggest itself to all our readers that the above view of Hades, as held of old by many of the Jews and before them by some among the heathen, is precisely the view which is now held by the greater part of the professing Christian church. We are not, perhaps, very familiar with the name of *Hades* from the unfortunate circumstance that our translators have rendered this, and a totally different word, by the same term, "hell," in our authorised version; but the common view of *the intermediate state*, which is no other than Hades—of the state, we mean, between our death and resurrection, is precisely, in all its great and important circumstances, the old view of the Jew and of Greek. We meet with it in our popular works of theology; we hear it repeatedly uttered from our pulpits; it runs through many of the most popular hymns which we sing in our churches and chapels; and is the sentiment of many of our most admired songs. In fact this idea forms a very large part of our popular teaching, and if by any chance it should turn out to be incorrect, sad would be the havoc thereby created in many works and smaller pieces now in common estimation. Some of these would resemble a wind-instrument from which the wind had

* Jewish War II. viii. 11, 14. Ant. XVIII. i. 3.
† Jewish War II. viii. 11.

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escaped. We will give a few instances of this drawn from various sources.

One popular hymn thus apostrophises death, and makes the Christian's glorious future to begin at death :—

"Why should I shrink at pain and woe,
Or feel at death dismay,
With Canaan's goodly land in view,
And realms of endless day?
Apostles, martyrs, prophets, there
Around my Saviour stand;
And soon my friends in Christ below
Will join the glorious band."

Another popular hymn makes the momentary act of dying the sole separating point between the present state of trial and the future state of glory :—

"The saints on earth, *and those above*,
But one communion make;
Joined to their Lord in bonds of love,
All of his grace partake.

One family we dwell in him—
One church, above, beneath:
Though now divided by the stream,
The narrow stream of death.

One army of the living God,
To his commands we bow;
Part of the host have crossed the flood,
And part are crossing now.

Lord Jesus be our constant guide,
And, when the word is given,
Bid death's cold flood its waves divide,
And land us safe in heaven."

The same general sentiment pervades poetry not so exclusively religious. Tennyson in his most exquisite wail over the friend he had lost introduces it, and in expressing it gives form to some of his most beautiful stanzas :—

"My blood an even tenor kept,
Till on mine ear this message falls,
That in Vienna's fatal walls
God's finger touched him, and he slept.

The great Intelligences fair
That range above our mortal state,
In circle round the blessed gate,
Received and gave him welcome there;

And led him through the blissful climes,
And show'd him in the fountain fresh
All knowledge that the sons of flesh
Shall gather in the cycled time."

In Memoriam. (xxxiv.)

Pope's fine hymn, "The Dying Christian to His Soul," universally known, exhibits very fully the feeling commonly held of the death of the Christian; though probably one or two of its strongest expressions would be avoided

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by persons who were better acquainted with Scripture than the great master of rhythm was:—

"Vital spark of heavenly flame,
Quit, oh quit this mortal frame!
Trembling, hoping, lingering, flying;
Oh the pain, the bliss of dying!

Cease, fond nature! cease thy strife,
And let me languish into life!—
Hark, they whisper! Angels say,
Sister spirit, come away!

What is this, absorbs me quite,
Steals my senses, shuts my sight,
Drowns my spirit, draws my breath?
Tell me, my soul—*Can this be death?*

The world recedes!—it disappears!
Heaven opens on my eyes!—my ears
With sounds seraphic ring!
Lend, lend your wings! I mount! I fly!—
O grave! where is thy victory?
O death! where is thy sting?"

See Isaac Taylor's "Account of Death," quoted *Girdlestone's* "Dies Iræ," p. 273.
See *Calvin*, Phil. i. 23; his account of Death in the very words attached to Christ's coming in Scripture—"Caput attollat," etc.
See also *Hengstenbergh* in John xiv. 3.

Now, our enquiry in these pages is an answer to Pope's query, "*Can this be death?*" Is the view of death conveyed through these extracts from poetry, which express the common feeling of the effects of death upon the just, the view of Scripture? These two things are undoubtedly true of this view. In the first place, it bears an exceedingly strong resemblance to the view of death as it was enunciated centuries before the gospel in one of the schools of Grecian philosophy. It is, in fact, the very sentiment and teaching of Socrates divested of heathen phraseology and clothed in Scriptural terms. With this sole and very immaterial difference it is the very theory on which the mind of Socrates was dwelling on that solemn day when he saw with each lengthening shadow that was cast by the Acropolis of Athens death advancing to him with rapid step. The second thing which is true of this view of the believer's death is that, according to it, *death is an unmitigated blessing;* and, in fact, leaves very little to be desired or hoped for beyond and beside the state to which it immediately introduces the soul. The departed saint has gone in the full consciousness of life to Christ. In his presence in glory he enjoys fulness of joy. The things which he here had been faintly guessing at he now sees with unclouded eye. *For him* there can be no nearer presence of Christ than that he already enjoys; while as regards the resurrection of his body he feels that he can well wait for that for any length of time; and even if it were never to come it would be difficult to see in this eternal separation from his old companion *any serious loss.*

To the wicked soul Hades is in common estimation the exact converse of what it is to the righteous. As to the latter it is *heaven begun,* so to the former it is *hell commenced.* The wicked spirits are not, according to popular estimation, to wait for bodily resurrection, or the great judgment

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day, ere they not only perfectly know what their fate is to be, but already begin to suffer it in all its intensity. That graphic parable of the rich man in Hades (Luke xvi.) presents us perfectly with our common Christian idea of it. The soul knows its sentence as well as if the great throne had been set and the sentence of Christ pronounced! It not only knows its sentence, but it feels the flames of punishment already kindled. The torments of the lake of fire have begun before the lake itself has been seen. Hades and Gehenna to the wicked may be *two different localities*, but they resemble each other as closely as if they were the same. The fire of Hades is as hot as that of Gehenna. The change from one to the other would scarce be felt as any aggravation of punishment. The flames play around and torment the disembodied spirit, nor would it seem that the addition of the body through a resurrection would add materially or at all to its pain.

Now, what we want to know is whether this view of Hades, which is undoubtedly the common one, is also true, either in regard of the wicked or the righteous. Is it the view of Scripture? If it is let us accept it whatever be its difficulties. If it is not let us reject it, no matter how many of the poets have sung it or the fathers taught it. If it would be agreeable to the readers of the *Rainbow* we are quite willing to pursue our researches into Hades.

HENRY CONSTABLE,
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"LIFE AND DEATH."—REJOINDER.

AS Mr. White's paper upon "Life and Death," in the *Rainbow*, makes frequent reference to my criticisms upon his former papers upon the same subject, it may be expected that I should make some further observations in return.

1. If in attributing to Mr. White a belief in the annihilation of the wicked after a period of suffering in the future state, I have mistaken his meaning, it has risen more, I apprehend, from his own use of words than from any unnatural interpretation put upon them. Nor is this impression removed, but confirmed by the additional explanation which he has given of them. He says, the use of the term *annihilation* has been carefully avoided by him. This may be, but the contention is not about words, but the meanings supposed to be contained in them. Annihilation, he thinks, should be used in a material sense only, that is for the non-existence of material particles, and not for the dissolution of their compounds. A complex being, therefore, may be said to be dissolved, but not to be annihilated. Thus, as death is a disunion of the parts of which the body is composed, the same, he tells us, may be affirmed of the death of the soul. But is the death of the body, we ask, nothing more than a dissolution of its material particles? Mr. White owns, that "together with the

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dissolution of the parts of the body there is a destruction of that life which consists in the union of the parts." Here life is said to consist in the union of parts, and yet to be something distinct from that union. The dissolution of parts is one thing, and the destruction of life together with that dissolution is another. The one is dissolved and the other is destroyed. If the death of the body be nothing more than a dissolution of particles, nothing in its death is destroyed or annihilated, except the union of those particles. If the life be something added to that union, and dependent upon it, the life might be destroyed or annihilated by the disunion, although the particles once animated by it might remain. Mr. White seems to hold both these theories, and yet the one is destructive of the other. The life of the body, we maintain, does not consist in the mere union of parts. The life of the body is rather the cause of that union than its effect. Nor is it philosophical to suppose that particles which have no life in themselves can generate life by their union. Even vegetable life appears to be something more than a union of material atoms, inasmuch as the essential properties of matter, so far as our observation extends, cannot be predicated of it. Much less can animal life, and still less rational life, be the effect of such a union of parts. Mr. White speaks of the death of the soul as a dissolution analogous to that of the body, as though soul-particles remained after their union into a living soul had ceased. He says, "The destruction of the life of man may be effected in two different ways, either by the separation of the elements of man's being, or by the destruction of the very materials of his existence. There may be two 'deaths,' one in which the body is broken up, and the spirit which (informed?) it is taken away from it, while both the dust and the spirit remain in being—and another, in which not only the life and individuality of the complete man is dissolved and destroyed, but also the very elements of conscious being are reduced to nothing. These are the first and second death." Here the first death, or death of the body, is affirmed to be the "separation of the elements of man's being," and the second death, or death of the soul, to be the "destruction of the very materials of his existence." In the one nothing is destroyed, in the other all is reduced to nothing, and yet the two deaths are so alike as to be illustrative of each other. Continuance in being, and even increased consciousness of being is one death, and the cessation of all conscious being is another. It cannot be, therefore, according to Mr. White's one description, that the first and second death have any analogy in point of real and conscious existence.

We have quoted these words, however, chiefly to show that Mr. White does hold the whole meaning which we attach to the term *annihilation*. He speaks of the "destruction of the very materials of man's existence." What is this but annihilation? He says, "the life and individuality of the complete man is dissolved and destroyed." What is this but annihilation? "Individuality dissolved" is a contradiction in terms. Individuality, or identity, is the very thing in dispute. The individual man is, or he is not. If he be not, he is, to all intents and purposes, annihilated. The particles that once entered into his complex being may survive, and his works of genius and of toil may remain, but he himself is as though he had never been. The subject of which annihilation is predicated is the individual man, without any regard whatever to the materials or mode of his existence. Mr. White goes still further. He says, "the very elements of

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conscious being are reduced to nothing." What is this but annihilation? Whether there are such things as elements of conscious-being, or conscious-being is one thing only, does not concern us here; but that the very elements of conscious being, should there be any, are reduced to nothing, is surely annihilation in the strongest sense of that term. To annihilate and to reduce to nothing are the same thing. We must be allowed, therefore, still to impute to Mr. White the idea and doctrine of annihilation, whatever becomes of the term.

2. The question in dispute cannot be settled by an appeal to human reason or to human feelings. Mr. White makes a strong appeal to both of these. He says that, "the generality of teachers who insist upon a literal eternity of 'tribulation and anguish' seem to have little capacity for picturing to themselves what their doctrines portends." No one, we presume, has this capacity in the present state, nor, perhaps, can Mr. White very clearly picture to himself what his own doctrine portends; nor are we required to make our own judgments or imaginations the measure of our belief in the oracles of God. "The significance of words," we are told, "is limited by men's experience." Is it indeed so? This was Hume's argument against miracles, and might be employed against nearly all the fundamental facts and doctrines of the Bible. Intellectual belief is wholly independent of experience, and remains the same, while experimental belief is liable to continual change. Must we understand the whole of a subject before we believe it to be true? Do the meanings of words vary with our experience of their meanings? Is the significance of the word *God*, for instance, or *Christ*, or *Redemption* to be limited by men's experience? We are as incapable of picturing to ourselves an eternity in heaven as in hell, and, consequently, this would be as good an argument against the one as the other. Faith in the divine word, implies a belief in what we cannot fully understand. An appeal to human feelings is equally irrelevant to the subject. The feelings of a guilty and condemned criminal, or of his friends respecting him, have nothing to do with the judicial estimate of the punishment which he deserves. Mr. White evidently feels that an eternity of future punishment in his case would be unjust, and he feels that it would be unjust in the case of others. He quotes the language in which Mr. Spurgeon depicts the condition of the lost with pious horror; and yet it is not beyond what he would feel bound to use if he had the same belief; "for," he says, "if these things clearly are so, it is useless and even wicked to palter with the evidence, or to conceal it from the world; and it is nothing better than cruelty to talk of alleviating the prospect." It is Mr. Spurgeon's belief, therefore, and not the solemn warnings that are founded upon it, that has to do with the argument. Why should he be condemned for acting consistently with his belief? Why supposed to have less feelings of humanity when those very feelings have led him to rouse men to a sense of their danger? Is it fair to quote such passages, without the faithful warnings and entreaties with which they are accompanied? If it be intended to insinuate by them, hardened and vindictive feelings, and glorying in the future torment of the wicked, nothing in all the arts of controversy could be more unjust; and yet what other purpose could they serve? Is not the language of Scripture itself equally terrible? Do we not there read, "they gnawed their tongues for pain," and "the smoke of their

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torment ascendeth up for ever and ever?" Was it not he who was meek and lowly of heart, the best friend of humanity, that said, "There should be weeping, and wailing, and gnashing of teeth?" Was he under a hardening influence when he said, "The rich man also died, and was buried; and in hell he lift up his eyes being in torments. And he cried, and said, father Abraham, have mercy on me and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame." What if that picture had come from the Metropolitan Tabernacle pulpit? It is a picture, let it be observed, of the future condition, not of the most abandoned of men, but of a certain rich man. Mr. White thinks that future punishment may be too strongly depicted; and that it is something less than human language can describe. We, on the other hand, maintain that it surpasses all power of language to express; that many feel this when under strong convictions of sin; and that the language of inspiration necessarily comes short of the whole truth. The appeal to feelings of humanity, therefore, is simply evasive of the real question. True humanity is to look the whole danger in the face, and prepare for the worst. It were better to make our danger greater, if possible, than it really is, than less, since the greater has the advantage of including the less.

It may be added here, that an appeal to human testimony is of *little* weight in the argument. "A great name," says Mr. White, "may be a popular argument, but it is not always a solid one." This is precisely the view which we take of the testimony of Irenæus upon the subject. He was not free from the errors of his times, and if they were not all condemned by "church authority," it was because they had less influence upon others than the great and many virtues for which he was justly admired. It is sufficient for us to know that the testimony of the most eminent fathers, in every age of the church, is almost entirely on our side.

3. Upon the natural immortality of the soul little is said by Mr. White in addition to his former writings. "It is impossible," he says, "to exaggerate the importance of this preliminary part of the discussion." Why, then, instead of describing the different opinions of those who differ from him, has he not proceeded with this part of the discussion? Can there, we ask, be a period in which an intellectual being naturally ceases to be? Has he not more of intellectual life the longer he continues to exist? Is not this his normal state of being, and was he not formed in accordance with that original design? Can there, again we ask, be a period in which a moral agent naturally ceases to exist? Are not moral acts endless in their consequences? and if so, Is not the responsibility on their account endless too? Can men be released from the obligation to suffer punishment for sin without being released at the same time from their entire obligation to keep the moral law? Either their sufferings are equivalent in the eye of justice to having kept the whole law; or the requirements of the law are abrogated with respect to them. In the former case, eternal life might be claimed by them as the reward of having satisfied all the demands of the law, and in the latter, if God could lessen the demands of law he might abolish them altogether. If, too, he could forego the infliction of punishment in part, he might do so altogether. We have suggested that, if the immortality of men be not essential, and a foregone conclusion, prior to their having done good or evil, God continues

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the wicked in being for no other purpose than to torment them; than which, nothing can be more opposed to the feelings of humanity. These are questions which, if it be "impossible to exaggerate the importance of this preliminary part of the discussion," ought to have been considered. "The Bible," it is affirmed, "has spoken nothing concerning men's natural and necessary immortality," and this is supposed to be conclusive against all reasoning upon the subject. But if it has said nothing upon this part of the discussion, it is no more in Mr. White's favour than our own. Scripture is not designed to teach natural truths, or what might have been previously known. In all its revelations we consider man's immortality to be implied.

"In our judgment," says Mr. White, "the original threatening made to Adam when placed in paradise, contemplated absolute and complete extinction of being; such a death at all events as allowed of no resurrection—death similar to that of the 'beasts which perish,' whose spirit passes away altogether, and for aught we know, exists no more." "The system of redemption," he adds soon afterwards, "allowed therefore of the birth of the human race into the world." According to these views, Adam was the real head and representative of his posterity in case of his obedience only. The entailment of the effects of his disobedience upon his posterity is the result of the system of redemption. To redemption, all who sin and are punished, owe the occasion of both; since without it they could not have suffered the consequences of Adam's sin, or their own. All, in fact, were born to sin that some might be redeemed from it. If none had been pardoned, none would have sinned; and if none had been saved, none would have been lost. Millions, indeed, owe their very existence to a redemption of which they have never heard. What of fallen angels? Why should they not long ere this, have passed away altogether, since no redemption has been provided for them?

4. Some additional observations may be expected from me upon the Greek words which have been prominently put forward in this controversy. As little notice, however, has been taken of my former references to those terms, I need not reproduce them. The one fact, at least, that the phrase *for ever and ever*, which is applied in the Apocalypse to the future torment of the wicked, is employed in numerous other instances in the same book, and all confessedly for endless duration, demanded some reply. It is an instance of the rule for which we contend, that the use of the same word in other parts of Scripture, and especially in the same book of Scripture, is a far better guide to its interpretation than its use in the Greek classics. Mr. White contends much for the classic use of words in the Greek Testament. He seems to think that classic Greek was the conventional language of the churches in Greek cities, to which Paul's epistles were addressed, and that they were conversant with the writings of Plato and the Greek poets. Considering those churches were for the most part composed of Hellenistic Jews and illiterate Gentiles, this, to say the least, is highly improbable; and certainly not of sufficient force and extent to induce the Apostle to deviate from his own peculiar use of Greek terms. He never appeals to heathen writers for explanation of his words; and carefully guards against heathen interpretations of Scripture terms. We do not, however, admit that the classic usage of New Testament words sustains the interpretation put by Mr. White upon them,

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though we thus speak. We have challenged him "to show us how the eternity of future punishment could have been more clearly expressed in the Greek language than it has been in the New Testament;" and if he cannot do this, all his efforts to prove limited duration from them must be in vain. We could easily show how his views could have been more clearly expressed, and we ask him to do the same thing with ours.

5. The meaning of the terms *life* and *death*, as further explained by Mr. White, requires some additional remarks. On our side, these terms are regarded as expressions of a moral or relative condition only; on his own, as including the idea of real or conscious existence, "No one," he says, "ought to affirm that the bare idea of *existence* is all that the term includes. No one of any account does affirm it. Our position is only that this idea of existence is included in the meaning, is fundamental to it, the moral ideas associated with it having this physical conception of eternal conscious being (in opposition to death or destruction) as their basis." This is a clear statement, and may be received, we presume, as a definition of "eternal life," or of "life in Christ," in writers of this class. It includes the two ideas of eternal existence and eternal happiness. That eternal existence is necessary to eternal happiness is a mere truism; but that eternal happiness is necessary to eternal existence is quite another thing. Eternal existence is as necessary to eternal misery as to eternal happiness, and it is evidently the eternity of the happiness or the misery, and not of existence for the sake of either, of which eternity is affirmed. The bare idea of existence need not to be affirmed, because it is implied in the promise of eternal happiness. That a double subject and a double predicate are concealed in the phrase, "eternal life," a physical and a moral sense in both, is a mere assumption, and a most unusual mode of reasoning. Eternal life, in a physical sense, is one thing; and eternal life, in a moral sense, is another. There is no evidence to show that there could not be eternal existence without eternal happiness; and yet that is the proposition assumed. Mr. White says, "What is to be proved against us, to overthrow our argument is the very difficult position that the words life and living for ever *exclude* the idea of conscious immortal existence." Surely Mr. White must know that an idea may be included in a subject or predicate which is implied, and is not logically included in the one or the other. It is most absurd to suppose that we have only to prove that the righteous live for ever, in order to prove that the wicked do not live for ever. It would be just as wise to say that the righteous do not live for ever because the wicked do live for ever. Existence, we maintain, should have been distinctly specified if it had formed any separate part of the signification of life in Christ. It is begging the question to say it is contained in the word "life." Life in Christ is not opposed to non-existence but to life out of Christ, or being without Christ and without God in the world. Let us observe how it is explained in the Scriptures. "In him was life, and the life was the light of men." Here the idea of mere physical existence could be no part of the light, and therefore not of the life in the place of which it stands. "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." The opposition to everlasting life here is the wrath of God, and not that wrath manifested by the non-existence, or limited existence, of the unbeliever, but by the wrath of God *abiding* on him. Surely

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the physical conception of conscious being is as much the basis of the one as the other. "This is life eternal that they might know thee the only true God, and Jesus Christ, whom thou has sent." Here eternal life is said to consist in knowledge. Knowledge, of course, implies a physical consciousness of existence, but is that a distinct part of the privilege? Eternal life is here spoken of in its intellectual and moral aspect only; nor can we recall an instance in all Scripture in which the bare idea of existence is spoken of as a fundamental part of life in Christ. But it may be said, Is not life life? And what is life but continued existence? It is this confusion of the literal with the figurative meaning that leads some astray. The physical conception of eternal conscious being is the basis of the moral ideas associated with life in Christ, according to Mr. White. Let us apply this to the other and kindred representations of the same privilege brought to us by Christ. "I," he said, "am the way, the truth, and the life." Why should not the physical conception of the way, and of the truth, be an essential part of the meaning as well as of the life? The physical basis of the moral ideas associated with the way and the truth are wholly independent of the moral ideas themselves, and why not of "the life"? "I," said Christ, "am the light of the world." Is physical light a fundamental part of his meaning? "I am the door;" "I am the vine." Is the physical conception of a door or a vine any part of that which we have in Christ? But why not if the physical conception of life enters essentially into the meaning of the words, "Christ is our life." The physical and moral ideas, in fact, are no more combined in the one than in the other. If, moreover, the mere fact of the continuance of conscious existence were in reality one of the great benefits obtained for us by Christ, it *must* certainly have been separately mentioned in some one of the many enumerations of those benefits; but we here look for it in vain. "Who of God is made unto us wisdom, righteousness, sanctification, and redemption." Here everything included in life by Christ is mentioned, and yet the idea of physical life is no more contained in them than in everything we say of ourselves or others. "The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." Here, again, is life in Christ, as it is known to us; but as it is not known in its physical application to others. Mere existence, we boldly maintain, has no more to do with everlasting life than with everlasting light, an everlasting inheritance, or an everlasting crown; and that its forming the basis of moral life in Christ is a mere fiction unsupported by reason or by the word of God.

6. The effects of these different views upon the redemption by Christ ought not to be overlooked in this controversy. We learn the nature and degree of our danger by the means that were required to deliver us from it. Is the redemption by Christ more in harmony with the temporary, or with the eternal, punishment of sin? is an enquiry of considerable weight in the discussion. The death from which Christ delivers us we take to be the death he endured for us. His death was certainly not the extinction of conscious being; and yet if that had been a fundamental thing in the curse of the law, he must have endured that part of the curse of the law for us. They who believe in the doctrine of substitution, and regard it as the very essence of the gospel plan of salvation, consider that the substitution must be of the same kind as the penalty incurred; but for an absolute and complete extinction of being there has been no substitution

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in kind or degree. If sufferings both of body and soul be the curse of the law or the death incurred by sin, we see it in him who in this way was made a curse for us. But if Christ, it may be said, was not annihilated for us, neither does he suffer eternally for us. Here the substitution, it may be observed, is of the same kind though not of the same duration, and the divine dignity of such a sufferer may make a few hours suffering in the eye of the law more satisfactory than the eternal sufferings of all others, inconceivable as those sufferings may be. We grant that, if it was not necessary that Christ should suffer for ever, in order to remove all the demands of the law upon his redeemed, it was necessary that the virtue of his sacrifice on their behalf should continue for ever; but of this an everlasting memorial is given in the appearance of a slain Lamb in the midst of the throne. "Blessing, and honour, and glory, and power be to him that sitteth upon the throne, and unto the Lamb, for ever and ever." Surely this is more in harmony with the deliverance of the redeemed from eternal, than from temporary sufferings. We point to this as a symbol of Christ's having obtained eternal redemption for us. It is an eternal evidence to the redeemed of what their sins had eternally deserved. If a period ever should come in which their punishment would have ceased, there must also be a corresponding period in which the emblem of *that* punishment would cease; but it never does cease because praises are *given* to the Lamb *for ever and ever.*

There are other points upon which I could wish to have enlarged if space had permitted. Mr. White's views, for instance, suppose the punishment of sin to be in some degree expiatory for sin, even when irresistibly enforced and involuntarily endured. They suppose, too, the natural effect of penal suffering to be to subdue the rebellious spirit of man and to render him less deserving of them. These suppositions have yet to be shown to be in accordance with the law and the gospel.

In one place Mr. White mistakes my meaning altogether. His words are: "Is it possible, as Mr. Rogers seems to ask, that God can have allowed such a doctrine, if an error, to have taken root in Christendom, if he cared for his own glory?" Upon an extended refutation of the argument contained in this enquiry Mr. White's concluding observations are founded. The question, as put by me, is—"That supposing such an idea of everlasting torments to be derogatory to the justice and goodness of the Creator, why should there be the least intimation of it in the Scriptures? and why should we not have been cautioned against ever entertaining such a thought?" My question relates not to the permission of error, but the encouragement of it, and especially on a subject in which the divine honour is so greatly concerned. Eternal punishment is a matter of such importance that God would have told us if it were not so.

I have thus ventured to prolong the discussion, not I trust with unfriendly feelings towards those who differ from me, but with an honest conviction that the more thoroughly the subject is investigated the more surely will the generally-received opinion continue to prevail.

Camberwell. G. ROGERS.

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JERUSALEM, THE CITY OF ISRAEL.

BE not alarmed at the title of this chapter. I am not going to lead you round the walls, nor place you on the pinnacle of the temple, nor unveil before your eyes the holy rock over which the temple stood and the Mosk of Omar stands, nor recount the infinite treasures of antiquity, including the head of Adam, and many other still more wonderful things. I reject statistics for the present, I abhor superstition, I am weary of topography and all descriptions of modern travellers. I have, indeed, on several occasions, seen all that is to be seen, and heard all that is to be heard in the holy city, and that perhaps makes me somewhat indifferent. Curiosity has been satisfied, and the mind resumes its previous tranquil quiescence. But is the holy city always to be treated as a geographical point or as a specimen of antiquity? Does Jerusalem mean so many houses, with so many inhabitants who eat, sleep, and labour in a certain Oriental manner? No, never! As well might you identify Athens with king Otho, or Rome with the falling Papacy, or Bagdad with the ancient Caliphat, or Thermopylæ with a defile in Thessaly! No! great ideas, events, transactions, histories, in the course of ages rise up high above the mere localities, like eagles soaring aloft—to distant nations and centuries, become identified with the feelings and the heart—with majesty, with beauty, with romance, with historical glory. It is in this light we are to contemplate Jerusalem, Calvary, Gethsemane, and the Mount of Olives. The localities are, indeed, real and certain; yet to the earnest believing soul they are mere props or perches on which faith rests for renewed strength in her victorious and heavenward flight.

I. Stand with me on the Mount of Olives, near the spot, or on the very spot, where the Saviour wept over the city; or let us sit down in the court of the Church of the Ascension, and in the freshness of the morning air, yield to the dulcet memories of glory and of woe. Our *position* is certainly one of the most remarkable in the world; for we are surrounded with the thousand memorials of the past, and above us like a starry canopy are the promises of a glorious future. From this mount where we sit, the Incarnate Redemer—his earthly work finished—ascended in our immortalised and glorified nature to the right hand of God. Look to the left and you have the valley of the Jordan, and beyond it the mountains of Moab, from which Moses obtained a Pisgah view of the promised land. Behind you is Bethel with its glorious visions of angels, its altar and its celestial ladder; while in the back-ground, northward, you have Jebel Scheick and the goodly mountains of Lebanon; southward, glancing in the morning sun, you have the translucent waters of the Dead Sea, the memorial and the tomb of the cities of the plain; to the right, could your eye reach so far, you have Ramlah, Carmel, and the Mediterranean sea, the "great sea" of the Hebrews; and certainly, morally considered, it is the greatest collection of waters in the world, for all the great kingdoms of antiquity, and nearly all the civilisation of modern times, are intimately connected with it. Before you is Jerusalem—the queen of the East formerly, the desolate and

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solitary widow now—dismantled of her beauty, and subject for two thousand years to the rule of the stranger. Turn your eye a little to the left; see, there is the grave of Lazarus, and the village of Bethany with its lovely memorials of hospitality and sisterly affection; at your feet you have Gethsemane with its old olive trees, now surrounded (by the Latin monks to whom it belongs) with a high strong wall. Enter the sacred enclosure and worship the invisible sufferer in the spirit of deep adoration. "And being in an agony he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground—Father, if thou be willing remove this cup from me; nevertheless, not my will but thine be done. And there appeared an angel from heaven strengthening him." Let the heart expand into the dimensions of divine love and say in the spirit of faith, "All this was for me; this spot, this land, this city, bear witness to the ocean-fulness of grace and mercy to the sinner breaking forth to the world through the wounds, and agonies, and death of the Son of God. And this love was for me! All this sorrow of the Holy Lamb was for thee, my friend and brother!" Then, indeed, we may learn something from the garden of Gethsemane.

We see here amid the old olives no divine sufferer, nor do we expect to meet the angel who knows the *spot* where the drops of blood fell down to the ground; but the power of darkness which brought the agony on the Master, and sealed the eyes of the disciples in slumber, rests heavily and universally on the land and the people. There is no life, there is no motion, there is no active love, there is no gospel of grace, there is no hope of the kingdom among the filthy and superstitious multitudes who come to kiss the sepulchre for the remission of their sins! But let us not judge too harshly; perhaps there may be germs of faith and love in the midst of these mountains of folly, fanaticism, and superstition; and that solemn word may be needed sometimes, "Judge not that ye may not be judged," which surely means, "Condemn not that ye may not be condemned." Let us rather in moments of doubt and temptation draw courage and confidence from the victorious sufferer, as the godly Keble sought to do:—

> "To still the wrestlings of the lonely heart
> He doth impart
> The virtue of his midnight agony,
> When none was nigh,
> Save God and one good angel, to assuage
> The tempter's rage."

II. Thus our position on this Mount of Olives, from which he ascended, and on which his feet shall stand when he comes again, is more a *moral* than a physical one, and as such we mean to occupy it. We are not in the centre of mountains and valleys, olives, pomegranates, and vines, oriental customs and strange languages, of superstitions manifold, and sects behind number of all the religions of the book; as these are not the things merely or mainly that should occupy our thoughts on the mount of ascension; for here we are in the hiding-place of power; we have got behind the scenes, and can contemplate at our leisure the panorama of providence and grace in which, history and prophecy, type and antitype, promise and threatening, the past, the present, and the future, are blended into a divine and harmonious unity. Grave and solemn forms rise up like

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shadows of the dead, and pass before the mind's eye, without the help either of Shakespeare's witches or the witch of Endor; the mind transfused into the spirit of the scene, and rapt up into a profound idealism, becomes a telescope to reveal all distant objects, and a kaleidoscope to turn them into ever-varying forms of grace and beauty; memory awakened by so many geographical landmarks, summons up the histories of the past, and fancy, aided by the prophetic word, brightens the coming ages into a celestial radiance. All these rocks and mountains have an echo—a strange soothing echo of heavenly things; these miserable villages and ruined cities tell of his presence who consecrates all that he touches; all these waters, the Sea of Galilee, the Jordan and Siloh's brook, murmur into your ears the tale of his love.

No doubt the divine presence is everywhere, and the blessed God is not far from any of us, "For in him we live and move and have our being." His memorials are written on the face of universal nature, and the most ignorant savages are without excuse (Rom. i.) if they do not recognise and adore the eternal Creator.

But surely in this land of wonders, in this ancient and future city of God, among these undying echoes of love, the memorials of glory and of woe, we seem, if our hearts be touched with the living fire, to breathe a serener atmosphere, and to come nearer to the tabernacle of God. The earthly, in our holy meditations blends with the heavenly, and the heart is carried up from the shadowy forms around us, to the conqueror at the right hand of God and all the realities of heaven. Gethsemane is not a garden, but the triumph of love over temptation; Calvary is not a mount merely, but a significant symbol, the crown of thorns brightens into a crown of glory; Canaan becomes the heavenly country which we seek, and Jerusalem in the estimate of faith and hope becomes—

"That city with the jewelled crest,
Like some new-lighted sun;
A blaze of burning amethyst,
Ten thousand orbs in one.

Then welcome toil, and care, and pain,
And welcome sorrow too;
All toil is rest, all grief is gain.
With such a prize in view."

Thus does our God lead us from nature up to nature's God, not in the way of reason which has always failed, but in the way of divine revelation which makes all things great and good and beautiful in nature, history, and human life, symbolical of the realities of our holy religion and the blessedness of heaven. May we then as true pilgrims see him who is love in all that is loving and lovely, his strength in the rocks, his promises in the stars, his faithful covenant in the seasons of the year, his beauty in the rose and the lily, his wisdom in all providence and life, his majesty and glory in the sun where—

"He tricks his orient beams,
And flames in the forehead of the morning sky."

In this way the *Lamb* has a prophetic voice, and the *lion* proclaims the majesty of Judah's king, and the *dove* sings a divine song of peace restored

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to the troubled spirit, and all things above and around us are turned by faith into a celestial mirror in which we see the presence and glory of the invisible God. Such is the life, and walk, and triumph of faith. May God give us this transforming all-conquering faith!

III. But sitting on this mount of ascension, let us fix our eyes on some of the objects before us, and trace the divine purpose as fully as our feeble minds can comprehend it. Two thousand and seventy seven years before the birth of Christ (*Hales*), 1323 years before Romulus and Remus were suckled by the wolf, kings reigned in the city of Salem which is Jerusalem, and confederated sovereigns fought and conquered around Jerusalem, and Abraham the father of the faithful had a pleasant interview with Melchesideck its prince; add to these 2077 the present date 1870, and you have 3947 years during which the holy city has braved the wastes of time and the sword of hostile nations. It is a hoary antiquity! and it is the only city in the world of which we have anything like a connected reliable history for so long a period of time. Think of the surging nations that have come up against it like the waves of the sea during that time—the surrounding tribes and nations, the Egyptians, the four universal monarchies, the myrmidons of Epiphanes (whose command was to exterminate the Jews), the later Persians, the Franks, the Saracens and the Turks; verily Jerusalem like the Jews seems ever dying and yet destined *not to* die, for there it is on these hills after all these years of glory and *of* woe, the object of contention still to all the nations of the East and the West! It was the church of the resurrection which armed France, England, Russia, and the Porte, and congregated their armies around the walls of Sebastopol; nor is Jerusalem's warfare accomplished, for there is certainly one siege before her still, and the last great battle which casts the beast and the false prophet into the lake of fire shall be waged around these walls. What a mighty centre of earth's weary history is this city of Jerusalem! What a number of heroes and warriors have from Joshua to Napoleon fought and conquered in this promised land! How many nations and kingdoms has this widowed city seen rise, flourish, and pass away like a dream? The metallic kingdoms have fought and conquered in vain; they are all extinguished in darkness, but Jerusalem and the scattered nation remain! Thus it seems to be God's purpose that this city should be intimately connected with the destiny of our earth from the call of Abraham till the end of time; for out of the wars of Antichrist and the destruction of the congregated nations it shall arise to imperial splendour; the restored and converted nation, under the sceptre of the Prince of peace shall obtain the first dominion; the presence of the Incarnate God shall make Jerusalem the throne of the Lord, and the name whereby she shall be called is Jehovah-Shammah, "The Lord is there." Jesus as the son of Abraham sustains the destiny of the Jewish nation; the Son of David, he is the head of all royalty and power; the Son of Man, he gathers up and unfolds for ever the glories of humanity; the Son of God, he possesses the nature and sustains the majesty of the Godhead. Even so in the millennial ages Jerusalem and the Jews shall be the head and centre of all earthly dominion, the lawgiving capital of the redeemed and jubilant world. Thus we trace the history of this city from Abraham to the Incarnation, from the Incarnation to the Second Advent, and from the Second Advent to the judgment of the great white throne.

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IV. But let us note distinctly some of the particulars which render Jerusalem such a centre of attraction. Look now, my friend, over the brook Kedron, and fix your attention on those spots, the place of weeping, the sacred harem, and the church of the resurrection, which, for the sake of memory, we may call the *Temple*, the *Mosk*, and the *Tomb*, as the visible symbols of the three religions of the book, and forming the three local centres of the Jews, the Moslems, and the Christians.

(1.) The TEMPLE belongs to the Jews; it was the centre of their worship, the dwelling-place of God where the glorious Jehovah in visible, but cloudy majesty met with and directed the chosen people. He was literally the national God and the temporal king of Israel, who chose them at the first in the person of Abraham, confirmed their sacrifices by fire from heaven, led them through the wilderness by the fiery cloudy pillar out of which he declared his will to the people; conquered all their enemies under Joshua the man of war; dwelt in the tabernacle twenty years in Gilgal, and then rested in Shiloh three hundred and twenty-nine years, until the death of Eli the priest, and finally filled the Temple of Solomon with his glorious presence at the dedication; and made the holy of holies his throne until the Babylonian captivity, after which the visible glory departed from Israel, and the government was transferred to Nebuchadnezzar and his successors, until the time when the Son of Man comes in the clouds of heaven. It was no wonder then that the temple touched the heart of the Jewish nation, for it was the centre of worship, the symbol of their calling, the residence of their celestial King. Their history, both national and religious, was fully identified with the temple. Its first destruction was their captivity, its final destruction was their dispersion, and it seems likely that at their restoration it will rise up in splendour once more. Look at these poor ragged heart-broken Jews as they weep by the foundations of the old temple, and see how the heart of the nation is wedded to that ancient spot.

(2.) But leaving the Jews for a moment, let us contemplate the Mosk of Omar, the finest building in Jerusalem, and artistically one of the finest in the world; so fine indeed, so artistically correct, that many are beginning to doubt the Saracenic origin of it altogether, and certainly it is not like the conception of a rude barbarous nation emerging from the desert to plunder and subdue the nations. But, however this may be, there is no doubt it is the proper symbol of the Moslem religion; and, next to the temple of Mecca and the tomb of the prophet, it is the most sacred building in the Mohammedan world. Enter the Mosk, for it is now open to all visitors who choose to purchase an admission-ticket, and behold the celebrated rock over which the temple of Solomon stood, and over which this present structure stands; it is carefully guarded with a kind of palisade, and covered with a veil; under it is the sacred well or fountain which gives force to the allusions of Scripture (Isaiah xii. 3), and from which water was drawn for the services of the temple. This fountain of the rock has been identified with the well of the Virgin and the pool of Siloam, and to this Milton probably alludes in his immortal verse:—

> ——— And Siloa's brook that flowed
> *Fast by the oracles* of God.

Now, it was from this rock Mahomet ascended into heaven guarded by

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the angel Gabriel, and hence the veneration of the Moslems for the Mosk that is built over it. He came from the city of Mecca, riding on the beast Alborak (the lightning), and when he reached Jerusalem he tied the animal to this rock; then he ascended to the seven heavens and the seven hells, prayed in each of the former at the head of the angels, and received a salutation of honour; passed by the latter, but saw all the punishments of the unhappy inhabitants, and came at last to within a bow-shot of the eternal throne, at which stage the black drop was taken out of his heart, and he was invited to an interview with God himself. All this journey from Mecca to Jerusalem on Alborak, and from Jerusalem to the seven heavens and the seven hells, was accomplished so speedily, that the bed which he left was not cooled when he returned! Did Mahomet anticipate the telegraph? I think this journey is the most rapid on record. But the story is believed by the Moslems as firmly as they believe the Koran, and from that moment Jerusalem became the holy city of the Moslems, and their traditions concerning it are innumerable.

(3.) But leave now the Mosk and the Moslem superstitions, and give your eye and your attention for a moment to the Church of the Resurrection. It is supposed to be built over the tomb of Christ, and be this true or false, it is universally believed in the East; and, without doubt, the church is by far the most celebrated in Christendom. It is older than any *other* church, it is holier than any other, it has more and more various *services* than any other, it is the representative of more nations than any other, it has more relics then any other, it is more garnished with miracles than any other; it is a greater centre of tradition and superstition than any other, it has more fierce quarrels within, and more fierce contending nations without, than any other; more blood has been shed for it that any other; for that church which the pilgrims enter and the Moslems guard, the east and the west, the crescent and the cross, engaged in murderous warfare for more than two hundred years, and the bloody work was terminated, to the advantage of the Moslems, at the battle of Tiberias, on July 5th, 1187, when Saladin the Magnificent became master of the city and the land. From that day to this the Moslems have remained the undisturbed possessors of the country, so sacred to both the Christians and the Jews. It is no trifling interest then that is connected with that church over the tomb of the Saviour. The eye of the whole Christian world is upon it, and the spirit of the crusading heroes is not dead among the nations, though it has assumed a milder and less warlike form. You see then from the three symbolic words,—the TEMPLE, the MOSK, and the TOMB, what prodigious interests of the most solemn and sacred kind are associated with the city of Jerusalem.

V. Let us indulge in another contrast which is more specially Jewish, and may also be fitly connected with two localities, the Mount Moriah and the Mount Zion, which typify two quite different currents in the national history of the Jews, and like all other types and symbols have their end and fulfilment in the person of the Lord Jesus Christ. *Moriah* is the most sacred spot known in the history of man, I say *known*, for I think Calvary is not known, and has more remarkable events connected with it than any other. On that spot it is believed that Abraham was to offer up his son; on that spot Jacob was supposed to make his pillow of stones; on that spot the angel stood when he smote seventy thousand men to

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death with the plague; on that spot David, by the command of the angel and the prophet Gad, built an altar to the Lord, and the Lord answered by fire from heaven; on that spot the temple of Solomon was built; on that spot the temple of the Crusaders stood, from which the *Knights Templar* took their name; and on that spot the present Mosk of Omar stands. Moriah is therefore identified with the *religion* of the Jews. It was the seat of the Temple and the centre of religious worship. Zion, on the other hand, was identified with the *monarchy*—it was the residence of the Jewish kings. David's house and Solomon's throne were there; so that Zion became a symbol for the royal nation; and the *Son of David* denotes the royalty of Jesus Christ, the King of Israel. Here, again, we see how the two localities, and the two currents of thought and feeling, which they represent, the *religious* and the *royal*, centre in the Lord Jesus, the true Priest of the Temple, and the true Heir of the throne of David. Moriah and Zion are united and harmonised in him, who is a Priest upon his throne, and a King in the temple of God. His coming in the flesh gave the true sacrifice for our sins, and his coming in glory will give creation its true and legitimate King.

VI. Another thing which shows the importance of Jerusalem, is the healthy literature which is connected with it. The Jews are, in a peculiar sense, a literary nation. The Greeks got their alphabet from Phenicia; and the whole story of Virgil is based on the affections of a Syrian princess—

> "Ye have the letters Cadmus gave,
> They were not meant to teach a slave,"

cries the indignant poet to the degenerate descendents of the ancient Greeks. But that which sanctifies and glorifies the literature connected with Jerusalem and the Jews, is its relations to God and salvation of man. They were the keepers of a divine revelation, which for importance, in all respects, surpasses all the secular literature of the world. From Jerusalem went forth the heroic band of apostolic men to stem the tides of licentiousness, superstition, and infidelity, with which the world was filled. They bore along with them a sacred literature, which won its way to the heart of the peasant and the prince, which brought glory to God and salvation to man; which purifies and refines all earthly relations, while at the same time it rouses the most depraved of our species to glorious and immortal hopes. All those literary glories which belong to the law and the gospel circulate around the holy city of Jerusalem. The Ten Commandments, the prophets, and the Psalms, the four gospels, the epistles, and the Apocalypse, have all their moral and their physical centre in Jerusalem. The name is mentioned daily by thousands of tongues; the psalmody of all Christian nations and churches has incorporated the names of the holy city, Olivet, Calvary, Gethsemane, Bethlehem, and many others, with the deepest, holiest affections of the human heart. Our Catechisms, our commentaries, our creeds, and confessions, all our sacred literature in the civilised nations are based upon the foundation which the Lord laid in Zion, by the writings of the prophets, evangelists, and apostles of the Lord. Let us hold fast these memorials of a Redeemer's love! "Search the Scriptures, for in them ye think ye have eternal life, and they are *they* that testify of me." But apart from the sacred Scriptures, which are the fountain of religious knowledge and all modern civilisation, what a stream of semi-sacred literature has flowed to us from Jerusalem and the

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Holy Land, within the last fifty years! I believe more works have, during that time, been written on Palestine and the Jews, than on all the other countries of the world! I do not believe this is exaggeration. The press is actually teeming with literature of all kinds connected with Palestine and the prospects of the East. This mighty impulse has arisen from many and various causes, of which I may mention only the following:—

(1.) Missions and missionaries from the European churches led the way by their fervent zeal and intelligence; they turned the Christian heart to its native home, "The mother, dear Jerusalem," of which we sing so frequently, and awakened a deeper interest among Christians for the sufferings and persecutions of the scattered nation.

(2.) The subject of prophetic enquiry began also to stir the Christian churches profoundly, and so Jerusalem naturally came to be an important element in all the arrangements of the future. For it is not easy to interpret the prophets without giving Israel a conspicuous place in the destinies of the nations. It is quite as easy to shut the *church* out of the prophecies of the new as *Israel* out of the prophecies of the Old Testament. This study of the prophetic word, then, has resulted in a multitude of publications bearing on Jerusalem, and intensifying exceedingly the general interest taken in the state and prospects of the promised land.

(3.) Palestine lies between us and our Indian possessions, and in late years steam has made intercourse safe and easy, so that multitudes of English travellers and Indian officers are led to visit the Holy Land, as a religious recreation, or for literary purposes, when they are returning to their native land.

(4.) Finally the politicians have been led to think of Palestine by the state of the Ottoman Empire. That terrible tyranny, based on fanaticism and the love of plunder, has spent all its religious enthusiasm; the power that for centuries made Europe tremble is gradually wasting away, and the surrounding nations are waiting to divide the spoil. Russia gets Constantinople, that is certain; England must eventually have Egypt, that is also quite certain; and France, the protector of the Catholics, lays claim to Jerusalem and the Holy Land. These speculations and probabilities have led multitudes to think of Syria and Jerusalem, who have little concern either for prophecy or religion, but all these causes, and many others not mentioned, have contributed to swell the currents of literature which flow in upon us from the oriental world.

VII. "Are you tired sitting on the Mount of Olives? shall we go to the hotel and have coffee?" "No, I am not tired, I do not dislike your speculations; go on, and say what you have got to say." Well, then, have you observed that the two kingdoms found everywhere, and morally interlacing everywhere, are represented locally and visibly in the city of Jerusalem? There are, and have always been, two kingdoms, the Cains and the Abels, the Esaus and the Jacobs, the Judases and the Johns, the goats and the sheep, the tares and the wheat, the foolish and the wise virgins; and these have been meeting and mingling together since the beginning of the world; the human heart is divided, the race of man is divided, the angels are divided, and these divisions when carried out form the two opposites poles of creation, light and darkness, joy and sorrow, God and Satan, heaven and hell, the crown of glory and the wrath to come. Now look down towards the south, and mark what in idolatrous times they are doing in the valley of Hinnom; they are building the high

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places of Tophet in the valley of Hinnom ot burn their sons and daughters to Moloch; and hence Tophet becomes typical of hell, as it is written, "Tophet is ordained of old; yea, for the king it is prepared; he hath made it deep and large: the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it." Here, then, on the hill, we have Jerusalem, the type of heaven, and in the valley, Gehenna and Tophet, the types of hell, so that the two places are in this city visibly brought into contact. The Rabbins say between paradise and hell there is only a handbreadth, and truly Mount Zion and the pit of Tophet are in close vicinity. Thus we have another of the curious coincidences in which the Christian mind loves to trace the providence of God—another of the innumerable littles which, like the lilies of the field, and the falling sparrows, are not unworthy of the Divine Predestinator. Nazareth signifies *victory*, the spot from which the Conqueror of sin and Satan took his name; Bethlehem, where Jesus the Bread of Life was born, signifies the *house of bread;* Gethsemane, where he lay bruised, signifies *the olive-press;* he, who is the Resurrection and the Life, dies on Calvary, the *place of skulls*; and Jerusalem, where he was to give peace to the world, signifies the *vision of peace.* In like manner the two kingdoms within us and without us, ever touching, ever mingling, are providentially and visibly exhibited in the divine worship of Jerusalem, and the Moloch-worship of Gehenna and the pit of Tophet.

VIII. Are you able to transfer your thoughts from these *locu sanctu,* in and around Jerusalem, to two other cities which have mightily influenced, and do still influence, a great part of mankind? I mean Athens and Rome. By a brief comparison, we may perhaps learn something of the ways of eternal providence in relation to the nations and the general government of mankind. The three nations that may strictly be called historic, are the Jewish, the Grecian, and the Roman, for though other countries have figured largely in history, we know little of them, and all we do know is entirely owing to these three. What, then, are the various streams of influence which these nations have sent forth over the world? Are they the healing waters of fertility, of peace and prosperity, or the bitter waters of Marah and the Dead Sea? We note:—

(1.) First, then, that all the Gentile kingdoms from Nebuchadnezzar until the kingdom of the Son of Man (Dan. ii.), are represented as hard, metalic, crushing, conquering communities, or as a succession of wild beasts rushing through the world to plunder and devour (Dan. vii. 1—8). That is God's estimate of Gentile dominion generally; it is the colossal man of the earth; gorgeous, glorious, terrible, yet attracting by its splendour the very nations it is bruising to pieces with its iron feet! It may be, as Mede says, the great calendar of prophecy, but though of the human form it is not human; it has no bowels of mercies; and no tender heart beats in its silvery breast and brazen sides. His voice is the roaring of the lion, his touch is the hug of the bear, and his disposition is the ferocity of the leopard. This is the human glory which attracts and dazzles us so much, bnt which as a whole, has ever been arrayed against the faithful people of God. Nebuchadnezzar and his Babylonians, Cyrus and his Persians, Alexander and his Greeks, Romulus and his Romans, were all the conquerors and captivators of the ancient people of God. And as to the *church*, what has it not suffered from Rome pagan, which is the leaven of Herod the tyrant king, and from Rome papal, which

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is the leaven of the Pharisee, which is superstition! and what is she not destined to suffer from Rome infidel, which is the leaven of the Sadducee, which is the last form of Antichrist, which is the lawless one of Paul, which is the beast from the bottomless pit which is to be cast alive, with his paramour into the lake of fire at the coming of the Lord. But leaving this general theme, and limiting our thoughts to the nationalities, what are the influences which Rome, Athens, and Jerusalem have exercised over the world? ROME is clearly an *iron* power made for conquest and qualified to rule the nations; the ideas that cluster around the Roman name are those of law and justice, strong vigour and unconquerable resolution. There is no subtlety, there is no beauty, there is no philosophy in ancient imperial Rome; the attainment and perpetuation of power, the luxury of wealth; the majesty of colossal buildings, the bloody exhibitions of the theatres and circus, are ideas that blend grandly and harmoniously with the stern character of the republican or the imperial Roman. All these and many similar attributes, embodied in a magnificent history, have exercised over mankind a prodigious influence. Rome was the great *organiser*, the great *lawyer*, and the great *warrior*, and these three names represent the principal parts of the legacy she has left to the world. GREECE, Athens, Sparta, are identified with liberty and literature, with poetry and genius, with the subleties of language, and the abstractions of divine philosophy. Not unity, or a desire for uniformity, do we find here, but infinite variety, and endless development. If Rome exercises over us the hard, material authority of power, organisation and law; Greece subdues us by the beauty of forms, by the majesty of thought, by the charms of poetry and eloquence, by far-reaching speculations, by the highest developments of free, imperial, self-respecting manhood. We owe, therefore, more to Greece than any other heathen nation; and her subtle, ethereal, elevating influence, like a fertilising atmosphere, pervades and encircles the world. Liberty, love of literature and language, patriotism, logical form of reason, eloquence, a taste for the beautiful, and all speculative philosophy, are mainly to be traced to the fountains of Grecian wisdom. But JERUSALEM leads us into a different region altogether, and plants us on a higher pedestal for the influence is heavenly, the nation is holy, and the many forms of life and action, the order, the laws and the festivals, the poetry, the signs, and the songs of her people are all centred in the one great clear eternal idea of GOD. *Er immer; Er allein; Er überrel!* he always; he alone; he everywhere! He calls, he rules, he guides and governs Jerusalem, the Jewish nation and the boundless universe. Where did the Jews get these ideas of the divine unity, the character of Jehovah, the creation and moral government of the world? Was Abraham wiser than Plato? Yet he had clearer views of God. Were the Jews better than the Romans, or wiser than the Greeks? Or is Palestine more conducive to religion and celestial knowledge than all other countries and climes? The psalms of David are very different from the songs of Sappho, or the Odes of Horace. Why is this? Because the one is human and the other is divine; in Greece and Rome you have the revelations of the natural man; and in Jerusalem and Palestine you have the revelations of the spiritual God. That is the difference. In the one you have nature and the other you have grace; in the one you have oracles, and in the other you have prophecy; in the one you have mythology and fable, in the other you have truth and divinity; in the one you have gods many and

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lords many—a whole pantheon of imperfect, partial, contending deities, and in the other the sublime, all-comprehending doctrine of the Divine unity. This land, then, is the birth-place of Christendom, and Jerusalem is the very metropolis of the whole Christian Church. The freedom of the pardoned soul dates from Jerusalem, and the act of manumission is sealed with the blood of Calvary. Forget for a moment the influences of Rome and Athens and universal heathenism; and think of the two names Moses and Christ, the Old Testament and the New, with all the mighty and moral revolutions they have accomplished in the world. Here all the scattered lights of heathenism are combined into a galaxy of glory and of beauty. The longings of the heathens after the Deity, their oracles, omens, and theophanies are fulfilled and superseded by the INCARNATION of the Son of God who, as the Word, the Revealer, the God-Man, has unfolded the mysteries of divine love, and drawn to himself the hopes of a groaning creation. Take all that is good out of old Rome, take all that is beautiful out of Greece, but you must come to Jerusalem for religion, for the knowledge of God, for the pardon of sin, for the assurance of a bright and blessed eternity.

Bonn. W. G.

DR. ANGUS ON FUTURE PUNISHMENT.

IN a letter inserted in the *Rainbow* for June last, we respectfully called upon Dr. Angus to acquaint the public with the place in the writings of Clement of Rome where he had met with a passage which he quoted as the composition of Clement, in his lately published work on "Future Punishment." We said that we had read the writings of Clement, and had not seen in them the passage in question. *To our letter Dr. Angus has made no reply.*

In our article, "The Fathers on Future Punishment," in the *Rainbow* for July, we followed up the subject. We showed our readers that the passage which Dr. Angus quoted as from Clement was *not* written by Clement, but by a nameless forger. This statement of ours Dr. Angus treats as he treated our letter—*he makes no reply.*

The conclusion we, and our readers probably, draw from Dr. Angus's silence is, that *he has no defence to make.* He has attributed to Clement of Rome what Clement of Rome never wrote, and he now knows that he has done so. Were we only concerned with Dr. Angus himself, we would allow the matter to rest; but in the interests of truth we cannot do so.

Dr. Angus's work has had a large circulation. We hear that the first edition of it, which is the only edition we have seen, has had a circulation of several thousands. It has been read, therefore, probably by thousands of readers to whom the exposure of his statement in the *Rainbow* is unknown. These readers are told, on the authority of Dr. Angus, that Clement of Rome, the companion of St. Paul, stated his belief in the immortality and eternal misery of the wicked, when Clement of Rome, so far from stating anything of the kind, has affirmed the contrary.

To all these readers Dr. Angus has done a wrong, which we now call upon him as an honest man to repair. We call upon him in the name of truth and religion to let the readers whom he has misled, know that he has misled them.

HENRY CONSTABLE,
Prebendary of Cork.

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Correspondence.

A SUGGESTION.

Dear Sir,—I have long thought of sending you a few lines of sympathy in your recent trial of faith connected with the arduous post you occupy as Editor of the *Rainbow*.

That you should have lost the support of some friends who, while able to comprehend Scripture teaching in regard to the prophetical future of the *Church*, cannot comprehend what those same Scriptures teach in regard to the future of the *ungodly* may seem passing strange to others who can understand both truths in their revealed proportion. The Apostles themselves, when first called to the ministry, were "slow to believe *all* that the prophets had spoken." And even at the present time we see that full measure of Scripture doctrine is but imperfectly comprehended by the great majority of believers. How few attain to the full stature of a "*man* in Christ Jesus." For, while grace may sanctify the heart and life, it often leaves the intellect pretty much where education, climate, and organisation have moulded it. This fact accounts for the division of the Church into sects and parties. That the upholders of the eternal misery dogma should (failing to see their error) feel angry at those who oppose their cherished creed is nothing new in the history of the Church. Ignoring the Apostles' faith, who taught that Christ "suffered death in order to destroy *him* who had the *power* of *death*, that is, *the devil*," these teachers tell us that all this suffering was of *no avail* for its object. If immortality was given to any created being, Satan doubtless possessed that immortality. But here we are expressly told he *shall be destroyed* by that very power he now exercises as prince of the air. Now, I wish to submit to your judgment whether the time has not arrived for the truths set forth in the *Rainbow* being made the subject of *lectures* and addresses in those parts of the metropolis, where access could be had to a Christian audience, by gentlemen whose Christian spirit would disarm the silly fear of controversy. Let us bring together some half dozen earnest brethren. They might lay the foundation for the organisation, or *Alliance of Second Advent Christians*, whose united action would tell upon the churches for lasting good in various directions. I am persuaded that there are numbers of God's people who would hail such a union of fraternal minds, as a refreshing from on high, and a city of refuge from persecuting Diotrepheses who, not content with traducing the character of the Father, attempt to destroy the brotherhood of believers. Only last week, I heard of a Christian man who had seen it his duty to obey his conscience in regard to the dogma in question, who was told by a brother "that he would *hold no trade transaction with him any longer*," simply because he had given up his faith in this dogma! Does not this show what a *hardening* influence this doctrine exercises on its advocates? Here was a man on whose saintly walk and conversation for *thirty years* no reproach could be thrown. Yet he must be cut off from fellowship, and held *too* vile, even for the barter of Mammon! But it is only the old tale of suffering for conscience sake, and conscience can afford to wait; as Job of old said, "I know that my

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vindicator *liveth;*" and another grand soul, "It is a small thing to be judged of you and of man's judgment. Therefore, judge nothing *before* the time, until the Lord come."

But one more remark and I conclude. It is not a little astonishing that, in most controversies the great fact is lost sight of, that *truth* is invulnerable; nothing can destroy it; fagots cannot *burn* it, water cannot *drown* it, chemistry cannot *dissolve* it, opinions cannot *alter* it, power cannot *crush* it. From the time of righteous Abel until now, it has withstood the powers of darkness, and it is yet destined to shine in unclouded lustre in the kingdom of our Father when sin shall be abolished out of his empire, and "God shall be all in all."

May the Great Head of the Church continue to uphold you, and your work, for his own glory, and make it all manifest it is from himself, and not of man, or by man, but of his own purpose and grace, is the prayer of

Yours, in the bond of the Gospel,
Leytonstone. WM. G. SHAW.

JOHN TWENTIETH.

DEAR SIR,—One of the most wonderful things in reading the Word is, to see how varied is the truth each portion contains, and how many applications may be made of each part without at all straining it; so it is of this chapter. We have a literal account of the manifestation of the Lord's resurrection to Mary, Peter, and John, and to Thomas, each of these being, I believe, a type of those who will be found upon the earth when he come again. The Lord had over and over again told the disciples of his death and resurrection, and yet when it took place they were as much astonished as if they had never heard a word; and who does not see how much the disciples of this day are like them? The Lord's second coming and resurrection are the burden of the epistles, and yet how few, like Mary, are there that will not be said nay—The angels might say "He is not here," but she could not leave the place, and was rewarded by hearing his loved voice say "Mary." So in this day, there are a few who are waiting for him, and although they may be told their hope is vain, and be pointed to signs intended to prove that the world is getting better, yet they stand by the word and watch and wait, and it will not be long before they too will hear him say "Well done!"

In Peter and John we have a type of those who, although told of his coming, because it does not take place at once, are content to go home and make the best of it; and in Thomas a type of those who will not believe; no, it will have to be his actual appearing that will convince them. Now how blessed to see that whatever may be the attitude of the believers, the Lord manifests himself to all! None are left; and so when he comes again, whatever may be the attitude of the believer, not one will be left behind.

May the Lord help us to emulate Mary; it was early in the morning before it was day, and so the word says, "the night is far spent and the day is at hand."

I am, yours truly,
Hull. J. C. AKESTER.

THE CREEDS.

DEAR SIR,—Being a nominal member of the Church of England, I have had the curiosity to examine her creeds, articles, and services, with relation to the subject of life and immortality only in Christ, and have been not a little surprised at the result. I find that natural immortality is not once set forth as a doctrine or even recognised in the prayer book, for "I

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believe in the life of the world to come," surely refers only to believers, being classed in the creeds with "The Communion of Saints," and "The forgiveness of sins." "Immortality" only occurs *three* times, once applied to God himself, and twice *prayed* for as a blessing. "Everlasting life" is prayed for *twenty-eight* times, and in article vii. is declared to be offered to mankind by Christ. "Eternal life" is prayed for *six* times. "Life," declared to be the portion of believers, *thirteen* times. "Death" is mentioned as the doom of the wicked in *eight* passages. "Everlasting death" *once* (in the catechism). Jesus is said to "destroy" and "overcome" the works of the devil and death. "Destruction" also occurs *three* times. "Destroys both soul and body" *once*. "Die eternally" *once*. "Perish everlastingly" *once*. "Damnation" is mentioned *once*. Everlasting damnation" *once*. "Everlasting fire" occurs *twice*. "Unquenchable fire" *once*. "Fire" *once*. The last three expressions in direct quotations from Scripture. "Eternal torment" occurs *nowhere*. The teaching of the Established Church seems, from all that I can gather, wonderfully scriptural on these points, but I have not seen the fact mentioned in any work on the controversy; would it not be well for you, or one of your able writers, to call attention to it in the *Rainbow;* it might relieve the minds of some persons, and at least remove the unjust stigma of heterodoxy from any church members holding those views. Whether the compilers of the prayer book purposely left out the doctrines of natural immortality and eternal torment from the creeds and articles I have not the learning to know, but it seems a strange omission if these are to be regarded as articles of the faith of our church.

Believe me, Sir,
Yours in the Lord Jesus,
A. Y.

A PUBLISHING FUND.

Dear Sir,—I suppose your faith in truth is the secret of your patient perseverance under a load of cares, and in the face of cruel and most unjust opposition; but *fear not!* Hold on, the cause is of God; and the number of persons, on all hands, who are getting light and liberty through your labours is surprising. I sincerely trust that by the close of this year *many* will send grateful donations to the *Rainbow*, as faithful stewards, that this *invaluable teacher* of *glorious truths* may be not only continued, but made strong to do the work of the Lord. Every reader should feel it a duty and a privilege to try to get subscribers; and I should rejoice to hear that by next Christmas the gifts of thoughtful and earnest men had enabled you to set by A PUBLISHING FUND to meet all possible contingencies. Do not, from false modesty, reject this note. It is for heaven's truth I plead, and your readers will surely respond.

I am, yours, most gratefully,
John.

REV. XX. 10.

Dear Sir,—In the passage in Rev. xx. 10, "Where the beast and the false prophet (are)," it seems to me almost impossible that the writer could have meant to use the present tense (are) quite irrespective of the fact that there is no word for *are* in the original.

Throughout the whole of the Apocalypse the writer never, so far as I am aware, uses the present tense in speaking of things to come. Moreover, it is altogether contrary to the ordinary usage of language to describe anything in one tense and then suddenly in the midst of a narration to use another, returning immediately after to the first. Could a person, for instance, in describing or relating a

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dream speak thus: "I saw such-and-such things; I saw a beast cast into a lake of fire; such-and-such things then occurred, and then the devil also was cast into the lake of fire, where the beast *is* (he is certainly not there at present). Would not the writer, if he wished to convey the meaning that the beast was alive, say thus: "Where the beast still *was*."

The obvious meaning of the passage is, "The lake of fire, the same as that into which the beast and false prophet were cast."

While on this subject I would allude to another passage, which seems to me to refer directly to the doctrine of eternal torture. It is in Jer vii. 31: "And they have built the altar of Tophet, *which is in the valley of the son of Hinnom*, to burn their sons and daughters in the fire .... therefore. . . . I will cause to cease from the cities of Judah, and the streets of Jerusalem, the voice of mirth and the voice of gladness."

Observe here the remarkable explanatory word Tophet, which is in the valley of the son of Hinnom. This in the LXX and N. T. becomes ge-hinnom or gehenna, *hell*, properly so called; and the passage thus seems to me a prophetical allusion to the fearful doctrine of eternal torture in hell—a belief in which does unquestionably take away from all who really believe it "the spirit of joy and gladness;" for I believe it is to the prevalence of the acceptation of this doctrine that we owe the generally mournful and gloomy state of even the people of God.

Like Nebuchadnezzar of old, the weapon used by the spirit of priestcraft is still: "Whoso will not fall down and worship shall be cast into the midst of the burning fiery furnace, and that heated one seven times more than is wont.

Yours faithfully,

T. W.

MATERIALISM—WHAT IS IT?

DEAR SIR,—In *The Rainbow* for May, p. 235, your able and worthy contributor, Mr. Maude, has sounded a note of warning against "*Materialism*," which he designates this "thick-skinned monster of the ooze and the mire." If such language is properly applied to this "*Materialism*," no wonder Mr. M. rightly warns us to "beware of it, whether it comes carping and quibbling under a mask" or revealing itself in "naked repulsiveness," as he avers it does in "Christodelphianism, or Thomasism." But *what* is this loathsome and much-to-be-avoided "Materialism"? In *The Rainbow* for May, 1869, p. 422, Mr. M. has described it in the words of two writers whom he designates, "Theological Materialists," to distinguish them from "Scientific Materialists."

Now, sir, as I am neither a "Christadelphian" nor a "Thomasite," I am not concerned in vindicating the quotations there given and commented on; but, as I am *avowedly* and *publicly* a believer of what Mr. M. would designate "Materialism" or "Theological Materialism," I would, with your permission, submit a few paragraphs in defence of those ideas, at least so far as they are charged with loathsomeness.

Mr. Maude has at length given us a statement of his belief in the nature of man, in *The Rainbow* for 1869, which each reader can judge of for himself, and it is not my purpose at present to point out its defects; neither to give a demonstration of what I believe to be the truth on that point, though I am ready at any time to do so. My object is simply to state what *I understand to be* the teaching of Scripture—corroborated by our own observation and experience regarding man's constitution, and to leave the reader to decide

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whether that belief merits the opprobrious epithets which Mr. Maude has applied to it.

I believe with John Milton, that, "Man is a living being, intrinsically and properly one and individual, not compound and separable; not, according to the common opinion, made up and framed of two distinct and different natures, as of body and soul, but the whole man is soul, and the soul man; that is to say, a body or substance, individual, animated, sensitive, and rational." "*Treatise on Christian Doctrine.*" Vol. pp. 250, 251.

I believe that God "made MAN of the dust of the ground;" and that "*the man,*" so made, "*became a living* soul," by God breathing "into his nostrils the breath of life" (Gen. ii. 7); and that MAN when he dies *returns to the earth as he was* (Gen. iii. 19), until the voice of him, who is the Resurrection and the Life, calls *him* again from the dead.

This dust-formed man, animated by the breath of life—and not some subtle invisible something independent of his organism—I believe, performs all those wonderful functions of thought, emotion, passion and will, which distinguish man from the other orders of earth's inhabitants, and raise him so far above them.

Elsewhere I have written, "Philosophers, in their ignorance of such matters, may ask: 'How can a creature, formed of the dust of the ground, simply on having the breath of life imparted to it, perform the various functions, physical and mental functions, peculiar to man?' There is only one answer that I know of, namely, "By the power of God." Is it not satisfactory? Such teaching may appear humbling to man, who would fain regard himself as being, by birthright, an immortal, and having a different origin than 'the dust of the ground;' but to the God-fearing and reflective mind the doctrine in question is suggestive of wonder, reverence and praise." (*Messenger of the churches,* Feb. 1, 1870.) What, sir, is there unworthy of God, or dishonouring to him, in such a belief? Why should the idea that the Creator endows living organised matter in the form we call man, with all those wonderful functions—of speech, volition, emotion, &c., which we possess, be held up to reprobation, scorn, and contempt, as a "Thickskinned monster of the ooze and the mire"? However appropriate, or otherwise, this language of Robert Hall might be, as applied by him, to *Antinomianism,* it certainly is unfair to apply it to the belief in question. Mr. M. does not believe that there *is anything* inherently evil in matter, and it is to me past comprehension, how the idea, that man is essentially a material organised being, is either derogatory to man or to God: because, *whatever* the constitution of man, or *whatever* we believe it to be, man is still all that he is; and the power, wisdom, and skill of his Maker, are alike the same. We do not think less of a painting, or admire and praise the skill of the artist less because of the picture being just so much canvas and paint. It *is* composed of canvas and paint, but the wonderful skill of the artist has so used these materials as to produce a *picture,* that fills us with rapturous wonder and admiration. Who has not gazed with delight on the gorgeous and variegated rays of the setting sun? Yet that glorious vision is essentially material.

But, sir, I must finish: will you permit me only further to say, that if there is any danger of the good work which *The Rainbow* seeks to perform being frustrated by "Materialism," this can only be by the differing beliefs of its supporters being made *a bone* of contention. I have

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no fault to find with any one setting forth the views of Mr. M. in these pages, and of their opposing the opposite belief: and I have no wish to see the pages of *The Rainbow* made an arena for debating this question, but when those who are anxiously seeking to promote the interests of this magazine find their beliefs characterised in the way I have alluded to, they are very likely to claim the privilege of reply, or to withdraw their support. Mr. Maude and I are at one on this: That man is essentially mortal; that whether man be a unity or a compound being, whether one or two parts of him survive the death of another part, or that death in the present state be the cessation of his entire life, the ultimate fate of the unsaved is the entire destruction of their whole being; and that those alone who are saved shall inherit eternal life. This to me, sir, is a grand scriptural doctrine, almost everywhere denied. I am glad that *The Rainbow* is set for the defence of this and many other like precious truths. Cannot we, then, so far as *the Rainbow* is concerned, hold our beliefs on the constitution of man (which Mr. M. admits are, in a great measure, philosophical) in abeyance, or confine ourselves to scriptural language, and unite in our testimony against the common error of natural immortality, and in favour of the Scripture doctrine of life in Christ?

Hoping that you will deem these lines worthy of a place in *The Rainbow*,

I remain, yours respectfully,

W. LAING.

12, Beaumont Place, Edinburgh.

A WORD TO "J. U. H."

DEAR SIR,—May I be allowed to correct what seems to me to be an error, which appeared in the *Rainbow* for May, under the heading "*What is a Soul?*"

The writer of the article referred to, I trust, will bear to be corrected respecting the cause of death of the Lord Jesus. I shall quote the sentence. "He (Jesus) did not die naturally, but voluntarily submitted to be put to death, *crucified and slain by the soldier's spear.*

The last clause of the foregoing sentence does not agree with the record given by St. John (xix. 33), "But when they came to Jesus, *and saw that he was dead already,* they brake not his legs: but one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water." In order to illustrate the force of this record given by St. John, Jesus literally died of a *broken heart.* It was not the mere agony of being nailed to the cross that brought about his death quicker than either of the two thieves. But it was real sorrow accompanied with grief that *burst his very heart open,* and had this not taken place previous to the soldier piercing his side, no blood would have flowed from his side. But he was dead before his side was pierced, and the blood had collected in the pericardium (or bag) which encloses the heart, which is the result in the case of those who die of a *broken heart;* and in no other case would the blood have flowed as it did from Jesus, *seeing he was dead previous to the soldier piercing his side.*

I trust the foregoing will assist "J. U. H." to come to a more scriptural conclusion respecting the death of Jesus.

I am, yours respectfully,

A. JAMIESON.

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"WHEN THE KING SHALL ENJOY HIS OWN AGAIN."

DEAR SIR.—This, it is well known, was the burden of a song which was once more popular in the British Isles than any other. Throughout the long civil war this song was, as it were, the rallying cry of the brave and loyal Cavaliers, their voice of comfort in the hour of defeat, the song of triumph with which they welcomed victory. It has even been said that this song was so popular as to be powerfully instrumental in bringing back the exiled line of Stuart; be this as it may, the day came in which the first conditions of its aspirations were satisfied—the king *did* enjoy his own again—and what followed?—vanity of vanities—a few short years saw his line banished again, and this time for ever—and so this fine old song died out from the remembrance of all but a few antiquaries. But should we let it do so? We, too, are in the midst of a gigantic rebellion—the powers of evil have slain our King, and now seem inclined to deny not only his right and his intention to return to reign, but his very existence—but we, though struggling feebly in his cause, and but with half the zeal with which the Cavaliers of old poured out their substance and their blood for their frail and earthly monarch, know not only that he *shall* enjoy his own again, but that when he does he will indeed do that which neither Stuart, nor Cromwell, nor Orange, nor Guelph, ever did or ever could do—to quote the song itself—

Though people now walk in great fear,
About the country ev'rywhere,
Thieves shall then tremble at the law,
And justice keep them all in awe.
Traitors shall flee with their treachery,
And the foes of the King ashamed remain.
The which you shall see,
When the time it shall be,
That the King shall enjoy his own again.
When all these things to pass shall come,
Then farewell musket, pike, and drum,
The lamb shall with the lion feed,
Which were a happy time indeed.
Then let us all pray we may see the day
That peace shall govern in his name,
For then I can tell all things will be well
When the King shall enjoy his own again.
Till then upon Ararat's hill,
My hope shall cast her anchor still,
Until I see some peaceful dove
Bring home the branch I dearly love.
So then I will wait till the waves abate
Which now disturb my troubled brain,
Else never rejoice till I hear the voice
That the King enjoys his own again.

This extract will show how applicable some of the words are to our present situation, and will not you, Mr. Editor, or some of your readers, who possess the poetic faculties, take this grand old tune and song (both are found in "Chappell's Ancient English Music") and convert them into a hymn which may really cheer us on our road, and may replace some of the dreary and often unscriptural compositions which are now permitted to form part of our public worship.

Yours, respectfully, A. D. KYMRU.

THE astronomers are just now turning their glasses in the direction of the sun, that luminary having lately broken out in a perfect rash of spots, some of them of enormous size. No less than eight groups of spots are visible, and the largest single spot covers a superficial area of not less than one thousand four hundred and fifty-eight millions of square miles, or seven times the superfices of the terraqueous globe.

REBUILDING OF SEBASTOPOL.—The walls of Sebastopol (says the *Eastern Budget*) have now been completely restored, and upwards of three hundred houses have been built in place of those which had been ruined by the bombardment. A new church in the form of a pyramid, built entirely of marble, has also been erected in the churchyard of the town.

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

SEPTEMBER 1, 1870.

DIVINE LOVE—A MEDITATION.

"The consolations of God."—Job xv. 11.

"Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered."—Psalm xl. 5.

"Like as a father pitieth his children, so the Lord pitieth them that fear him."—Psalm ciii. 13.

"How precious also are thy thoughts unto me, O God! how great is the sum of them!"—Psalm cxxxix. 17.

"The Lord is very pitiful, and of tender mercy."—James v. 11.

"God is love."—1 John iv. 8, 16.

THESE—O my soul, take and eat these precious words! Blessed be my God and Father in Christ for such gentle oracles! How they comfort me under cares, and sustain me amidst trials, and lovingly smile upon me through the frowns of brethren—like a golden sunbeam through black clouds—I cannot tell. The Lord knoweth, and I adore him for causing these words to be written. My weary heart falls back upon them as a refuge from the storm, enjoys them as a holy luxury amidst bitter experiences, and clings to them as the infallible declarations of that heavenly Friend who cannot deny himself. Yes! "the word has gone out of his mouth, and shall not return." He will be all that he has said of himself, and do all that he has promised to his children. Let my faith be strong, my courage undaunted, and my peace like a flowing river!

Am I conscious of utter unworthiness? Yes; but my answer to the self-accusation is, "Worthy is the Lamb that was slain!" Do I deserve nothing at the hands of the Lord? He who gave himself for me deserves everything that is good, and great, and glorious. Have I promised much, and performed nothing? "I will cry unto God Most High, unto God that

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performeth all things for me. He shall send from heaven, and save me from the reproach of him that would swallow me up. God shall send forth his mercy and his truth." On this I would rely with the assurance of perfect confidence. Why should I doubt? The value of the promise is determined by the character of the Promiser, and *that* is the most beautifully glorious thing in the universe. It is tenderness, grace, love, light, beauty, infallibility, omniscience, and omnipotence, all in one! Doubt GOD? Why, you worm of the dust, who is *God* that you should do this most foolish thing? Think of this, O my soul, and then a passing cloud will not be mistaken for an eternal eclipse, or a temporary difficulty for a proof that God has forgotten to be gracious. When I look at myself, I am undone; a sense of weakness, ignorance, and folly comes over me, which makes me envy the anchorite, and wish for "a glen in some lone wilderness," far from "the strife of tongues," the fury of maddened nations bent on mutual extermination, and the humiliating spectacle of a church rent into fragments; but when I look at the Lord and think of what he did, and said, and suffered, and ask the *meaning* of it all, I am ashamed of my cowardice, and feel determined to hold on to the end under the leadership and in the strength of the glorious Captain of Salvation. "Why art thou cast down, O my soul? and why art thou disquieted within me? hope in God: for I shall yet praise him, who is the health of my countenance, and my God. My flesh and my heart faileth; but God is the strength of my heart, and my portion for ever."

Feeling my responsibility to the MASTER, and, as a secondary motive, animated by love to my fellow servants, I desired to do some little service during my short day in diffusing truth respecting the church and kingdom of Messiah, and in helping to remove certain spots which tradition and vain philosophy have brought upon common theology; but for this service, undertaken in all sincerity and truthfulness, I have suffered grievous reproach, have been shunned, deserted and misrepresented, and have been publicly branded in pulpits and papers as a denier of certain portions of God's precious word. But, "bless the Lord, O my soul: and all that is within me, bless his holy name! Bless the Lord, O my soul, and forget not all his benefits!" His tenderness, his pity, his love, have been a heavenly balm to my wounded spirit all this time. I could have wished to retain the love of certain very estimable Christian men, whom I am sure to meet in the kingdom of heaven, if I myself am permitted to enter; but God's thoughts have been very precious to me during this trial; the divine love has wonderfully made up for the human love which I have lost, and though my brethren "of my Father's house" have turned their backs upon me, the light of my Father's countenance shines upon me with a loving radiance that fills my heart with "joy unspeakable, and full of glory."

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Yes, O my soul, "God is love," and thou knowest it. "The Lord i very pitiful, and of tender mercy." Forget not to praise him; trust in him at all times; and make his service thy chief joy. Who loves like him? Who but he can turn darkness into light, and make the sorrows of life material for exultant joy? Seeing the end from the beginning, and comprehending every incident of the way, and its exact bearing upon the mind, he so arranges in his infinite tenderness that every tear shall become a gem, and every sigh a song of grateful adoration. His love makes music of our moanings, and transforms our weakness into holy strength. Having given Christ, the Son of his love, to deliver us from sin and death, *with him* "he freely gives us all things," and fits us through the discipline of grace to wield the sceptres of glory; therefore let him have the tribute of praise before we get the triumph of perfect victory. He is my song and strength, and the horn of my salvation. Blessed be God!

And "thou hast heard, O my soul, the sound of the trumpet, the alarm of war." Does not humanity shrink aghast at the fierce shock of hostile armies, the agony of suffering, the terrible carnage, the wailing widows, and desolate orphans? "The nations are mad." The war fiend, in his blind fury, destroys the splendid gifts of God in the fruitful fields. He who should have filled his arm with the golden grain, matured by genial shower and sunshine, is on the field of horrors killing his fellow or lying dead among the horrible mass of victims to royal ambition. O my soul, take refuge again in the *love of God*, for he will most surely "send Jesus Christ," the Prince of Peace, that an end may be put to this long, long story of blood. The millennium so long promised by preachers, and writers, and politicians, as the result of Christian civilisation, science, education, and commerce, has not come, and *cannot come!* I have not looked for it, neither have I taught others to do so. If men are disappointed in their expectations, they have no right to talk about "the mysteries of Providence," for there is *no* mystery in the matter. The millennium *is* coming, for the KING *himself* is coming, and the day of his advent cannot be far distant; but woe to the oppressors of men and the scourges of the earth in that day! In that day "he will cut off the spirit of princes, and be terrible to the kings of the earth." (Ps. lxxvi. 12.) It will be a day of darkness, gloom, and terror, and "as a destruction from the Almighty shall it come." The destroyers of the earth must be destroyed (Rev. xi. 18), that "the blessed and only Potentate" may reign in peace, righteousness, and glory, over a renovated world. "The zeal of the Lord of hosts will perform this." Love to his Son and his people, and pity for bleeding nations and a groaning creation have engaged him to do this, and he *will* do it. "Our Father which art in heaven, *thy* kingdom come!" Thy way is best. Come, LORD JESUS. Amen!

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THE RESURRECTION OF LIFE—THE CHRISTIAN'S ENTRANCE INTO GLORY.

"IF a man die, shall he live again?" is a question which every thoughtful mind must desire to have answered. No satisfactory reply can be given to it except by divine revelation. Apart from such testimony we might speculate, or hope, but no more. So far as observation speaks, indeed, it seems rather to say, "No!" The language of Job xiv. 7—12, expresses exactly the destiny of man, so far as we can discern from observation and experience.

"There is hope of a tree if it be cut down that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground; yet through the scent of water it will bud, and bring forth boughs like a plant. But man dieth and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up; so man lieth down and riseth not."

From this sad, hopeless uncertainty, we are happily freed by the revelation of God's gracious purposes towards our race. In the Holy Scriptures God has not only disclosed the truth that there shall be a resurrection of the dead, he has also shown the *order* in which that resurrection shall take place, and its bearing on the future and ultimate destiny of the evil and the good. And here we notice:—

I. *The Scriptures inform us that both the righteous and the wicked dead shall be raised.*

Standing on his defence before Felix, the apostle Paul declared his "hope toward God that there shall be a resurrection of the dead, both of the just and of the unjust."

II. *The Scriptures inform us, that but for resurrection there would be no future life for the dead.* How else can we understand the force of the following language: "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? Let us eat and drink, for to-morrow we die." (1 Cor. xv. 32.)

The language just quoted was used in an argument by the apostle Paul against the false doctrine, "that there is no resurrection of the dead." There were some persons among the Christians at Corinth who were teaching this error; and Paul uses various considerations, facts, and remonstrances against the reception of such a belief. The consequence of the non-resurrection of the dead, were it true, would be appalling in the extreme to him and to all who, like him, were suffering the loss of all things for Christ. All his efforts and self-denial; all his labours, and

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sufferings, and persecutions would be vain. "What advantageth it me, if the dead rise not?" The Epicureans, who denied all future existence after death, used to stimulate each other to the enjoyment of the pleasure of life by the adage, "Let us eat and drink, for to-morrow we die;" and the apostle acknowledges that if the dead were not to rise, then the Epicurean motto would be worthy of adoption as the best course to follow. Most vividly does the language of the apostle show us that, in his estimation, if there were no resurrection there would be no future existence, consequently no reward.

"For only so could he bring out such a conclusion as that contained in verse 32, where he evidently teaches that, in that case, death would be the utter end of man; for on the supposition of the natural immortality of the soul, there would have been no room for the conclusion, even though the body had never experienced a resurrection. For let it be supposed that an individual in the present day should deny that there was any resurrection whatever of the dead body, and that another, who believed the soul to be immortal, in argument with him should say—'If there be no resurrection, then it is of no consequence how we live, good or bad, it will be all one at death,' would not every bystander, and even the denier of the resurrection himself, with one voice proclaim it a most amazing instance of the *non sequitur*?"

"And if any of our modern Christians who believe the soul to be immortal . . . . . had been standing by the apostle when he dictated this, would they not have been strongly tempted to interpose with an earnest remonstrance, couched in some such strain as this: 'But Paul, even granting that there were no resurrection, it would by no means follow that it would be all one at death, whether a man had led a virtuous or a vicious life. You surely forget that the soul is capable of joy or sorrow, quite independently of the body, and can be either happy in heaven or racked with anguish in hell, and will be through all the ages that have to elapse before the resurrection that we anticipate occurs. You are surely staking too much, and laying far too great a stress on the resurrection of the dead.'"*

The only way in which the language of the apostle can be understood, in fairness to the judgment of the apostle himself, is to regard it as expressing the idea, NO RESURRECTION, NO FUTURE LIFE; and that he used the term *die* in the sense of utterly and for ever ceasing to be.

In the same sense must we understand the term *perished*, in verse 18. "If Christ be not raised your faith is vain, ye are yet in your sins. Then they also who have fallen asleep in Christ *are perished*." Mr. Dobney

* "The Scripture Doctrine of Future Punishment." By H. H. Dobney.

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justly remarks, "To substitute the notion of misery after death, instead of the idea of literal perishing would just do away with all the force of the apostle's argument throughout; for he proceeds all along upon the supposition that it is the fact of a resurrection that alone makes it worth our while to scorn present pleasure and to labour agreeably to the will of Christ. Everything depends on a resurrection of the dead." (p. 141.)

The resurrection, viewed in this light, shows us the significance of the Lord's words in John vi. 39, 40. "This is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should *raise it up again* at the last day. And this is the will of him that sent me, That everyone which seeth the Son, and believeth on him, may have everlasting life; and I will *raise him up* at the last day."

But though a resurrection of the dead is indispensable to the possession of eternal life, a resurrection does not, *of itself*, secure eternal life to all who are raised, for there is "a *second* death." "There shall be a resurrection of the dead, both of the just and of the unjust," but only those who attain to "the resurrection of the just" shall live for ever. "The *hour* is coming in which all that are in their graves shall hear his voice, and *shall* come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." (John v. 28, 29.) LIFE is here used as the antithesis to CONDEMNATION; because "The wages of sin is *death*," and "the gift of God is eternal life, through Jesus Christ our Lord"—a gift of which those who now accept it shall be put in possession "at the resurrection of the just."

The same truth is stated by our Lord in his discourse with the Sadducees (Luke xx. 27—38): "They which shall be accounted worthy to attain that world, and the resurrection from the dead, neither marry nor are given in marriage; neither *can they die any more*." We have already seen that there shall be a "resurrection unto life," and a "resurrection unto damnation." How, then, are we to understand the language, "They which shall be *accounted worthy* to obtain . . . . the resurrection from the dead"? The secret of its import lies in the fact that it speaks not of the resurrection *of*, but "the resurrection *from*, the dead." "There shall be a resurrection of the dead, both of the just and the unjust;" but it is only the former of those classes who shall be accounted worthy to obtain the resurrection *from* (*i.e.*, out from amongst) the dead;" not from the *dead state* merely, but out from amongst the *dead persons*.*

What we wish to fix attention upon is the truth, *That inability to die any more* belongs to those who are "*counted worthy to obtain* that resurrection from amongst the dead." Language parallel to that in Rev. xx. 6,

* The Greek is very emphatic—της αναστασεως της εκ νεκρων, "Of the resurrection, that one from amongst the corpses."

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"Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years."

This *worthiness* to obtain that resurrection from amongst the dead, and so be unable to die any more, can only be possessed by being "*In Christ.*" It is they who are CHRIST'S that rise at his coming. (1 Cor. xv. 23.) Thus, again, we have the truth confirmed, that "Eternal life is the gift of God, through Jesus Christ our Lord."

It is only by so viewing the resurrection from the dead ones as the entrance into life, that we can perceive the force of Paul's language in Philippians: "If by any means I may attain unto the resurrection of the dead." Why should he be so concerned about "attaining unto the resurrection of the dead?" He believed that there would be "a resurrection of the dead, both of the just and the unjust," and therefore he was *certain* to *attain to* a resurrection of the dead. Whence, then, his anxiety? Properly translated his words are these: "If by any means I may attain unto the resurrection from amongst the dead ones;" and from the observations already made on the privileges and honour of THAT resurrection, the all-engrossing desire of the apostle appears most reasonable and significant.

So also his language in Romans viii. 22, 23: "We know that the whole creation groaneth and travaileth in pain together until now; and not only they but ourselves also, who have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption—to wit, *the redemption of our body.*" And in 2 Cor. v. 1—8: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed (*i.e.*, bodiless), but clothed upon, *that mortality might be swallowed up of life.*" The apostle, and those like-minded, groaned and longed earnestly for that time when "MORTALITY would be SWALLOWED UP OF LIFE;" and that glorious event would transpire when they were clothed with their "house which is from heaven"—in other words, when "raised in incorruption."

It is, indeed, common to quote this passage in proof of the idea that the immortal soul of the believer, when it leaves its mortal tabernacle, simply enters an incorruptible and spiritual body at the resurrection; that then *the deathless soul* is clothed upon with the house which is from heaven. But granting, for the moment, that the phraseology, "earthly house," "tabernacle," "clothed upon," and "building of God," implies a personality independent of the body, it does not therefore follow that this personality *is immortal.* And the language of the apostle here, and

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elsewhere, plainly asserts that the personality—whether distinct from the body or not—is MORTAL; for it is MORTALITY that is to be "*swallowed up of life*" at the resurrection. "The *corruptible is to put on* incorruption;" "the *mortal to put on* immortality." (1 Cor. xv. 53, 54.) Popular theology is the most palpable inversion of this divine order; for according to it the immortal (soul) puts on immortality. Paul's desire for resurrection from amongst the dead is well accounted for, seeing that it was *this* that he expected *the mortal* to *put on* immortality. So that, granting that Paul believed in a soul, or personality distinct from his body, he had no idea of its being an *immortal* or *incorruptible* soul.

For our own part we do not believe that the apostle had any intention of conveying the idea of a distinct, separate, personal, individual existence between death and resurrection. The "our" is not the language of a being dwelling in an earthly house, but the language of a mortal man speaking of himself. The following seems to be a fair representation of the apostle's ideas: "For we know that if we mortal believers were to die, we shall be raised immortal; for as we are we groan, earnestly desiring to be immortalised and freed from our pains; since being so immortalised we shall not be found naked, or in a state of death. For we now groan, being burdened, not that we desire death, but for that glorious change at the coming of the Lord when mortality shall be swallowed up of life."

Resurrection from the dead was the grand hope and desire of the saints mentioned in the Old Testament. Not more fervently did Paul look forward to that event than did the patriarch Job. These are his words: "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." (Chap. xix. 25—27.) Or David's, when contrasting his destiny with that of "the men of the world, who have their portion in this life," who, satisfied with treasure, leave their substance to their numerous progeny, exclaims, "As for me, I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness."

It was the hope of the resurrection which also cheered the heart of Israel's Messiah, our own Redeemer, when bearing the burden of our sins in his own body to the tree. "Thou wilt not leave my soul in hell (or the grave); thou wilt not suffer thine Holy One to see corruption; thou wilt show me the path of life; in thy presence is fulness of joy; at thy right hand are pleasures for evermore." (Psa. xvi. 10, 11.)

The prominence given to the resurrection in the New Testament is very remarkable, contrasted with the small place it occupies in modern religious literature; and whence this difference, if not from the circumstance that

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in the former writings it is regarded in the light we have represented in the foregoing pages—no resurrection, no future or eternal life—while in the latter it is regarded as of comparatively little moment, because the immortality of man's existence, as a conscious being, is altogether independent of his having an organised or bodily constitution. So much so, indeed, that death is regarded, by many, as an emancipation of the soul, or man proper. While our pulpit discourses, and religious publications, from the ponderous, learned volume to the ephemeral and sentimental novel, and rhapsodial hymn, revel in assertions and allusions regarding the eternity of man's future being, the resurrection from the dead is rarely ever mentioned or alluded to.

And herein we see the connection between the common religious belief, regarding human immortality, and the doctrines and beliefs of the Platonic school of heathen philosophy. These heathens wrote and talked much of "the immortality of the soul;" but *the resurrection of the dead* had no place in their philosophy. It is a strange and a startling fact, that just in proportion as our popular theology approaches the doctrine of Plato, in this respect, it recedes from the teaching of Christ and his apostles. The philosophy of Plato has no need of *the resurrection* of the dead; but remove that item from the doctrine of the Christ and his apostles, and it crumbles to pieces. "If there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and ye are yet in your sins. Then they also who are fallen asleep in Christ are perished. What advantageth it me, if the dead rise not, that I have fought with beasts at Ephesus? [If that be the case] let us eat and drink, for to-morrow we die!"

III. *The resurrection of life takes place at the coming of the Lord.*

The order of resurrection ordained by God is thus stated. "Christ the first-fruits, afterwards they that are Christ's at his coming, then (or *afterwards*, when the thousand years are finished—Rev. xx. 5), the end." (1 Cor. xv. 23.)

"The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first; then we who are alive and remain shall be caught up together with them to meet the Lord in the air: and so shall we ever be with the Lord." (1 Thess. iv. 16, 17.) It was the same solace with which the Lord comforted the sorrowing sisters of Lazarus: "Thy brother shall rise again;" "I am the Resurrection and the Life; he that believeth on me, though he were dead, yet shall he live; and whosoever liveth (*i.e.*, is alive at my coming) and believeth in me shall never die." (John xi. 25, 26.) How different this from the solace tendered in these days, to the bereaved, by many of the spiritual guides of the people!

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Thus we see that till the return of the Lord there is neither glory nor reward for the Christian. "Thou shalt be recompensed *at the resurrection of the just*," said our Lord on one occasion, but this resurrection takes place at his return; and hence we find that the second appearing of Christ was the grand centre on which the hopes and expectations of the early Christians were fixed, expressed in words like these: "Our conversation is in heaven; whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body." (Phil. iii. 20.) "Ye are dead and your life is hid with Christ in God, and *when* he who is our life shall appear, *then* shall ye also appear with him in glory." (Col iii. 3, 4.) "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give to me *at that day;* and not to me only, but to all them also that love his appearing." (2 Tim. iv. 8.) And many similar passages which our limits forbid quoting.

Our modern theology reverses all this, by teaching that "The souls of believers are at *death* made perfect in holiness, and do immediately pass into glory;" so that the return of the Lord, whatever good it may bring to the living peoples of the earth, is of comparatively little moment to the believer; since at death his emancipated spirit wings its way to everlasting bliss. Thus *death*—the wages of sin—is made to take the Redeemer's place in the hope of the ardent believer; as is but too manifest in the various collections of hymns used by the Protestant assemblies of our country, so much so, indeed, that even when *resurrection* is the theme, DEATH is celebrated as the deliverer—"*The messenger of peace!*" The following quotations from our Scotch *Paraphrases* (a collection of hymns for the most part of a very Scriptural character), will illustrate our statement:—

"Why inconsolable as those
To whom no hope is given?
Death is the messenger of peace,
And calls the soul to heaven."

Again:—

"Cheer'd by this hope, with patient mind,
I'll wait Heaven's high decree,
Till the appointed period come,
When *death* shall set me free!"

The *inversion* of the hope of the gospel contained in these lines will at once appear manifest to the reader by his substituting "*Christ* for the word "DEATH." DEATH—the wages of sin—the expression of Jehovah's utter abhorrence of transgression, is made to take the place of the only begotten Son, who laid down his life for the life of the world! How truly

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verified are the apostle's words, that the time would come when men would turn away their ears from the truth and be turned towards fables! (2 Tim. iv. 4.)

Surely it is time that those who know the truth should make it known; that the vain philosophy of heathen sages should be boldly and clearly exposed in the light of God's word; and that the return of the Christ, and the resurrection from the dead, should be held forth as the only hope of the world's deliverance, and the Christian's entrance into glory.

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WHY MUST HE REIGN?

IT is impossible for any thinking man to read such emphatic language as that contained in 1 Cor. xv. 25: "For he must reign till he hath put all enemies under his feet," etc.; and again, that contained in the fifty-third verse: "For this corruptible must put on incorruption," without having the questions forced upon the mind, "Why must he reign?" "Why must this corruptible put on incorruption?" I believe upon the right understanding of these declarations depends the reception of that heaven-born truth—*Immortality in Jesus only.* If Christian men would answer these questions honestly from the word of God, they could not fail to see in the one the final destiny of the wicked, and in the other the final destiny of the righteous.

Why then must he reign? It may be said, because he is God's anointed, or his own answer to Pilate, when asked, "Art thou a king, then?"—"To this end was I born, and for this cause came I into the world." But even these answers will not suffice; these only prompt other questions. Why was he anointed king at all? Why was he manifested as Son of Man as well as Son of God? This brings us to the point. By turning to John iii. 8, we have the complete answer: "For this purpose the Son of God was manifested, that he might *destroy* the works of the devil." To the "seed of the woman" was instrusted the redemption of the creation from the devil's power. But how is this mighty work to be accomplished? In one of two ways; either by *immortality* on the one hand, or *judgment* on the other. But before immortality could be bestowed on man, he must be redeemed from the curse of the law, which came by sin. This Jesus did by being made a "curse for us." Man being thus "redeemed from the curse of the law," God can present immortality to him in the person of his Son; and that this is just what he does is manifest from the declaration of Jesus himself: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not *perish*, but have

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everlasting life." No need of perishing, now that the curse has been borne and taken away, or abolished. Before man can perish, he must despise this everlasting life which is God's gift to him; had God bestowed this blessing indiscriminately and unconditionally, we should have found all in possession of it. This he has not done. What saith the Scripture? "This is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." (1 John v. 11, 12.) If men will despise God's gift of eternal life, "there remains nothing but a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries" (for neglect is contempt, and refusal is rebellion); and this the Son of Man shall execute in order to carry out the purpose for which he was manifested—"the destruction of the works of the devil." We now see that the great primary purpose why the "Word was made flesh;" why he who was from the beginning God, took upon him the nature of man—a nature which was corruptible, and as such, could never inherit incorruption—was, "that through death he might *destroy* him that had the power of death, that is, the devil" (Heb. ii. 14); in other words, wrest the power from the hands of the usurper, *destroy him*, and abolish all traces of his works. But how could this be accomplished in man's nature? By turning to John v. 26, 27, we learn how the Christ was especially qualified for the work: "As the Father hath life in himself, so hath he given to the Son to have life in himself, and hath given him authority to execute judgment also, because he is the Son of Man." As Son of Man he suffered death, as Son of God he giveth life; as Son of Man he gave himself up to the death for us all, as Son of God he was the "gift of God" (eternal life), to us; sent by him, having accomplished redemption from the curse in man's nature, he now lives to make us "partakers of the divine nature."

We now come to the question, "Why must this corruptible put on incorruption?" I answer, first, because we could not otherwise bear "the image of the heavenly," which all believers will do by virtue of their union with Jesus in resurrection life. Again: "Being begotten again to a living hope by the resurrection of Jesus Christ from the dead to an inheritance incorruptible, undefiled, and that fadeth not away;" and as it is impossible that corruption can inherit incorruption, we must of necessity be made meet for the inheritance by putting on that which is incorruptible or unfading.

What I have advanced then, is this: That he who now reigns as god of this world is a usurper, having subdued it to himself by the introduction of sin; that God has determined a time of restitution of all things; *i.e.*, that all things shall be restored to the state in which they came from his hand at first; that for this purpose the Son of God was manifested in the

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flesh; that he must reign till he hath put all enemies under his feet; that "the last enemy" (of necessity the last, all others having been destroyed) shall be destroyed, that is death—that until this is accomplished Christ will not deliver up the kingdom to the Father, and God will not be all in all.

We will now glance at some of the objections brought against the "doctrine of eternal judgment," which is destruction. It is said that if the torments of the wicked are not to be eternal, God would never have given up his Son merely to save men from a limited period of suffering. I reply, the objection will not stand, inasmuch as it is based upon a false idea of the mission of Christ. God sent his Son into the world as the giver of life to men who had no life in themselves. Jesus says, "I am the living bread that came down from heaven, that a man may eat thereof, and not die." (John vi.) Jesus came to manifest the Father's will, and this is the will of the Father, that Christ should give eternal life to all that believe on him; so that punishment in hell is not what Jesus came to deliver the world from. He came to "bear away the sin of the world" and abolish death. This he has done, so that death or destruction in Gehenna is not the original curse, but the "second death," or curse pronounced on the Christ-rejectors or life-despisers, from which there is no restoration. Believers are saved from this death, inasmuch as they have accepted God's gift, and therefore "shall not come into condemnation, but have passed *from death into life.*"

But another objection is urged that the doctrine of final destruction, when preached to the world, is calculated to make sinners more careless by destroying all fear of hell. This objection, like the other, has also the disadvantage of being based on ignorance of the Word of God. God never intended to drive men into heaven through fear of hell. In all his dealings with the children of men, he has manifested himself in the character of love, and it is only after men have abused his goodness, and with base ingratitude despised his love, that he is forced to execute judgment. What, I ask, is the effect produced by the preaching of eternal torment in hell? I can testify from experience that in a great many cases it is ridicule and scoffing. One instance in particular:—After a preacher had finished his discourse, having depicted in awful colours the eternal flames, a young man remarked in a jesting manner, that one might have smelt the brimstone, the preaching was so hot. I can also testify that during the last nine years of my experience those who have gone back after professing themselves converted to God, were in most cases those who were terribly excited under the fear of hell.

When will those who profess to have been entrusted with the glorious gospel abide by the pure gospel? What says Paul of the gospel? "It is the power of God to salvation to everyone that believeth." Men nowadays

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seem to feel great pleasure in painting the fiery glories of an eternal hell, as Mr. Maude expresses it. Another class who are determined to have eternal torment meted out to every lost soul at all hazards, denounce the eternal destruction of the wicked as a doctrine from the pit. This simple class have only to be asked if they really believe the devil has sent forth the doctrine of the destruction of himself and all his works, when they perceive their error and hang their heads with shame. One feature of all classes of objectors in common (I have found no exceptions) is the want of meekness, or a proneness to get soon angry; but we do not wonder at this after they contend for such vengeance on their fellow creatures. If any man, or even an angel from heaven, preach any other doctrine than the final destruction of the devil and all his works, he contradicts Scripture, and understandeth not the extent of redemption, nor the full work of Christ.

Newburgh, Fife. J. PATERSON.

LETTERS ON THEMES OF DEEPEST MOMENT.

VII.

Sextus Calpurnius to his best of Mothers, greeting.

AT length the precious letter, so long expected, has reached me; how full of my mother's affectionate concern! I cannot marvel at your intense interest in my letters. What will be your emotions on reading my last two communications? Would that our couriers departed with greater frequency; but far oftener do you hear from me than does Jehoiada from his far-off Eastern home. When I am prone to complain he reminds me of this.

The Procurator has taken such a liking to me that he desires that I will accompany him to Jerusalem. Perhaps I am indebted for this favourable consideration to his courteous wife. She seems much interested in me. I have had several opportunities of conversing with her, and I cannot resist the impression that she knows something more of our Shiloh than she cares to relate. The Procurator was gratified when I reported to him that I had already administered my military duties so as to allow of my immediate departure for Jerusalem. He tells me that he has received advices from several provinces that large bodies of Jews are moving towards this land of their forefathers; and as the Jewish antipathy to our sovereignty is growing stronger, he is naturally apprehensive of an outbreak at this coming passover. He was pleased to say that his hands would be considerably strengthened by my presence, counsel, and co-operation. I regret this courtesy of Pilate on one account—I shall be so confined by my attendance at the Prætorium that I shall have but scanty leisure for the company of

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Jehoiada, Lucas, and my Capernaote friends. And oh! I dread lest I be brought into a difficult position as to the Shiloh, should he proclaim himself to be the King of the Jews. Be assured, however, my dear mother, that I shall attempt no rash act, and shall take the very earliest opportunity of asking the counsel of my beloved Jehoiada.

We set out on the morrow. Pilate must be at Jerusalem before the next moon, or xi. Kal. Apr. As you may judge, I am busily occupied with my preparations. Cornelius is left in charge here with the Italian band; and you may be sure I did not forego the excellent opportunity of commending his fidelity, and of enlisting for him the goodwill and patronage of the Procurator. In a few days I hope to resume this letter at Jerusalem.

Two days ago I reached this castle of Antonia, which is henceforth to be my home. It is a consecrated spot to me, for it was in this very chamber that my dear father lived some three and thirty years ago; 'twas here he wrote those letters which were the delight of your soul in the time of your severance from each other. And now that a generation has passed away, his Sextus succeeds to his father's post, his father's quarters, his father's faith. I was going to write "*friends*," but, ah! how few of these survive. But Jehoiada remains as faithful to the son as ever he was to the sire. What do I not owe to this man! he is as an angel of Jehovah unto me. I have spoken to the Procurator of my having enlisted his services as my interpreter, but Jehoiada declines to be brought into contact with the Roman court, partly through his own inherent modesty and dread of becoming conspicuous; but I am sure that the chief reason is lest his intercourse with the Shiloh should be interfered with. He tells me that he is fully convinced from hints let fall by the Master himself that opportunities for such intercourse are becoming very few indeed. He even *intimates* that this very feast of the Passover will terminate the earthly career of the Shiloh. He tells me of the most affecting manner in which he bade farewell to Chorazin, Bethsaida, Capernaum, and other places, in which many of his mighty wonders had been wrought. Jehoiada assures me that on one such occasion his emotions completely overcame him; and he broke forth into a wail of compassionate tenderness that thrilled the hearts of all that heard him. I shall not see much of Jehoiada therefore until the feast is over, and until this mystery hanging over the fate of the Shiloh is at an end.

As we were approaching Jerusalem from the north-west, our horses and ourselves were suddenly startled by a blaze of light from the peak of the Mount of Olives, and immediately all the mountain peaks around shot up their fires. I was told that these were beacon-signals to tell of the rising of the new moon. As the Samaritans do not begin their months at the new moon, and as I had not been in Galilee on such an occasion, the effect to me was new and startling. I was reminded of the beauteous lines in the Greek tragedy, in which you so delighted, describing the mountain-fires heralding the return of the Grecian hero. I have been told that the Samaritans, in ridicule of the Jews keeping these times of the first appearance of the new moon, have not unfrequently lighted up false fires to deceive the Jews. At this vernal equinox, especially, the weather is often stormy, and clouds obscure the appearance of the moon.

I have not as yet had leisure to survey this remarkable city; but from

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what I have seen I should say that there is not another city so admirably defended by nature. It could only be reduced by a lengthened siege. Our Castle of Antonia is contiguous to the great temple at its north-western corner. The palace of Pilate, the Prætorium, the palaces of Herod and of Caiaphas, the high priest, the Armoury, the Prison, are all in the upper city, to the south, on the hill of Zion. The various marts are in the lower city, on the hill of Acra. Each of these hills has its wall. Around Mount Zion there are sixty towers, whilst around Mount Acra there are forty more. To the east of Acra is our hill of Moriah. I call it our hill because the temple and our castle are on its summit. On the eastern side is a deep ravine, not more than two hundred yards broad; and on the farther side is the beauteous Mount of Olives. To the north is another hill called Bezetha, and the city is extending in this direction fast; in fact, there is some talk of surrounding this mount also with walls and towers. This part of the city is full of lodging-houses, apartments in which are let out to strangers, who congregate from all parts to the three great festivals. The surrounding country is very romantic, but I shall have future opportunities of surveying it and describing it to you.

I don't wonder at my father's enthusiasm in describing the beautiful gate of the temple, and the terrace called Solomon's porch. It is the promenade of Jerusalem, and the view of the opposite hill is fine but limited. I shall prefer the view from the other side of the dell from Olivet. The Jews seem to resent the intrusion of us strangers on this terrace, so I shall not often trespass upon their fastidiousness by wandering thither. To the north of the temple, between our castle and the ridge of the eastern valley, is a remarkable pool, or swimming-bath. It is surrounded with five porches, in which are laid multitudes of impotent people, some blind, some lame, some withered. I thought they had been laid here by their friends that they might excite the commiseration of those who constantly frequent this bath, but I am told the water has a peculiar mineral quality, and not a few have been cured here. I will make more enquiries about this matter and you shall know the result. About a year ago the Shiloh healed a man who had an infirmity thirty-eight years. He was healed in a moment by a simple word from the mouth of the great prophet.

At the south-east corner of the city is another pool, called after the Shiloh; it is in a nook where the eastern ravine opens out into the southern valley. Here one of the towers of the city wall fell, and the fragments rushed down the hill into the depths beneath and crushed eighteen men. Hither, too, the Shiloh sent a blind man to wash his eyes; he went and washed, and immediately he saw perfectly. I cannot write that his sight was *restored* to him, for he was *born blind.* Yes! and although the man was forty years without sight, as soon as he had washed he saw plainly. I was told of this miracle since my arrival here; it occurred at the last great Feast of Tabernacles last autumn, and was the topic of conversation everywhere in the city, until the wondrousness of the miracle was eclipsed by the raising of the dead Eliezer into life. Jehoiada told me that the Shiloh made clay, put it on the man's eyes, then bade him go and wash it off in the pool of Siloam. He did this to test whether the man really trusted in him as the Shiloh. He trusted, he washed, he saw! Into what strange scenes would he be introduced at

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that joyous moment! Who can describe it? and yet Jehoiada assures me that even this joy hath its parallel in the indescribable peace and the fulness of joy which he possesses, unto whom Jehovah imputeth no sin. I hardly understand his meaning at present, but I hope to have the opportunity of pursuing this subject. Jehoiada advised me to ask the Shiloh for instruction upon this point, if ever I should have the opportunity of converse with him.

Last evening my old friend and I took a long stroll into the country upon the northern road, leading through Eastern Samaria and Galilee to Damascus. Pleasant gardens, orchards, groves, lay on either side; and beyond the hill Scopus, the declivities were terraced with oliveyards and vineyards. The former rains have been more abundant than usual, and nature seemed to be rejoicing; the trees were full of evening songsters, and fragrant scents were regaling us on every side. The ode of Horatius Flaccus occurred to my mind:—

"Diffugere nives," etc.

Before I had uttered above a verse or two, my old friend interrupted me with one of his grand Hebrew lays, to which he did such justice with the rich music of his voice:—

"Behold, the winter is past; the rain is over and gone;
On the earth the flowers appear, and the time of the singing of birds is come;
And the voice of the turtle is heard in our land;
The fig tree is sweetening her green figs;
The blossoming vine sends forth its smell.
Jehovah sendeth the springs into the vales;
They run among the hills,
They give drink to the pasturing herds;
The gazelles quench their thirst.
By the gushing springs shall the birds of the air have nests,
And among the branches shall they sing.
The hills he watereth from his chambers;
The earth is filled to replenishment with the fruit of thy power,
O Lord: his trees are full of sap."

At length we reached the divergence of three roads; and along each road, northward and eastward, we descried multitudes approaching the city. All were men in the prime of life, or in the flower of youth, from twenty to sixty years of age; for by the Jewish law it is enacted that every male shall present himself before Jehovah in his holy Temple at Jerusalem. As I gazed upon these troops of manly forms, so full of vigour, I realised what a formidable opposition could be presented by them to our government; and I began to feel the justice of Pilate's fears, and the momentousness of my own position as captain of Augustus' band. But be not alarmed, my own dear mother, on my behalf; I will attempt nothing hazardous.

Although there are fourteen days before the actual Feast of the Passover, the metropolis is filling very fast; all the houses in the Cænopolis will soon be taken up, and Jehoiada assures me that ere six days are over all this surrounding country will be covered with tents. Strangers will be lodging in all the suburban villages, even as far away as Emmaus, seven miles distant.

When I was at Tarsus, I was struck with the number of tent-makers, who seemed to be gaining a respectable livelihood by this craft, but now I

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see the need, the use for these tents. Jehoiada computes that there will not be fewer than seven hundred and fifty thousand males present before the altar of burnt offering on the great feast-day. How imposing will be such a scene at the ninth hour of that solemn day, that hour of prayer! I asked him if there were always so many at the feast, and said that I did not remember that my father had made any particular observation as to any overwhelming attendance at the Temple in his time. Jehoiada replied that these numbers had been increasing year by year for the last three or four years; for not a few were expecting the Shiloh, from a well-known date in the roll of Daniel's prophecies, and because the sceptre had evidently departed from Judah; but another reason for these great concourses was that those who had been at the various feasts of the last three years had taken home such tidings of wondrous works performed by the great Prophet of Nazareth, that multitudes had left their homes far away to see for themselves whether this were in very deed the desire of all nations. He tells me that already there have arrived strangers from Parthia, Media, Persia, Mesopotamia, Syria, Cyprus, Cilicia, Pamphylia, Lycaonia, Lycia, Phrygia, Ionia, Galatia, Cappadocia, Bithynia, and Pontus; from Egypt, from Cyrenais, from Arabia; yea, even from our imperial city, Rome itself, are Jews and proselytes thronging to this Passover. I asked him how he could ascertain this fact? He told me that it was authenticated by the currency of these various countries, which was brought to the tables of the money changers, to be changed for the shekels necessary to be offered at the treasury of the Temple. It was also confirmed by the enrolment of each worshipper, as he was purified by the officiating priesthood, the Levites, preparatory to appearance in the great congregation. Jehoiada is expecting some from his home far away; but after the lapse of thirty years it is far from probable that any will remember their former acquaintance. Is it not melancholy to reflect how soon we are forgotten! Of course I did not venture to make this remark to my dear old friend.

I did, however, observe, that I thought it extremely impolitic that so many males should leave their homes, the flower of their nation, all capable of bearing arms; that their families and their possessions must prove a too easy prey to their enemies during their absence. The old man's countenance beamed with delight as he replied, "Jehovah hath cared for this also; for he hath assured us that no man shall even *covet* our lands during our absence, much less take possession of them." (Exod. xxxiv. 24.) For many centuries has this promise been kept: "and," said Jehoiada, "Even to wonder at this would be to seem to doubt Jehovah, for hath he not said it, and God is not a man that he should lie, nor the Son of Man that he should repent." Ah! my dear mother, well might you extol the illustrious faith of this noble Israelite! and well might my revered father be fond of the beautiful anthem of the Hebrew bard:—"Who among the gods is like unto thee, O Jehovah!" I involuntarily struck up the song which I had learned on my father's knee; and when my voice failed through my emotion, and my recollections of other days, Jehoiada struck up a noble lay of the great Moses:—

> "None is like unto the God of Jeshurun,
> He rideth o'er the firmament in thy help,
> In his majesty through the sky.

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A refuge is the God eternal ;
Underneath are his arms everlasting ;
From before thee shall he thrust out the foe.
He shall give command, Destroy.
Israel then shall dwell in safety alone,
The fountain of Jacob, in a land of corn and wine.
Also his heavens shall drop down dew.
Happy art thou, O Israel, saved by Jehovah.
Who is like unto thee !
Jehovah is the shield of thy help ;
He is the sword of thine excellency ;
Thine enemies shall prove themselves but boasters ;
Upon their forts shalt thou march."

He had scarcely commenced the first strains of this grand old song when we met a large company of travellers ; and as they approached he turned towards them, elevated his voice, waved his hand as though he had been a conductor of as many choristers. All, all caught up the strain, and at their head we returned to the holy city, as though we had gone out for the set purpose of escorting them to the home where they would be. The hills, the groves, echoed our gladness ; and it did indeed seem as though on this joyous spring evening they sang aloud in unison with our joy. I could have wished for a repetition of such scenes until the last pilgrim should have been welcomed in with hosannas !

In a few days I hope to write again, for Pilate is sending off frequent despatches at this critical juncture.

. . . . . .

Mayst thou live and prosper.
A. U. C., 786—vi. Kal Apr.

THE CONSTITUTION OF MAN.

IN the very important discussion proceeding in these pages, on the natural condition of man, in which Mr. Maude advocates the tripartite and Mr. Morris the bipartite view, both parties agree in this, that, so far as *regenerate* man is concerned, his constitution is three-parted. But this agreement is more seeming than real, insomuch as whilst the former affirms it to be due to the original constitution of man, the latter regards it as due to the bestowment of "a new constituent of personal being" on man, which is added to soul and body in the act of regeneration. Both disputants are men of mark, but both views are, of course, incapable of dovetailing with the truth, though each may honestly and sincerely believe he has found it.

In the present position of the discussion we shall do well to illuminate the subject in any and every way possible. It appears to me that this may be done by instituting enquiries into the constitutional standing of man, primeval and unfallen. By so doing we may discover what that standing was, and still further what was the nature of the injury that he

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sustained by the fall. For if in regeneration there is imparted to man a spirit as a "new constituent" of his nature, then either God did not in the creation of man give him this constituent element, or he subsequently lost it. Let us see whether either of these hypotheses is true. Light and help will, I think, arise to us from this quarter.

In what then did the primal condition consist? Can we get at it? Was it not in creature perfection? Was it not in the image and likeness of God? Yes, unquestionably man came from God's hands a masterpiece of excellence, exquisitely wrought and finished, viewed in every aspect, especially with regard to the fact that he truly reflected the divine nature. Jesus Christ says, "God is a spirit." If then the newly-created man was made in the likeness of God—"in our image, after our likeness"—he was endowed with a spirit which was possessed of properties kindred to his Maker's. Only because there was something communicated to him *homogeneous* with the spiritual nature of God, is it possible to explain the fact that he was made in his likeness. So long as this blessed condition lasted, and the length of that period is quite immaterial to our purpose, man lived, moved, and had his being, in the most complete harmony with the will of God, animated by love and loyalty to him. This could not be the outworking of the psychical part of his complex nature, which he possessed in common with the inferior creation; for however superior his *psuche* to theirs, it was clearly incapable of such high developments. But if it be insisted that this perfect state of loving allegiance to God was the outcome of the normal unimpaired action of a *dual* nature; then we ask, how is it that the man regenerated by the Holy Spirit requires to be more highly endowed than the man first created? And it must not be overlooked that the regenerated man with his trinal nature is, under present circumstances, very far from presenting to view, even when he strives to do his best, that excellency of character, and that untarnished allegiance to God, that it is certain the inhabitants of the garden did before they were beguiled into transgression, although, as is postulated, they possessed only a *dual* or twofold nature.

The very statement of the case is sufficient to awaken the gravest doubts in our minds, as to the correctness of such an hypothesis. Is it at all conceivable that a higher endowment should produce inferior and more imperfect results than a lower? To argue thus would only be to reflect most irreverently on the wisdom of God, and to abuse reason. There is only one way that I see out of such perplexity, namely, by a full and unequivocal acceptance, on the part of those who have been disposed to doubt it, of the position that *primeval* man was endowed up to the full extent which we find undeniably attributed in the sacred records to *regenerate* man. Man prior to the fall, therefore, as well as man redeemed from that awful catastrophe and renewed in the spirit of his mind, must be regarded as alike endowed with a *tripartite* constitution, consisting of spirit, soul, and body.

We now enquire, What was the nature of the fall in Eden? What was it that the representative heads of our race lost when they ventured on the prohibited path? Did they lose their *spirits?* Was a third part of their being, and that the part which most of all dignified and ennobled them, which most distinctly marked them as creation's earthly head, and imparted to them God's likeness and image, cancelled or withdrawn, extinguished or lost? I ask, if this were the case, would the remaining

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two-thirds of their original structure be sufficient to constitute them men? Would they have remained men, if by any similar or dissimilar casualty they had lost either of the other constituent parts of their complex being; or that the spirit and the soul had been denuded of its body, or the spirit and the body had been forsaken of the soul? In either of these cases, I think, we should clearly see that there was no true man left. And just as forcibly does it strike me, that soul and body without the spirit cannot be truly and properly man. It requires the three principles of being, of which he was originally compounded, to exist in union, to constitute him man. Atmospheric air, like man, is a creation of God. He made it before man did or could exist. It consists, as we all know, of two elastic fluids, oxygen and nitrogen. Take away either of these constitutional principles, it matters not which, and it ceases to be atmospheric air, and can no longer fulfil the functions which it was created to discharge in the animal and vegetable economy. So it is with man. Take away one of the essential elements of humanity from him, and he is no longer human. Air may be vitiated and deteriorated by a disturbed balance of its essential elements, or by some other causes, and yet characteristically remain air; but it must retain its constitutional elements or it cannot. Just so with man. There may have been deteriorating influences brought to bear upon, or a serious disturbance set up amongst the essential elements of his being; but the elements themselves must be present, in order for him to remain man.

Whatever it was, then, that happened to man in Paradise, it was not the loss of an integral part of his human nature, clearly; but something perfectly consistent with its retention entire, although in an injured and abnormal condition. We ask again, what was the true nature of man's loss at the period of the fall? They lost—through their ready disbelief of God's truth, their belief of the devil's lie, and the voluntary transference of their obedience from God to him—the friendship and intimate companionship of God; they lost their innocence and purity, their earthly dominion, and eternal life, an approving conscience, and Paradise with all its nameless memories and charms. It were easy to expatiate on these losses, and upon the ills growing out of them and grouping around them; but it must suffice us to point out, thus briefly and generally, the character of the loss which retributively befell the first sinners.

This, then, we conceive, was the nature of the loss sustained in Eden. And what language can adequately describe its greatness? But it was *not* the loss of a constitutional principle of their human nature.

We come now to consider the case of man generally: man as the son of the sinners of Paradise, standing in the gap between spiritual life lost there, and spiritual life as it is obtained through Christ by the power of the Holy Ghost—an enemy of God and dead in sin.

Having arrived at what appears to be the true nature of the loss that bankrupted the heads of the race, there does not seem to be any insuperable difficulty in our determining the true constitutional condition of their posterity. They received their human nature by the operation of the law of the propagation of species, from its source, in all its original integrity, as regards its essential and fundamental elements, undenuded of any one part; but in the unhinged, damaged, corrupted, despiritualised condition to which the sinning pair had reduced it, in which condition alone they were able to transmit it, and inheriting such a nature, they are by it the

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children of wrath, and alienated from the life of God. The injury sustained is principally of a spiritual character, in the matter of a corrupted nature. In respect of what constitutes the essence of man, that essence remains intact.

This conclusion is warranted and corroborated by several passages of that Book, to whose voice we should never fail to listen, which refer the term, *spirit=ruah=pneuma*, as a principle of existence to men altogether irrespective of regeneration by the Holy Ghost, and simply as partakers of human nature. For instance, Gen. xli. 8: "And it came to pass, in the morning that his spirit was troubled." The man here spoken of is that monster of wickedness, the Pharaoh on whom God poured out his most terrible judgments. He is said to have a spirit. The word *ruah*, which expresses it, is the most select word that could be used for the purpose. Job xxxii. 8: "There is a spirit (*ruah*) in man, and the inspiration of the Almighty giveth him understanding." This declaration is made of man generally. Prov. xx. 27: "The spirit of man is the candle of the Lord." Here, though evidently the reference is to the noblest element in human nature, and the passage is of the same character as that which precedes it, the word used for spirit is (*nishahmah*) one not quite so choice as *ruah*, but still one which is used even concerning God himself. Eccles. viii. 8: "There is no man who hath power over the spirit (*ruah*) to retain the spirit (*ruah*)." 1 Cor. ii. 11: "For what man knoweth the things of a man save the spirit (*pneuma*) of man that is in him." Heb. iv. 12: "The word of God is quick," etc., "piercing to the dividing asunder of soul and spirit" (*pneuma*). There exists no Greek word more powerfully expressive of the prime element in human nature than that used here. It is always used for the Holy Spirit. All these passages, it will be seen, are of the most general character, referring to men of any or of every class, thus showing that the Scriptures of truth regard man as man, endowed with the highest principle of existence. In his constitution, therefore, man all through the species is, if we have not somewhere missed our way, a trinal or tripartite being, consisting of spirit, soul, and body.

When, then, it is said that men are "dead in trespasses and sins," that they "were sometimes alienated and enemies in their mind by wicked works," that they "must be born again," that they are "born not of blood, nor of the will of the flesh, nor of the will of men, but of God," that "of his own will begat he us with the word of truth;" when we read, "being born again not of corruptible seed but of incorruptible, by the word of God that liveth and abideth for ever," to turn them from darkness to light," called you out of darkness into marvellous light," "who hath delivered us from the power of darkness, and hath translated us into the kingdom of the Son of his love," etc.—we are not to understand such language in any such sense as that those described as "dead," "alienated," "enemies," "in darkness," are destitute of a third part of their nature; nor are we to understand such phraseology as "born again," "born of God," "begotten of his own will," "born . . . by the Word of God," "turned from darkness to light," "delivered from the power of darkness," "quickened," etc., as intimating the importation of a "new constituent of personal being" to sinful men, or as the outworking of a plan to do so. Not by any means; because there is no need of it, since their nature is entire. For we have seen that Adam, fresh from the hand of God, stood on as

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high a platform of being as regenerated man, that he did not lose any fundamental part of his entity when he lost God's favour, holiness, earthly rule, and eternal life; and that as the father of the race, the race partake of his unimpaired entity, encumbered of course with its sad entail of dishonour, disgrace, and loss.

We therefore enquire, once again, What is the gracious purpose and plan of God respecting sinners, in connection with the gospel scheme? What is it that he imparts by "the divine act of regeneration"? Not, I believe, as Mr. Morris says, a "*new constituent of personal being*, whereby men become children of God." What the Holy Spirit does in regeneration I understand to be this—to RECOVER *the alienated spirit of man, and* through it, his whole nature to God, by a personal union of himself with the subject of his grace.

RESTORATION, RECOVERY, is the grand purpose of God; restoration by the deliverance of men from the degrading love and power of sin, by bringing them back to the old state of moral purity and fervent loyalty, by receiving them to the former condition of friendship and favour; and by retracing on their whole being, in ineffaceable lines, the fair and beauteous features of the Everlasting.

The state of man in Eden came fully up to the divine idea, gave God most entire satisfaction. He required, looked for, nothing more. He could be satisfied with nothing less. Man *restored, recovered,* to this primal condition will therefore satisfy him again. Less than this will not suffice. More is obviously needless, and out of the question.

And so, to be "born again," to become "a new creature," to be "quickened," indicates the rectification of disordered, the recovery of diseased, the harmonising of discordant, the re-adjustment of disturbed, existing, constitutional principles and relations. Yes; the Spirit of God, in taking in hand the instrument whose every note jars dissonantly upon the ear of God, and upon the ear of all beings in sympathy with God, does not alter its make, or add to it new keys or strings, but re-adjusts it to the original plan, and draws up its loosened strings to the old and faultless harmonies: and this he does by condescendingly entering into the believing heart. To as many as receive Jesus, to them is given the privilege of becoming the sons of God, even to them who believe in his name, who are (then) born of God. Of this blessed quickening Spirit Jesus says explicitly, "The Spirit of Truth who dwelleth *with* you and shall be *in* you." This astonishing truth Paul strove to bring to the recollection of the Corinthian Christians when he wrote, "Know ye not that ye are the temple of God, and that the Spirit of God *dwelleth in you?*"

How marvellous, how unutterable, this grace! How glorious, too, the new birth, the new creaturehood, and the new spiritual life of a regenerate soul! not on account of "a new principle of nature" being superadded to the old, but by reason of the transforming energy of an inworking, indwelling Spirit presiding over his former work, reduced by a lamentable mishap to chaos, restoring it to its pristine order and beauty again—a restoration which will be complete in all its parts when the saints are presented "faultless before the throne of God," and appear "blameless in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." Thus, to my mind, the grand fact that the Spirit of God comes into personal contact with, interfuses himself into

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interpenetrates, and permeates a man's nature, at the instant that, in the thick of his guilt, and depth of his apostacy, he exercises the demanded and essential act of faith in Christ, the Mediator between God and man, is fully sufficient to account for the most stupendous changes, resurrections, births or creations, that imagination can conceive.

And, to conclude this paper, by this plan of new-creating and regenerating a sinner, the ground is effectually cut from beneath the feet of those who lay the blame of their sins at the door of the sin-hating God, on the false and hollow plea that they are waiting for the bestowment of some new faculty, property, or power, in the absence of which they imagine they cannot yield compliance with the gospel call, instead of laying the fault at their own doors, as they ought, for not taking the initial step reiteratedly demanded of them, upon the taking of which is suspended the grace that first renews and quickens to spiritual life, and then goes on renewing the man day by day. On the other hand, the obvious tendency, if not the necessary and certain result of the plan of a "new constituent of personal being," will be to countenance the perilous and pleasant delusion, and afford it nutriment and strength.

Knowle, Bridgwater. JAS. GROSVENOR.

"THE DOOM OF THE UNJUST."*

MR. PRIDHAM is the author of treatises upon various parts of Holy Scripture. In the work which we now proceed to review, he comes forward upon a subject on which Holy Scripture treats in every one of its books, the solemn question of the doom of the unjust. One who has studied God's word so closely as Mr. Pridham has done, has a right to be heard upon this point. If such a man can advance no solid proof of the truth of his view, it must indeed be indefensible.

In his preface, Mr. Pridham commends his treatise to the Christian public as an "effort to *maintain the faith*." We must, then, first draw attention to the one point which, as between him and us, is here in dispute. *Mr. Pridham maintains the eternity of evil and misery in God's world: we hold that both will come to an end.* This is the one point of difference between him and us. We believe in the resurrection, the judgment, and the punishment of the unjust: we hold that their punishment will be eternal in its duration: we hold that it will consist in their everlasting destruction. Mr. Pridham holds that it will consist in an eternal life of anguish and evil. He thinks that "the faith" will be overthrown unless the "Eternity of Evil" can be established as a truth.

Now we certainly agree with Mr. Pridham, that this great question does vitally affect the Christian faith; but it is the establishment of his view, not of ours, which would place that faith in peril. To suppose that a time is coming when evil shall be abolished by the destruction of evil-doers, and when everything that has breath shall praise the Lord, does not appear to us a supposition which can cast any discredit upon our faith. It does not seem to us a dangerous doctrine, or one that casts dishonour upon God, or that encourages man in sin. It presents a view of the future in

* "The Doom of the Unjust." By Arthur Pridham. London: Yapp and Hawkin.

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which every mind taught tenderness, and pity, and love, and holiness, by the renewing of the Holy Ghost, must of necessity rejoice.

But we affirm that the opposite view, as taught by Mr. Pridham and his school, does imperil faith. To our mind it is a proof of the divine character of our religion, that it has been able to progress or to hold its ground at all with a weight that would bring any other system of religion to the ground. The view that God will, for the sins of time, punish with everlasting agony the creatures of his hand, when a word from him could deprive them of their evil and miserable being, is a view which has made tens of thousands to become infidels, and keeps tens of thousands in infidelity. It is a view which no mind, upon a calm review, can avoid branding as unjust. It brings before us the God of Revelation as acting in a manner which the reason and conscience he has himself bestowed, pronounce unjust and cruel. Here is, indeed, a grave peril to the faith. Here is a stumbling-block to man's reception of the Gospel of Christ. Thank God it exists only in a theology based upon a false philosophy, and is not found in the Word of God.

Mr. Pridham, in the very outset of his book, presents his case in an unjustifiable way, viz., *by misrepresenting that of his opponents.* "*Of old,*" he tells us, "it was believed that the wicked is driven away in his wickedness, and that God will bring every work into judgment" (5). He would have his readers think that this is denied by us! We beg leave to tell him that we believe it as much as he, and that every writer on our side maintains it as the truth.

Does he think that there is no punishment except one consisting in eternal anguish? Does he not know that in this world are and have been many punishments, some of them inflicted immediately by God, and none of them of the kind he speaks of? We hope he will cease to misrepresent us and our opinions. We hold that for every evil deed here unpardoned there will be punishment in the world to come; but it will not be of the excessive and unjust character that he contends for. And yet we are held up as deniers of future punishment!

We must tell Mr. Pridham that in this great question on which the Church has now fairly entered, one of the things which controversialists must learn is honesty and truth. We are not to misrepresent each other's views. If we do not know what they are let us learn them before we speak of them at all. Let us describe them as they are. The time has gone by when misrepresentation can do anything but injure the cause which makes use of it. The ear of the Church of Christ is opened to what we have to say. Christian men and women wait to hear what *both* sides have to urge. The press is becoming open to us, a fair field and no favour is all we ask for, and what we certainly will have. We will not be misrepresented as deniers of future punishment.

At page 6, Mr. Pridham acquaints us with the nature of the argument which he will adopt. He will not occupy himself, he tells us, with "*textual and critical objections*" to his view of future punishment. But we must only tell him, that on the ground which he avoids, this great battle can alone be fought. It is from God's words only that we can form a just idea of the manner in which he proposes to deal with sinners. Mr. Pridham, indeed, gives us a reason why he avoids this ground, but we doubt whether his reason will be accepted as a good one. He tells his readers that our

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"textual objections" have been "*fully exposed.*" We doubt if the readers of the *Rainbow* will agree with this; or if any one who knows the present state of the question will agree with him. When it is known *that we only claim that the words of Scripture be taken in their one primary sense as all language relative to law and justice is interpreted among all mankind,* and when it is known that our opponents contend that they should be taken *in some one of their many secondary senses,* we do not think that our case is so "fully exposed" that it needs no further exposure. We stand upon the text of Scripture, upon the Word of God, interpreted as all similar language is universally interpreted. From this ground we have never been driven, and we never will. From this ground we will attack all our opponents, and overthrow every advocate of the secondary sense, whether of the school of Augustine or of Origen.

But we now come to Mr. Pridham's chosen field of argument. He will show his readers that any other doom for the unjust except one of unending agony is *incompatible "with a just and worthy view of the person or the work of our Lord Jesus Christ"* (6).

Is he aware of *the nature of his argument?* We scarcely think so. He has decried the claims of natural intellect and conscience to be heard at all in this controversy (5). But here, doubtless unawares, he comes forward *with a great rationalistic argument!* He will tell us how great Jesus Christ is, and how glorious his work; and from this he will prove to us that we can suppose no amount of punishment sufficient for one who rejects Christ, except an eternal existence of agony. This is pre-eminently an argument of reason. Mr. Pridham comes into the very field which philosophy occupied of old. He abandons to others the words of Scripture, and will give us instead, the deduction of his own reason.

Well: we are not afraid to meet him, even here. We should not be afraid to meet him on the field of Scripture, where from the previous character of his writings we should have expected to find him. We meet him on his own field. He undertakes to prove that no punishment but endless agony is sufficient for the sinner: we undertake to show that neither reason nor Scripture bears out his fearful code of retribution.

It is in *the malignity of sin* that he sees the necessity for everlasting agony as its punishment. He tells us that he can only form a "just apprehension of the guiltiness of sin" "by a contemplation of that ever-blessed remedy by which alone sin is destroyed" (9). We agree with him. We believe sin to be a fearful thing; and that it deserves God's wrath. We see its malignity nowhere so truly as in the Cross of Christ. No man whatsoever, save and except the man Christ Jesus, ever thought adequately of the evil of sin. So in our premises we do not differ much, if at all, from Mr. Pridham.

In his description of the sinner, he is very graphic. "Man," he tells us, "is mirrored to himself in Scripture as a bankrupt debtor, an imprisoned captive who yet loves his chains; as a hater and active enemy of God; a sinner and the slave of sin, and, by righteous consequence, a child of wrath by nature. He is addressed in varied tones of warning and commiseration, as a guilty outcast, a ruined spendthrift, a fraudulent steward, an unprofitable slave. He is called unthankful and unholy, and is proved to be both treacherous and bloodthirsty, vindictive and deceitful, proud and foolish, hateful and unclean" (10-11).

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What of all this? Why that, according to Mr. Pridham, this: "Man" must continue for ever in God's world, hating and blaspheming his Maker! No other punishment is *suitable:* no other punishment is *possible!* He cannot be restored, and therefore an endless existence in pollution and misery must and ought to be his portion!

Is this a good argument? First let us consider whether we could not with greater reason imagine a more *suitable* punishment.

The sinner is a *moral monster*, wicked, incurable, an offence to all that is good and pure! Grant all this. What then? Why, is it not the very first thing that rushes into our minds that the best way to deal with this moral monster would *be to get rid of him as completely as possible?* This is what man does with his monsters, with his pollutions, whether of a moral or a physical kind. *The destruction of the monster* would then seem to be the thing that reason would point out as his most suitable punishment! The worse he is, the more urgent his destruction! Reason points clearly to this as the suitable end of sinners.

Now we cannot help thinking that some such thought presented itself to Mr. Pridham's reason as not very unreasonable. We think too highly of his reason not to suspect this. It surely did occur to him that *since the sinner was such a monster as he has described, the best and most suitable punishment would be to remove him out of existence!* We are sure that it occurred to him that to a great many of his readers this thought might and would occur. So in seven brief words he hastens to tell them that this solution *is not possible.* The destruction of the monster might be very suitable, very desirable, but—alas!—it is not possible.

Why is it not possible? Here is Mr. Pridham's reason: "*God's breath is not a perishable thing,*" *and the soul of the sinner is God's breath!* (13.) We thought it would come to this—for to this it must always come with the Augustinian reasoner. The essential or inalienable immortality of the soul is his sheet anchor. This heathen figment introduced Augustine's theory into the church; this heathen figment retains it in Christian belief; with the expulsion of this heathen figment (and it is being fast expelled), Augustine's theory will quickly take its place among the moles and bats of bygone heresies.

We do not know that Mr. Pridham puts forward his view of the soul as the deduction of reason, but he has presented us with the *exact philosophic view which Plato and his school of old, and the Buddhists of Asia, now present. The soul is a part of God, and therefore imperishable,* and consequently destruction cannot put an end to the sinner! Such is the fearful dogma which he puts forward as the ground of his view of future punishment. He gives us texts of Scripture in proof of it. We will examine his texts, and show him the fearful consequences which would result from the adoption of an ancient heathen error.

In Genesis ii. 7, we read that "God breathed into man's nostrils the breath of life." This breath Mr. Pridham considers to be a part of God's own essence, and to be therefore imperishable. This is a very serious thing to put forward. We seldom see this view advanced even by the boldest Augustinian theorists. Its consequences are so fearful, so impious, so impossible, that they shrink from it. We sometimes, however, see it. We lately saw it copied from *The London Christian Times.* As the editor of that paper has given the view more fully than Mr. Pridham, we copy his

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words that our readers may see the statement. "The soul," says the editor of the *Christian Times*, "*was not the work of God's hands, but an emanation from God's essence.* The living soul with which the body was tenanted was composed, so to speak, of God's breath; and to say that it is not naturally immortal, or that it can be robbed of its immortality, is to say that God, the eternal, who had no beginning, and shall have no end, is tainted with mortality. *The soul of man being a part of God must, in the very nature of hings, be immortal.*"

We see here the desperate pleas to which the Augustinian theory is ever forcing its advocates. Are these men aware of what they say? Have they eyes to see the absurd blasphemies to which their interpretation of Scripture leads? If the soul be a part of God, then they must suppose that *a part of God has sinned, that part of God blasphemes God, that part of God is to be eternally punished by God!* Such are the inevitable conclusions to which their interpretation of Genesis ii. 7, leads, and which surely they must see to be therefore unsound.

The truth is that Genesis ii. 7, is simply an account of *man's creation* by God, and is expressed in terms similar to the accounts of the creation of the lower animals. That "breath of life" which God is said, in Genesis ii. 7, to have breathed into man, is said in Genesis vii. 21, 22, to have been the possession of "fowl, and cattle, and beast." And Mr. Pridham's famous argument, from Genesis ii. 7, would confer immortality upon every fowl and beast, and creeping thing that has ever lived. Yea, and make their spirit to be as much a part of God as that of man!

Mr. Pridham advances Eccles. iii. 29, as proof of the imperishable nature of the soul. How it proves it we cannot see. It says that man and beast both have spirits. Thus far it seems rather against his view. But the former is said to "*go up,*" and the latter to "*go down.*" How this establishes the immortality of the former we cannot see. We are not sure that we understand the passage, but we are certain that it is insufficient to establish Mr. Pridham's view.

Eccles. xii. 7, is equally inconclusive. Solomon here seems to affirm of every human spirit, good or bad, that it returns to God who gave it. This certainly does not establish anything as to the immortality of such spirits, or say a word about it. Mr. Pridham must give better texts than these before he can establish from the Bible the doctrine of Buddha.

At page 14, he gives his grand argument. "*Sin,*" he says, "*has to be measured* with reference, not to its agent only, *but much more also to its object.*" The argument is this—Sin required the satisfaction of the Son of God to remove it. His nature is an infinite one. Consequently, all who reject him must suffer an eternal agony; nothing less can suit the character of their sin; they have sinned against an "eternal nature," (15) and must therefore suffer throughout eternity.

For ourselves we can only say that we do not see the force of this reasoning. We must remember that this is all *Mr. Pridham's logic,* and that we are not therefore guilty of any impiety in discussing it as freely as we would discuss the logic of a Platonist or a Buddhist, whom Mr. Pridham resembles in so many of his ideas. That men incur greater guilt in proportion to the grace against which they offend, we fully admit. If Mr. Pridham will look at chapter vii. of our pamphlet on "Future Punishment," (Longman's) he will find that we fully insisted upon this point. But that the eternal

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nature of that Father whom the sinner has offended, and of that Son whom he has rejected, is to form the necessary ground for making the sinner suffer anguish during God's endless existence, seems to us a horrible and revolting idea, which we wholly refuse to accept on the authority of Mr. Pridham, or the force of his logic. Exclusion from the blessing of redemption must follow the sinner's course. Regard to the interests of a wide creation—wider than we conceive of—will require that sterner punishment which God will inflict upon some, than upon other sinners; but that the greatness of our God, his endless being, is to make it essential that they who sin wilfully against him must suffer agony for every year of his endless being, sounds to our ears false as a logical argument, and diabolical as a moral one. These are indeed the arguments that imperil "the faith." These are the arguments that make infidels by the thousand. Thank God, they are only the arguments of the scribe, not of the authorised teacher from God.

We think that the idea that the greatness of God only makes him *more merciful, more patient of sins against him*, is much more congenial to true moral grandeur. To suppose that God is to punish to the full extent of his Almighty power is a fearful idea. It does not appear to us the teaching of the Bible. If we were to attribute conduct of this kind *to men* we should create monsters whom all would abhor. Reason then, which is all that Mr. Pridham *here* goes on, does not justify us in attributing such to God.

Another argument of Mr. Pridham is ingenious, while it is perfectly horrible. He thinks that the "reflecting mind" must see that the *lot of the lost must be the exact converse of that of the redeemed.* "The children of the curse," he says, "must have the opposite to the blessings of the saved." (17). His argument is that as the redeemed shall have an everlasting life of glory and joy, the lost must have an everlasting life of shame and agony!

When the advocates of Augustine's hell come forward to justify their position they use arguments which, in one mood, produce the smile of contempt, and, in another, create the shudder of horror. If there was anything whatever in Mr. Pridham's argument, which we wholly deny, it would be answered sufficiently by *the loss of the everlasting life* which the redeemed enjoy. Everlasting death is an exact converse to everlasting life.

But Mr. Pridham has yet to learn from God's word *the character of that God* whom his arguments would cover with blackness. *The idea that the lost must receive as much misery as the redeemed do of joy, is an idea utterly rejected by God himself.* Has Mr. Pridham ever heard of a text which tells him that the wicked receive *what they earned, and the redeemed a wonderful gift?* He will find such a text in Romans vi. 23. Has he ever heard the hundred texts that teach that God delights to bless, and shuns to take vengeance? Measure the agony of the lost by the bliss of the redeemed! Never! God abhors the diabolical idea!

Will Mr. Pridham's reason never lead him in any direction but that of agony? We should have thought that some of his reasoning might have led him somewhere near our position. Thus he tell us that "if to be *like the Lord* be the climax of his people's hopes, *the contrary to this will be the lot of the condemned.*" (17.) Will he allow us to carry out his argument? The wicked are not to be "like the Lord." The Lord is immortal, and not subject to death: therefore, the wicked will not be immortal! Is not this Mr. Pridham's own argument for once taking the turn of mercy? Will he reject it for *that?*

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With one of his arguments from Scripture, we fully agree—viz., that the "Spirit of truth insists continually on *the perpetuity of that condition to which God's righteous judgment finally commits his foes.*" (20.) If he were arguing against Origen's view of the restoration of the lost, he would be here resistless. But does he not know that the "endless death" of those who once had life and might have had it for ever, is just as perpetual a condition as endless life? We respectfully ask him to read the second chapter of our pamphlet, in which we have dwelt upon this point. We remind him that those who have known the laws of language as well as he, and whose powers of mind were at least equal, have thus spoken of this very condition. Cicero, Lucretius, Horace. Tertullian, have all spoken of eternal non-existence as a perpetual condition. Mr. Pridham cannot alter human language to give colour to a cruel creed.

He asks—"Does the God of truth resort, as a method of persuasion, to empty and unmeaning threats?" (22.) Certainly not. But does he think that all punishment except one of endless agony is but an "empty and unmeaning threat"? We are thankful that God is not of his opinion. The woes brought in this life on the Jews by their sins are described by God as *very terrible* punishments (Deut. xxviii. 59). Our Lord describes similar woes in the same way (Matt. xxiv. 21). Hebrews xi. 36, describes the sufferings of God's saints as very terrible. But all this with Mr. Pridham is *nothing*. The resurrection to shame—the awful assize—the banishment to hell—the suffering there, long or short at God's will, before death takes away life—all this is nothing in his most merciful judgment! He reminds us of Draco, except that Draco was a model of compassion compared to him. With Draco there was but one punishment—death: with Mr. Pridham there is but one punishment—endless agony. It is well that our FATHER does not think thus of the sufferings of his creatures!

A misapprehension of our argument we would remove. At page 22, Mr. Pridham supposes that we teach that the punishment of the lost will consist in their "instant extinction by a flame from heaven." We are aware that there are persons who have taught thus. For ourselves we do *not* hold it. What is more, there is no writer in this country who occupies the position of a leader of thought who holds it. Mr. Pridham will not find it in the writings of Messrs. Davis, Ker, Leask, Litton, Maude, Minton, or White. We have ourselves never seen the view advocated. We hold that there will be life, and anguish, and pain, in hell. We do not pretend to define its length. But hell is with us all a very terrible scene and place. The punishments it will exhibit far exceed those of this life.

In his endeavour to strengthen his position, Mr. Pridham refers to *heathen opinion.* He says that he might "make nature also an opposing witness in this controversy; for the voice of conscience, whenever audible at all, confesses an indefinite futurity of joy or woe." (23.) When will this old mistake be removed? We beg leave to tell him that so far from there being an all but universal belief on the part of heathen nations that all souls would exist for ever either in woe or joy, *it was their all but universal belief that there was no future life at all for good or bad.* Tartarus and Elysium were favourite topics with poets, and favourite themes in schools of philosophy, but were laughed at and rejected by the great mass of mankind, whether educated or ignorant. We dare say that Mr. Pridham will be surprised at this, for he has probably all his life been hearing the

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contrary. We will, however, lay facts before him, and ask him to correct his opinion. Of all schools of heathen philosophy the *Epicurean* was the most widely prevalent. It denied a future life altogether. But perhaps he will say that the *mass of men* believed it. We hope he will accept the testimony of St. Paul, that the mass of men had no such belief. He will find the apostle's testimony to this effect in 1 Thes. iv. 13. Perhaps he would like to see a testimony from an early Christian writer to the same effect. He shall have it from Tertullian, who is the more to be heard here, as he labours to show, as much as possible, that heathen opinion concurred with his notion of the immortality of the soul. In one place he says, "to the belief of this (viz. the resurrection) truth compels us—that truth which God reveals, *but the crowd denies, which supposes that nothing will survive after death*:" he adds—"*the wise, too, join with the vulgar crowd in their opinion sometimes. There is nothing after death,* according to the school of Epicurus. After death all things come to an end, even death itself, says Seneca to like effect" (vol. ii. 215-16 Tertullian. Edition Dr. Roberts). What then becomes of the universal heathen belief in the immortality of the soul? It is a myth repeated in our ears till we have believed it! The truth is that belief in immortality was *not* a part of heathen belief. Christ came—not to confirm an existing belief—but to restore a faith which had been lost. Mankind in Christ's time believed there would be no future life for any: Christ came to announce that through himself there would be eternal life for his redeemed.

We have thus considered all Mr. Pridham's arguments against our theory of the destruction of the wicked, and seen their utter weakness. With his reasoning against the theory of restoration (pp. 24-6) we have nothing to do except to say that we fully agree with it. Origen's view is in our judgment false, delusive, and most dangerous. We have occupied fully as much of our pamphlet on Future Punishment against Origen's view as against Augustine's. We beg, however, to tell Mr. Pridham that it is *his* views which are forcing good and pious men into the dream of Origen. The idea of eternal evil, of endless misery, is revolting to the mind exactly in proportion as the mind is alive to the feelings of mercy, love, holiness, and justice. We also tell Mr. Pridham, that on *his premise* that the human soul is a part of Deity, Origen's theory of universal restoration is more than able to contend on equal terms with him.

HENRY CONSTABLE,
Prebendary of Cork.

GOD did not take up the three Hebrews out of the furnace of fire; but he came down, and walked with them in it. He did not remove Daniel from the den of lions; he sent his angel to close the mouths of the beasts. He did not, in answer to the prayer of Paul, remove the thorn in the flesh; but he gave him a sufficiency of grace to sustain him.

A CALIFORNIAN missionary says, that after devoting two nights to visiting the underground drinking and free lunch saloons of San Francisco, it is not a mystery to him that the California State Prison has 799 inmates, and that a large proportion of them are youths.

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THOUGHTS FOR THE PRESENT TIME.

How dark our state, how wan, how drear,
Sure harbinger the Lord is near!
That which the Scriptures have foretold
Of sorded lust and thirst for gold,
Of crimes and vices, self supreme,
Highmindedness, the world the theme;
No thoughts of God. no wish to see
Him, who once died upon the tree
A world to save! no, let him stay
In realms of bliss far, far away.
Man's intellect—man's reason now;
This is man's worship—all must bow,
Nor for a moment ever doubt
'Twill regeneration bring about.
And yet we see crime grows apace,
Thefts, murders, drunkenness deface
The records of earth's daily life,
And surging nations rush to strife.
Man against man in deadly feud
Meet in the battle—there imbrued
In others blood—God's image slain,
In ghastly death bestrews the plain.
Oh, who can for a moment think
Of crimes so rife, and fail to shrink
With terror at such scenes as this,
And contemplate that state of bliss
Which Jesus Christ the Lord of all
Shall usher in—when "trumpet's" call
The dead shall wake—and they will rise
To meet their Saviour in the skies!
Nor will the living saints forgotten be,
They, too, the Saviour then will see:
All changed and glorious they will mount on high
And join their lov'd Redeemer in the sky.
But this—*the hope*—to save Christ's church on earth,
The hope that vivifies us in new birth;
That lightens every care—dispels each cloud
Of gloom—and sets aside the shroud
Of dismal death—this is the hope to purify,
Make meet, and fit us for the sky;
Where in bright realms of everlasting bliss,
We then shall see him face to face, and this
Shall be the joy—he on his throne,
And we—to "know, as also we are known."
Then will the rapturous song be heard around,
A shout—a peal—through earth and sky resound!
Aye, heaven's high vault with holy joy shall ring,
"O grave, where is thy victory? O death where is thy sting!"

CHARLES BUTLER HARRIS.

Upper Houghton Regis.

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HADES.

CHAPTER II.—HUMAN NATURE.

IN pursuing our enquiries into the condition of Hades, and what it is, it appears to us that we must, as a preliminary enquiry, first say a few words as to what *human nature* is, so far as we are able to comprehend what in many of its aspects is, and we believe always here will continue to be, a great and unsolved mystery. If Hades be the receptacle or condition of man, or of some component of man, for a period of time, it must be of the utmost consequence to know, so far as we can, what is that of which it is the receptacle or condition.

We may learn somewhat of human nature from two sources. The first of these is from what God, man's Maker, tells us of his creature in his word; the second of these is from our own and others' observation of human nature. The first of these sources is to be absolutely relied on; the second of these cannot be thus absolutely relied on, because different observers vary in the conclusions they form from observation. Where observation however is just, its testimony is to be accepted as indisputable; and there are certain points where, from the unanimity of judgment founded upon the invariable testimony of facts, observation may be taken as beyond question just. Writers who have made the phenomena of body and mind their study are here the chief authorities, while every man of sound reason and close observation is competent to judge of their conclusions, and even to advance independent testimony of his own.

The first account of human nature which we have in God's Word is the history of man's creation by his Maker. (Gen. i. 26—28; ii. 7.) We do not see that in the account given in the first chapter of Genesis there is anything which bears upon our present subject, but the fuller account, in some respects, given in the second chapter is of the utmost consequence. We there find that man was *originally dust and dust only.* A beautiful but lifeless figure was what man was at the first. *The body of man was the whole original man.* Even this was a noble production of the Creator's handiwork. The figure which lies on the dissecting tables of our College of Surgeons calls forth in its anatomical dissection the wonder and the admiration of one of our noblest professions. To understand the structure of the lifeless human frame is one of the highest studies of the human intellect; to copy that frame in its mere exterior appearance is the very noblest effort of human art. There are few who have succeeded, but those few are handed down from age to age as some of the world's great men. Lysippus, and Chares, and Phidias have come down the stream of time as worthy to rank among the poets, and legislators, and philosophers of antiquity.

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But a figure however noble, a structure however marvellous, was not what God contemplated as man. This figure was to move in dignity and grace; this structure was to perform the various functions which its organization enabled it to do. Hence was breathed into it, from the source of all life, *the spirit of life.* What this spirit is, as to substance or to essence, we are never told in Scripture, nor have the keenest researches of man thrown any real light upon the question. We are only told in Scripture *of its effects,* and by those effects alone we can judge of it. It gave feeling, power, emotion, motion, to the before lifeless frame. The blood circulates, the muscles play, the brain reasons, the heart throbs with all the variety of the passions and emotions of man. Wonderful spirit, whose essence we know nothing of, whose power we know so well! While thou art in us our hands are busied from morning till night executing works of utility and beauty; our brains are ranging in their thought into the recesses of the earth, into the profundities of space; our hearts are feeling what is higher than all human speculation, greater than all manual execution—human love for man and for God. When thou hast left us, what are we? The lifeless statue, the unreasoning, unworking, clod of earth!

The second chapter of Genesis attributes to human perfection but *two* components—*body and spirit.* "God breathed into man's nostrils the breath of life;" there are the two components. From their composition, from their union, man, before lifeless, "became a living soul." Human nature in its perfection, the "living soul," is the product of the spirit in union with the body. We are aware, of course, that Scripture in other places speaks of man in a threefold capacity, namely as having "body, soul, and spirit." On this has been founded a theory of what is called the "tripartite nature of man." Into this theory it is not our purpose here to enter, as it does not, so far as we can see, affect our present question in the smallest degree. As it is put forward in the most elaborate form in which we have seen it, we reject it as unsound.* One of its fundamental bases is that this tripartite nature of man is man's distinction of nature from that of brutes. Scripture attributes to the brutes body, soul, and spirit, as it attributes them to man. One of its appeals for Scriptural support is this text of Gen. ii. 7, which controverts instead of supporting it. We are perfectly satisfied that the later Scriptures of the New Testament, to which appeal is chiefly made by the advocates of this theory, in the casual way in which they speak of the threefold capacity of man, not as any new revelation of human nature but as a capacity already familiar to its readers, was never intended to introduce any new subject of knowledge or throw any fresh light upon an old. When Paul speaks to the Christians of Thessalonica (1 Thess. v. 23) of the preservation of their body, and soul, and spirit, until the day of Christ, he is not telling them anything they did not already know of human nature, nor adding to that old description of it given in Genesis as "living soul," whose components were body and spirit.

But, however this be, it does not bear upon our present question. If soul and spirit be really as distinct from each other as spirit and body, it will not affect our argument. Hades is the locality alike of the soul and

* "Tripartite Nature of Man." By Rev. J. B. Heard. Edinburgh. 1866.

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spirit, whether they are distinct or the same. There is no separation or division contended for there. They remain united if they are two and divisible; if they are but different names for one and the same principle they are not more indivisible than if they are thought to be two distinct components of human nature. We prefer, however, throughout this reasoning to suppose human nature in its perfection to be composed of two parts, body and spirit, which we have no doubt to be the teaching of holy Scripture.

CHAPTER III.—BODY AND SPIRIT.

HUMAN nature, then, in its perfection is composed of two parts—body and spirit. It appears to us that in the case of *man*, which is the only case under our consideration, or of which we are capable of forming anything but the most vague conceptions, *both* of these parts are of advantage one to the other. Of this there is no doubt as regards one relation—that of the spirit to the body. The body without the spirit is nothing but a lifeless corse. (James ii. 26.) Whatever be its beauty of figure, its marvel of organization, still without the spirit it is as lifeless as a log or stone. The heart is there, but it does not beat; the brain is there, but it does not reason; the eye is there, but it sees not. All this is changed when the spirit from God enters in.

Now, it is but reasonable to suppose in man's case that the converse is also true—viz., that the union of the spirit to the body *is of advantage to the spirit*. We are not entering into the question whether created spirit can or does ever exist separate *permanently* from body. We do not feel called upon to enter at all on this point, nor have we, in our opinion, materials for deciding absolutely one way or other. We will not affirm either that God ever created spirits to whom he intended to attach no bodies, nor will we attempt to deny that he may have done so. For aught we venture to say, there may be no intelligence, however spiritual, which has not the clothing of a body; or there may be intelligences which are purely spirits, and have no such clothing, and may yet though without it, feel the keenest play of the emotions and affections, and the highest exercise of the intellectual faculties. We confine ourselves altogether to the case of man.

Now, in the case of the human spirit, we think it only reasonable to suppose that as it confers advantage on the body with which it is united, so it *receives advantage from this union*. To suppose that it received *loss or injury of any kind* from its union seems to us palpably absurd. To suppose that it does not receive advantage seems to us, we confess, almost as unreasonable. We are decidedly of opinion that as one member of the body benefits another, so the body itself is a benefit of a very decided kind to its spirit; and that just as the eye cannot say to the hand, "I have no need of thee," so the spirit of man cannot say to its body, "I have no need of thee." In what way this benefit is derived we are, of course, utterly unable to say. It must remain for the present one of the many mysteries of our mysterious nature. But that such an advantage is derived by the spirit from its union with the body we really think can scarcely require any other proof than the fact that it has been united to the body by a God of wisdom, and power, and beneficence.

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If there be, as has been generally thought, an essential difference between the material and what is called the immaterial (and for our part we do not mean to question it), and if body belongs to the class of material and spirit to the class of immaterial (and neither is this questioned by us), we, with our Bibles in our hands, reject the old philosophical and heretical notions of the essential evil of matter, and of the union of spirit with body as a punishment inflicted for sins committed in some former state of being. We do not think matter is evil, or akin to evil. We think it to be, so far as its properties extend, good and only good. Nor do we believe at all in the old notion of the transmigration of souls, and that souls or spirits are ever joined to material bodies by way of punishment. All such ideas we reject. We take the scriptural account of the union of the human spirit in its origin, and still untainted with evil, to its fitting body, and conclude from this fact that such a union was perhaps of as much benefit to the spirit as it was to the body.

If there be any truth in this observation, and we will, by-and-by, show that it derives very strong confirmation from actual experience and observation of the phenomena of human nature, it follows as a matter of course that the *separation* of the spirit from the body *cannot be in itself a benefit to the spirit*. We are of course merely speaking of the natural order of things, not as to how this natural order of things may be more or less altered by some fresh arrangement of its original ordainer. Far from us is what we must call the *atheistic idea* that the framer and ordainer of nature cannot alter them when he pleases, or that he creates an order of nature which is thenceforth irreversible by himself. All we ask is *evidence* that he does, and we accept the alteration of the law as part of the very same constitution which ordained the law, now more or less departed from. But this is now no part of our inquiry. We are speaking of the natural order of things in conformity with the idea that the union of spirit to body was a benefit to the spirit. If it was, it follows that the disruption of this union *is a loss*.

At once, it will be seen, is disputed that old Socratic idea, which we have seen pervading so widely *our Christian literature*, that the separation of the spirit from the body was in itself a blessing to any man, be he good or bad. What God may by a new putting forth of power make it be to either one or other character, we are hereafter to discuss. Here we only busy ourselves with the natural argument. According to this natural argument then, the Platonic and popular notion of death even as regards good men, or rather just as much in regard of good as of bad men, is most unsound, unnatural, and therefore—unless Scripture point out a departure in this instance—*unscriptural* idea. The separation of man's spirit from his body is not to be hailed as a blessing and a gain, but as a curse and a loss. It is not its enfranchisement and its freedom, for it never was sent into the body as a prison house. It does not suppose the unfettering of faculties hitherto dormant, or the expansion of affections hitherto repressed, for its intellect was never fettered and its affections never checked by its union with the body. Following out the order of nature, that is following out God's own account of his creation of man, given to us in his revealed word, the spirit suffers loss and does not procure gain, by its separation in death from the body to which God united it for its good. Insensibility to good or evil may

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be the result to the spirit from such a separation as it is certainly the result to the body.*

A close attention to the phenomena of human nature will, we think, help us to the conclusion that the spirit is probably just as dependent on the body as the body is on the spirit. It has been too much our inclination to suppose that all the true philosophy of the ancient world centred in Plato and his school. There was in it so much that was truly grand, and so much that had the appearance of grandeur, that the human mind, elevated by the ennobling influences of Revelation, was disposed to throw itself readily at its feet. There was so much more in it that appeared to harmonise with the doctrines of a future life taught in Scripture, as compared with that opposite philosophy which taught that death was the end of being to every man, that Christian men, seeking to arm the teaching of revelation with the authority of great human names, in seeking to make Platonism lend its sanction to the Gospel, in reality fettered the Gospel by the system of Plato, and, in rejecting what was false in other systems, also rejected what was in them of truth. This was the case, certainly, in the respective theories of the nature of the human soul.

An extract from Archbishop Whately's work on "A Future State," exhibits this so clearly that we have great pleasure in presenting it to our readers. Adverting to the ancient philosophic idea which we set forth in our first chapter, that the soul of man would act more freely when dissociated from the body, he remarks that "there were other philosophers who urged in opposition to this, that the body seems to be rather *a necessary instrument* of the soul, than its prison; and that it is dependent on the bodily organs for the exercise of its powers. It is not, indeed, (they said) the eye itself that sees, nor the ear that hears; since as soon as life has quitted the body there is an end of seeing, and hearing, and the rest, although the organs of the senses remain, apparently unchanged; but though it is mind that sees and hears, it is by means of the bodily organs that it does so; for if the eyes are closed or destroyed, though the *mind* remains unchanged, it can receive no impression from visible objects; and the same with hearing, and the rest of the senses. If then, said they, the mind receives, as it plainly does, all its impressions through the organs of sense, which are parts of the body, and if, as seems highly probable, the brain is the organ of thought, it follows, that the soul, so far from acting with more freedom and energy when parted from the body, will not be able to act at all; but will remain, if it continues to exist, in a state of utter insensibility, just as a man is in a state of insensibility to objects of sight, while his eyes are closed; though his spiritual part is not at all impaired. And hence they went on so far as to conclude (very rashly) that the soul *cannot possibly* exist in an active state separately from the body; not considering that the divine power which gives us the use of our senses and bodily powers, may enable us in a separate state, to perceive, and to think, and to act in some different way, without them. But thus much we are justified in affirming, that if we *are* to retain, in a separate state, the consciousness and activity of the soul, it must be in some different manner from what we have any experience of at present; and that though it cannot be concluded positively that the soul *cannot* be sensible and active

* "Life and Death." London: Eliot Stock. P. 14.

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without the body, neither can it be positively decided, from the nature of the case, without revelation, that it *will*."*

Now, certainly, all observation of our nature concurs with the preceding remarks of Whately, and may, we think, warrant us even in going somewhat beyond his very moderate conclusion. The spirit of man, we see, is affected by its connection with the body, as the body is by its connection with the spirit. Intemperance of all kinds, we know, affect most materially the mind, and are used by unprincipled men to affect and weaken the intellect of those over whom they wish to rule. A little spot of blood upon the brain, if not fatal to life, is fatal to all intelligence. What makes one man an idiot, and another a genius? Probably some slight difference of bodily conformation. The old saying—

"Mens sana in corpore sano,"

is in all likelihood not merely an expression of what is desirable, but of what is *never disassociated*. The perfection of mind would appear to require the perfection of the bodily organism.

What, then, is our conclusion from these observations? It is that *nature* points out to us that the separation of the spirit from the body is not a gain but a loss to the former; that in all probability the least that would follow to the spirit from such a dissolution of union would *be the loss of its capacity of action and perception, i.e.*, its insensibility. It might even seem to follow, that according to the teaching of nature, *death* might be to the spi it as well as to the body the result of such a dissolution; and that we should be perfectly warranted in concluding that such was the case, unless we were distinctly told, *upon a sufficient authority*, that such was not the case. Without such an authority, our reason would lead us to suppose, that what happened in the case of the lower creatures, would happen in that of man; in other words, that the theory of Epicurus was the theory of right reason, and that if it is wrong in its conclusion as regards man, its error cannot be corrected by the school of Plato, *i.e.* by any natural argument, but can only be corrected by what raises its authority above all schools of reason, viz., *Divine Revelation*.

The High Priest's Demand.—"I conjure thee," says the High Priest, in the name of the living God, tell us whether thou art the Christ, the Son of God." But if this be an honest desire to learn the truth, why ask him? Ask John the Baptist, whom ye have regarded as a prophet and who has confessed that this was Christ. Ask his works, which no one before him had ever done, and which testify that it is the Father who has sent him; ask the witnesses of his life, and you shall learn whether imposture has ever been accompanied by so many proofs of innocence and holiness. Ask the Scriptures, you who hold the keys of knowledge, and see if Moses and the prophets have not testified of him. Ask the blind he has enlightened, the dead he has raised, the leprous he has healed, the people he has fed, the sheep of Israel he has recalled, and they will tell you that heaven never before gave such power to men; ask heaven, which has so often opened above his head to warn you that this was the well-beloved Son: and if these testimonies are not sufficient, interrogate hell itself, and you shall learn from the demons, who obeyed him by departing from the bodies, that he is the Holy One of God.—*Massillon*.

* "Scripture Revelations concerning a Future State." 7th Edition pp. 72-74.

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Correspondence.

"WELCOMING THE KING."

DEAR SIR,—Your leader, with the above heading, is indeed a sad reflection on the indifference of so very many who love the Lord Jesus Christ to the fact of his second coming, or to their confounding that event with his coming to judgment at the end of the world. I confess that till I began to search, "What saith the Scriptures," in reference to the ultimate future of the wicked, I did not see with you. But though I cannot even now entertain your view respecting the personal presence of the King during the Millennium, I have been led to recognise the gathering together, and calling of the church, the Bride, out of the world to meet the Lord in the air at his next appearing—at the end of *this* age or dispensation, to be "ever with the Lord"—as, to us, an important part of the scheme of the Divine Government, which I have briefly (though I trust with distinctness) introduced in my pamphlet, advertised in the *Rvinbow*—"Future Retributive Punishment," etc.

The solemn question arises, Who will constitute the "wise virgins"—the church, the Bride? thus to be caught up, to be privileged with the *abiding* presence of the Saviour. Even they whose hearts are filled with love to their Lord—who, in their inner life, enjoy communion and "fellowship with the Father and with his Son Jesus Christ."

The "foolish virgins" are urged to go and buy for themselves; or learn (under severe discipline) to love and honour him whom they would call Lord. So that, as suggested by some of your contributors, though not sustaining the relation of "the BRIDE" they may at the final day be admitted *as guests* to the marriage supper, and have their inheritance with such who, in every age, "feared the Lord, and thought upon his name;" on "the new earth," where they shall serve the Lord—the King—in holiness and righteousness for ever and ever.

I am, yours very truly,

"ONE OF THE LAITY."

"THE NEW VIEWS."

DEAR SIR,—Perhaps your readers may be interested in being made acquainted with the opposition which, in some quarters, is manifested against the doctrine of "Life in Christ only," which is so ably advocated in your pages.

For several years I have been a member of the church worshipping at the Metropolitan Tabernacle, and have been respected by its esteemed pastor; but having recently embraced the above doctrine, I am requested now to withdraw my name from the church books, being also informed that unless I do so shortly it will be erased.

But this is not all. For two or three years I have devoted my leisure in assisting to raise a cause in this neighbourhood, which, until lately, was very destitute of places of worship. A chapel is now erected (chiefly through the munificence of Mr. Spurgeon and the Baptist Association), and a church is formed; but those who believe that God will *utterly destroy* the wicked are not eligible for membership. "Be it once for all understood," writes Mr.

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Spurgeon, "that none will be received who hold the new views." In stating this, however, I do not speak of him with any unkindly feeling, for I love him too well, and I know that he is acting with a firm belief that such a course is *right*. Still I cannot but feel it, since I had remained in the neighbourhood simply for the sake of assisting the church. But there is other work in the vineyard requiring attention. I purpose, therefore, now to devote my leisure in seeking to raise a church in a neglected portion of Battersea lying near to Clapham Junction: where there have lately been erected about twenty new streets and many public houses, but no place whatever for the service of God. Two or three other friends, who are likewise excluded from the present church on account of the "New Views," are willing also to assist.

In order to carry out this project successfully, however, a suitable place is needed. Will any of your readers kindly lend us aid towards the purchase of a small iron chapel?

Subscriptions will be gratefully received, and further information given, by Yours truly,

CHAS. H. BERRIDGE.

45, Russell Street,
Battersea Park, London, S.W.

ADES.'

SIR,—I observe that your contributor, the Rev. Henry Constable, remarks in your last number that, "if it would be agreeable to the readers of the *Rainbow*," he is willing to pursue his "Researches into Hades."

As one of that body, allow me to say that I should be very glad to be instructed by Mr. Constable on so difficult a subject.

His paper on the "Popular View" does not however give me much hope of benefit, since nothing can be more inaccurate than his statement of prevailing opinions. He seems to imagine that those who believe, as most persons do, that the saint goes at death to glory, as the sinner *to hell, mean* by those expressions certain localities in Hades. This is not the fact.

The persons he refers to, do not believe in "the intermediate state" at all; nor do any of the hymns which he has quoted point in that direction. My own belief is that intelligent believers in Hades, as the abode of spirits *before* the resurrection, are few. The popular notion is that at death the soul goes at once to heaven or to hell.

I never met with a man believing in Hades, or "the intermediate *state*," who supposed for a moment that *there* the saint enters upon "fulness of joy," or the sinner upon his final punishment. On the contrary, it is always held by such that in "the invisible" the believer *waits* with longing desire for the resurrection of the body; while the unbeliever fearfully looks forward to the day of judgment.

Unless Mr. Constable deals with the subject in this aspect, he will, so far as "researches in Hades" are concerned, simply be "as one that beateth the air."

Yours faithfully,

B. B.

"THE POPULAR VIEW OF HADES."

DEAR SIR,—Amid the trash—milk and water doctrine, politics, and religious novels of the religious press—it is refreshing to have on one's table such a monthly as the *Rainbow*. I always look forward to it as a great treat of pure sparkling truth from the fountain of life which never fails to refresh me, amid the "Babel din of

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earth's many voices," the rapid apostacy of these last days, with all its ritual in church and dissent, "in departing from the faith."

Let the *Rainbow* go down! Never! Rather let it become a weekly! Why not? Are the themes discussed in its glowing and truth-loving pages, not enough to supply matter for a volume a week, and are the hearts and pockets of its readers not expansive enough to enable you to give us a weekly dish of "strong meat," not "such as becomes babes."

I, for one, am ready with both my pen and pocket to aid you in your undoubted "labour of love."

I think we ought to have the *Rainbow* weekly, as it is evident from the Rev. H. Constable's article in this month's number, the title of which heads this communication—we have yet a vast deal to unlearn and learn.

The *Rainbow* has succeeded in exhuming the doctrine of the non-eternity of punishment, hid for so many ages by the accumulated rubbish of philosophy and scholastic dogmas, and theology. It has also sounded nobly the first trumpet notes of Christ's "second advent," telling a sleeping church of the jubilee fast approaching; and now Mr. Constable, whose pen has already done so much real work, in pouring floods of light upon "Future punishments," &c., is about to hold the lamp of truth upon dark Hades, and flash upon it beams of light.

Judging from Mr. Constable's article in the *Rainbow*, I presume your readers may again prepare for a fierce onslaught upon an old dogma, founded on a fable, regarding Hades; and will have many of their cherished ideas ruthlessly exposed, and perhaps upset altogether.

I, for one of the readers of the *Rainbow*, say it will be quite agreeable for Mr. Constable "to pursue his researches into Hades;" believing that this figment of Hades has done incalculable mischief to the truth in all ages.

If the dead be not *conscious* from death until *resurrection*, which I am disposed to believe is Scriptural teaching on this momentous subject, where, I ask, can "the popular view of Hades" find any foundation in Scripture; and had this doctrine, "once delivered to the saints," been taught, I also ask, how could Popery have invented the horrible dogma of a purgatory, by which she ruins and enslaves so many souls.

"The popular view of Hades" has been to the Romish Church a far richer harvest than the recent dogma of "Infallibility" will prove.

Not only has the Church of Rome made excellent capital of "the popular view of Hades," but Mahometanism, Hindooism, Buddhism, &c., and last but not least, the "Spiritualism" of these last days.

But, we wait before making further remarks upon this subject, until we see the result of Mr. Constable's "researches into Hades," believing he will show it is not the place "of moans and hollow groans," nor yet the paradise believed in by the Jews.

Brixton Hill. M. D.

DEATH AND DYING.

DEAR SIR,—I am sure the dreadful stigma applied to the Scriptures as the Word of God, and to the character of God himself, cannot be too thoroughly exposed. It is not an ordinary error, or small in importance. As there is no possibility of fully comprehending and describing the truth of that divine love by which we are redeemed and saved, so there is no possibility of comprehending and describing fully the blasphemy of that Satanic falsehood, which imputes to the God and Father of all, the act of

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consigning to endless, unmitigated, irremediable woe, the great majority of the human family. It turns upside down, and directly contradicts the intent and meaning of that act of grace, which drove out the sinners from Eden, lest, having become subject to pain, and sorrow, and shame, they should put forth their hand and take also of the tree of life, eat, and live for ever in that terrible condition. Our brethren seem not to think and observe that endless life to the sinner, from the moment that sin entered, became an impossibility, except through faith in Jesus, whom that tree of life typically represented. Endless life in sin and sorrow, was directly and distinctly prevented. It was prevented in their removal from the place of the tree of life, and in barring on every side access to that tree. What is this but the final casting out, and driving away of the wicked from the presence of Jesus, and the guarding of those entrance gates to the New Jerusalem where the tree of life luxuriates for ever, so that none, except those who are previously prepared, can enter or abide in the glory, and eat of the life-sustaining fruit. Besides which, another figure used by the Lord, indicative of the helpless and lost condition of such as are cast out, is that of an unbridged and impassable gulf; a gulf that is equally and alike impassable by both those who are rejected and those who are saved, for all the purposes of communication. The lost can neither obtain access to the tree, nor have the fruit sent to them; neither in that fire of Gehenna is there any relief; from thence there is no deliverance; the fire is unquenchable; *utter destruction by death is inevitable.*

Endless torment requires the possession of endless life in order to the conscious endurance of such torment. The Scriptures never call the torment of the wicked "death." Death is the end of the process of dying, as it is written, "dying thou shalt die;" but that which, or he who, *never dies*, cannot in truth be said to be *dying*. "The death that never dies," is self-contradictory. The dying sufferer who never really dies, (if it be possible to conceive such a state), lives for ever; and wheresoever or whatsoever his suffering, he is not even dying. On the other hand, whatsoever or whosoever is dead, is neither dying nor suffering torment. The Scripture never calls dying death, or death dying. They are distinct states, the one preceding the other; death inevitably following and consummating the state and process of dying, when no remedy avails to save and keep alive.

> "A never-dying soul to save,
> And fit it for the sky,"

may be poetic; but it is utterly and doubly false. It is a couplet containing the doctrine of natural immortality, and the reward of heaven at the moment of death; and it has the further defect of hiding, if it does not ignore, the resurrection, as the means to which hope is directed for full deliverance from death. An unsaved, never-dying soul is an ever-dying soul that lives for ever in torment! Does there exist a proposition more absurd? Can untruth be plainer or greater? It is surely the most blind of all philosophy to speak of the lost as ever dying, and yet incapable of dying, and never dead! There is no misconception or contradiction of the Scripture greater than this; none can possibly be greater. The believers in transubstantiation, and purgatory, and the headship of the Pope, and the intercession of saints and angels, and the worship of the Virgin Mary, and the miraculous power of relics and images, and other such like errors and contradictions, have quite equal ground for their belief.

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I have many things to communicate, which I shall have much pleasure in contributing as material for the *Rainbow*. I am more and more interested in its contents, and ever pray that its circulation and yourself may be sustained and blessed to multitudes.

I am, dear Sir,

Yours very truly,

EDMUND MICKLEWOOD.

Plymouth.

"FOR EVER."

DEAR SIR,—Mr. Spurgeon's *Sword and Trowel*, current month, in referring to the sudden death of Mr. Elliott, who has for some time been a reporter of Mr. Spurgeon's sermons, exclaims "Are the nimble fingers still for ever?"

Here we see Mr. Spurgeon applies "for ever"—Greek *αἰώνιος* to the article *death*, as we cannot for a moment suppose that he has any doubt that the "nimble fingers" of Mr. Elliott will move again. Now surely Mr. Spurgeon does not believe that *death* means "for ever," as we know he believes in a resurrection "both of the just and the unjust."

"For ever," used as he has done in this case, should however make him more cautious in future in attaching to it, as he invariably does in his sermons, &c., *endless duration*, when speaking of the portion of the wicked, and show him that "for ever" is frequently used in a limited sense in the Scriptures, just as Mr. Spurgeon has used it in this case; having attached to it a sort of *dispensational* meaning, as where the apostle says (1 Cor. viii. 13) "Eat no flesh while the world standeth," (lit., for ever,) but by no means implying endless duration; and also as used in the common language of every-day life, when we talk of property, "for ever," but who believes that this world is to endure through all eternity?

I think Mr. Spurgeon will see we have caught him tripping, and by his own application of this phrase "for ever," proved that it by no means always implies never ending, as Mr. Spurgeon uses it in speaking of the doom of the wicked.

M. D.

A SUGGESTION.

SIR,—The "suggestion" of W. G. Shaw, in your last issue, is worthy of consideration.

On seeing how busy Satan is, by his emissaries, in propagating false doctrine, "spiritualism" etc., I have often had my conscience accusing me, in not doing more to propagate the soul-edifying and comforting doctrines "set forth in the *Rainbow*"

I therefore hail with thankfulness, the note that Mr. Shaw has sounded on this subject, and shall be glad to render any aid in my power to so noble a cause, as holding up "the lamp of truth," in the prevailing darkness.

The time is short, and God's servants, whom he has enlightened, ought not to put that "light under a bushel."

H. H.

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Literature.

Iphigene. By Alexander Lander. Hodder & Stoughton.

A poetical version of the painful and mysterious story of Jephthah's daughter, on which we have no more light than the writer. It is however really a poem, and one of considerable promise, though unequal, and not always carefully finished, yet many portions of it have true inspiration in melody and power.

The Immortality of the Soul and the final Condition of the Wicked carefully considered. By Robert W. Landis. New York: Carlton and Lanahan.

Man, immortal by nature, hell in existence now, punishment before judgment quite right, saints glorified when they die, and eternal misery the doom of the unsaved, are the doctrines of this book—doctrines against which we solemnly protest as not of God. We have given our reasons for rejecting these mischievous errors so often, that a lengthened criticism of this volume is quite unnecessary. The spirit in which Mr. Landis speaks of his opponent is haughty, his philosophy and metaphysics are useless in this controversy, and his proof texts refuse the testimony for which he calls them into the witness box.

A Memoir of General Latter. By Mrs. Baillie, authoress of "The Protoplast,' &c. London: Nisbet & Co.

In this nicely got up little volume, the accomplished author of "The Protoplast"—a book of which some of our readers doubtless retain, as we do, very pleasant recollections—pays a graceful tribute of respect and affection to the memory of a beloved Christian parent. There is little in these pages of stirring incident, or indeed of special interest to the general public, yet the book is one of a kind well suited to a certain class of readers. An invalid Christian lady after reading it, returned it to us with this remark:—"I have been much pleased with it; I have read it through and like it better than any biography I have read since 'The Life of Dr. Marsh.'"

Tourist Pictures and other poems. By William Cowan. Jarrold & Sons.

Unquestionable consecration in the little volume, a fine moral spirit breathing throughout, but no light from the Shekinah. It is not what we call poetry.

High Church Claims of the Exclusive Brethren. A series of letters to Mr. T. L. Harris. By W. H. Dorman. Morgan & Chase, London.

Very thoughtful letters by a man who can be incisive without revealing animosity. The six letters deserve a wide circulation on account of their fulness in exposition, and their moderation in tone. Many of us can remember the golden age of Brethrenism. Noblemen, gentry, priests of the Establishment, dissenting ministers, went trooping into the new sanctuary, glad to escape from burdens on heart and conscience. The Enclosure was counted a spiritual paradise for a considerable time. But it was gradually discovered that bigotry, rancour, exclusiveness, spiritual pride grew as quick and rank there as in any other field. Untaught questions were debated, and some of them of such a nature that if ever men discuss them it should be upon their knees. In the end the body was sundered as by an earthquake, and

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even the two main divisions further divided and torn. The most exclusive faction having at its head an unquestionable pope, a man of some mental stature, and of decided moral elevation, though his writings are so obscure and clumsy that they need translation into the English language. But those who disposed for an ecclesiastical lord and master can find one at Rome, surrounded by power and splendour, by vast learning and antique memorials. They are not likely to lay themselves in the dust that an obscure Irish clergyman may drive his chariot over them.

Sermons on subjects more or less interesting at the Present Time. By the Rev. ARTHUR WOLFE, M.A. London: Longmans and Co.

FULL of independent thought, on subjects of deep interest, well and freely expressed. This is, indeed, "a time to speak" what we have carefully considered. and Mr. Wolfe has spoken out. Where there is so much to commend, it is difficult, in a notice of this kind to select anything as particularly worthy of commendation. We would, however, draw attention to his sermon on "*Unity.*" Christian union is one of the deeply-felt wants of the day. Mr. Wolfe's suggestions point out the only way in which it may be attained. The Christian Church has been too much bent on *conformity*, and has in the eager pursuit of it, lost sight, to a considerable degree, of the Apostolical idea of *harmony*.

Iona and other Sonnets. By WADE ROBINSON. London: Hamilton, Adams & Co.

THIS is not the first volume of poems that the author has produced, and we hope it will not be the last. Contrasting favourably with much of the poetry of the present day, which is often but showy nothingness, commonplaces in fine language, the verses before us are at once profound in conception, and beautiful in delineation. As the title shows, they consist chiefly of sonnets, an exquisite form of poetry, but one in which, though most have attempted it, comparatively few poets have really excelled. To express, with imaginative grace, in fourteen measured lines, neither more nor less, a thought which in itself is worth expressing, without undue condensation or expansiveness, and with proper regard to rhythm, and the frequently-recurring cadences of the true sonnet, is, indeed, an effort in which failure is not incompatible with poetic power, and success is a striking proof of it. When, therefore, we speak of the poems under notice as being, in our opinion, eminently good, we hope we shall be understood to estimate very highly the poetic talent of their author. He is indeed, a genuine poet, and to all who love the compositions of such an one, we heartily commend this little book.

Baboo Keshub Chunder Sen and his Mission; or whom shall we worship —Brahm or Immanuel? An Expostulation. By A MISSIONARY FROM INDIA. London: Morgan and Chase.

WITH logical force and in the light of revelation, this pamphlet expresses thoughts which passed through our mind as soon as we heard Mr. Sen address a London audience. To our distinguished fellow-subject from India it is right that courtesy and hospitality should be shown; but to look upon him as a great religious reformer, and to invite him to stand in English pulpits, is simply preposterous. Theism will do nothing for India or any other country. What men need is GOD *in Christ;* and as long as Mr. Sen refuses to become a Christian, he refuses the only regenerating power in the world.

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A Critical English New Testament; presenting at one view the Authorized Version, and the results of the criticism of the Original Text. London: Samuel Bagster and Sons.

THE omissions, insertions and variations, with their authorities, are printed at the foot of the page. This New Testament will be of real service to those who are not in possession of the works of critics who have examined the oldest manuscripts.

The Athanasian Creed and Modern Thought. By the Rev. THOMAS MURRAY GORMAN, M.A. London: Longmans, Green, & Co.

THE subject of this clever and scholarly volume is one of special interest at the present time to members of the Church of England—the Archbishops of Canterbury and York having recently invited an expression of public opinion respecting the continued use, in public worship, of this ancient but certainly very unpopular creed. In Mr. Gorman's opinion "to remove it simply and unconditionally, *without an equivalent*, would—in the present confused and unsettled state of the public mind in such matters—be the forerunner of a deplorable catastrophe. In all probability it would be the signal, and not without reason, for suddenly rending the Anglican Church in pieces." He holds, however, that the creed needs explanation; that it is almost universally misunderstood. In Mr. Gorman's opinion, the one cardinal principle of the Athanasian symbol —"its very life and kernel"—is expressed in the clause:—"As the reasonable soul and flesh is *one man;* so God and man is *one Christ.*" And he earnestly requests his readers to understand that "what is commonly supposed to be *the plain and obvious meaning* of the condemnatory clauses contained in this creed, is (by him) distinctly and unreservedly repudiated." In other words the Athanasian creed is to be mystically—that is, *unnaturally*—interpreted. Just as Mr. Gorman, and too many more, insist on interpreting Scripture. On the later point, with which we are more concerned than the former, he says—"A narrow and exclusively literal interpretation of the Bible has gradually led to the almost total rejection of any genuine and consistent notion of its divine origin and inspiration." This impudent statement we distinctly deny; *the very reverse of it is the truth.*

Will Evil be Eternal?

THIS is the title of an eight-page tract, which may be had at 6d. per dozen, or 3s. per 100, post free, from the publisher, W. Kellaway, Weymouth. It is plain and Scriptural, and every way fitted for wide circulation. We extract a foot note of whose truth we have not the shadow of a doubt:—"'On one point (remarks Dr. John Young) it is impossible to feel the least hesitation—eternal punishment in the sense of conscious suffering, even in a single instance, is inconceivable and unendurable by any sane and sound conscience.' This learned writer commends to all his Christian readers this conclusion, 'to which,' he observes, 'none of them can be more sternly averse than I once was, but which I now believe to be full of glory to the ever-blessed Redeemer, and to the Great Father of all souls.'"

The Creation, and other Poems. By EBENEZER BURR. London: J. Snow & Co., Ivy Lane, Paternoster Row.

SWEET, pleasant poems, imbued with a strong religious feeling. The tone of thought is healthy, and the versification smooth and correct.

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"*The Entire Evidence of Evangelists and Apostles on Future Punishment, with Notes on the Teachings of Dr. Angus and others.*" By W. GRIFFITH. Elliot Stock.

DEAR MR. EDITOR—Permit me to break through the customary rule of anonymous reviewing, and *propriâ personâ* to send you a few lines, informing your readers of the appearance of the book whose full title is given above. Unless I am much mistaken it is destined, as it is assuredly fitted, to perform no insignificant work in the prevailing controversy on Immortality. The author, as many of your readers know, is the Congregational Minister at Eastbourne, a devout man of mature age and ripe experience, who comes into the discussion after twenty years devoted to the critical study of the Scripture testimony, and who has reached our common conclusion through a parallel but not identical pathway—a man, I must take the liberty of adding, who will be found every way more than a match for most of the writers who have appeared of late against you and your associates. Mr. Griffith has given in this handsome eighteen-penny octavo, a complete view of the New Testament testimony on Future Punishment, taking every passage in order and discussing the interpretation, carrying along with him as he goes the results of the preceding criticism. Your readers will here find some answer to that bold, not to say audacious, challenge contained in Mr. Rogers' papers, "How could Scripture have conveyed more clearly than it has done the doctrine of eternal suffering?" Mr. Rogers and his friends must, on reading this treatise, see that to place their case on a basis of mere unsupported assertion is at least as improper as to appeal to reason and feeling against it, perhaps much more so; and I hope they may be persuaded to give Mr. Griffith an answer *in detail*. The argument has long passed that stage when the public will be satisfied with the *ipse dixit* of a popular preacher or of a college tutor. A detailed reply is demanded to the criticisms on the other side. We have long been accustomed to meet theirs, though few in number; let them now come to close grapple with the phenomena of Scripture teaching; and for my own part I must profess the opinion that any *fair* answer to Mr. Griffith will be an answer to all of us. Time enough has been spent in persuading Dr. Angus not to quote forged patristic authorities, and in similar skirmishes of outposts let some competent scholar reply in detail to the *Scriptural argument* contained in this admirable production of our new ally. I have only to add that the work is printed in very clear type, and is worthy to appear as the herald of a neglected truth in the most fastidious companies. Wishing it a long career of usefulness, I am. Mr. Editor,

Yours truly,

EDWARD WHITE.

P.S.—May I hope that next month you will find room for a few characteristic extracts from Mr. Griffith's performances?

Won at Last: or Memories of Captain George and Mrs. Hannah Smith, of Bridlington Quay and York. By their eldest son, the Rev. THORNLEY SMITH. Elliot Stock.

WHEN a thoughtful, devout, and cultured son writes the memoirs of his own father and mother, we have the moral certainty of finding something interesting. The parents in this case were remarkable persons in their line, and the son, who is a man of some mark, tells the story of their life with clearness, tenderness, and good sense.

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BE OF GOOD COMFORT, RISE: HE CALLETH THEE.

(Mark x. 49.)

HARK! the winsome tones of Jesus
Ask for thee:
"In thy weary hours of sadness
Pray to me.
From this wild world's strife and madness
Hither flee,
In thy times of joy and gladness
Sing to me.

"Come when weary, heavy laden,
Come to me.
Easy is my yoke, my burden
Light for thee.
I am meek of heart and lowly,
Learn of me;
Humbly meek and meekly holy
Shalt thou be.

"Listen to my voice of cheering,
It is I.
Banish, then, thy doubts and fearing,
I am nigh.
Haste thee, then, to my appearing
From the skies;
See thy full redemption nearing,
Lift thine eyes.

"Yet a little while the dawning,
Bright and clear,
Of thy resurrection morning
Shall appear.
If I will that thou shouldst tarry
Till I come,
Lo, I quickly come to carry
Safely home.

"From this life's vain toil and dreaming
Born again;
From this earth's unreal seeming
Born to reign;
Heavenly radiance round thee streaming,
Upward fly,
In a moment, in the beaming
Of an eye."

W. FARRAR, M.A.

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

OCTOBER 1, 1870.

THE TWO RESURRECTIONS.

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."—Revelation xx. 6.

IT is affirmed in this passage that there is a *first* resurrection in contradistinction from a *second*, that this resurrection is confined to the blessed and the holy, who are to be made kings and priests unto God the Father and Christ the Son. These are the "royal priesthood" of God, that "peculiar people" to whom St. Peter wrote his first Epistle, and the "chosen generation, elect and precious" throughout the intervening centuries of our gospel age, the full tale of whom shall be completed in these times of the end by the faithful witnesses for Jesus, resisting unto blood, striving against sin and the Man of Sin. It is affirmed of the blessed and holy confessors of Jesus, that they are to reign with Christ a thousand years on the earth. Not that this is to be the full period of their future being, nay, verily, their inheritance is eternal life, an incorruptible heritage, an undefiled, unmarred, undisputed, inalienable inheritance, a kingdom that cannot be moved, a home eternal in the heavens. These thousand years shall be the vestibule of their eternal house. They shall be but as one day with the Lord, contrasted with that far more exceeding and eternal weight of glory.

We say that the term "first" implies a second. Accordingly we read in the immediate context, and not in any isolated, disconnected portion of Scripture, *the rest* of the dead, the unholy, lived not again until the thousand years were finished. Then shall they rise from their graves wherein they have been awaiting "the fearful looking for of judgment, the fiery indignation which shall devour the adversary." This is the second

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resurrection, and upon these that "shall awake to shame and contempt," the second death shall have full power.

Thus the subjects for our meditation are the two resurrections, and the millennium intervening between them.

To narrow as much as possible the bounds of thought, I shall assume that you are fully established in your belief that God will raise you up at the last day. Thousands have publicly affirmed Sabbath after Sabbath, yea, thrice have they repeated their witness-bearing, with the most solemn asseveration, "I believe in the resurrection of the dead, I look for the resurrection of the dead, and the life of the world to come."

Let me then bring before you with the utmost prominence a distinction in the resurrection state; a resurrection of the blessed and holy and faithful; a resurrection of the just, and then after a lapse of a thousand years of Mediatorial Kingship, the rise of the wicked dead, to shame to contempt, to judgment, to the second death.

We may be asked whether it is safe to take this passage of the Apocalypse as the key of interpretation to other passages. We say that it is perfectly legitimate so to do, if this passage be the genuine Word of God. About this genuineness all scholars are agreed. Yea, this very roll of the Apocalypse, about which so many cavils have been raised, has been proved to be as genuine as any portion of the Divine Word. It is the express testimony of Jesus to his servant John, who most distinctly affirmed the truth of what he had seen and heard, and we see no reason why it should not be received as implicitly, as literally, as any other direct revelation from God to mankind. Here is not the slightest intimation of a symbol, as in several other parts of this Revelation of Jesus Christ. We know that five of the wisest may be of four minds about it; but such diversity must arise from no uniform mode of receiving the testimony. Wherever a strictly literal interpretation is not incompatible with common sense, let literalness be the rule, then shall we have less divergency of opinion, far greater unity of belief. Nothing has been the cause of so much heresy, of so much controversy, as the allegorising temper of Origen and his school of thought. We take it that in the clear revealings of a Gospel there ought to be plain-speaking, and we conceive that there is far less shadow than some would have us to believe. By pursuing a literal interpretation throughout the entire Scriptures, wherever a figure is not distinctly asserted, or manifestly implied by common sense, we receive a far more intelligent revelation than is afforded by the many-sided views of spiritualising theologians. Let such a course be tried by yourselves in your re-perusal of the Scriptures, they will then reveal to you less of allegory, and more of the truth as it is in Jesus. You will also have gained another view of the mysteries of redemption.

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We find them in the very part of the Apocalypse which is the fountain of our revealed knowledge as to our momentous future, the distinct affirmation of two resurrections, and of an intervening millennium.

But if this be true scriptural teaching, then the same will be taught directly or indirectly in other parts of Scripture.

We are kindly reminded by those of what has been called a more orthodox creed, that the Apocalypse was written before the Gospel according to St. John. If then the reader of St. John's Gospel had previously the revealings of the Apocalypse, he would most naturally interpret the sayings of our blessed Lord as recorded by St. John in the light of the earlier Revelation.

Let us then read the statement of our Lord, having on our minds the previously-taught truth, that the blessed and holy should have part in a first resurrection, and that the rest of the dead, the unsaved, should not live again until after the lapse of a thousand years. However the Jews might understand our Lord as he spake to them, the Christians who had read the Apocalypse, must have understood his declaration as referring to two resurrections. "Marvel not at this," said he, "for the hour is coming, the season, the period is coming (not the twenty-fourth fraction of a day, but the season), in the which all that are in their graves shall hear the voice of the Son of Man, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of judgment." *Judgment* rather than "damnation" is the rendering of the Greek word (κρισις) crisis, which is repeated four several times in the very same paragraph (John v. 20—29). The Ephesian Christians, and those of the other six churches of Asia Minor, must have interpreted the resurrection unto life as the first resurrection, wherein *the second death hath no power*, and the resurrection to judgment as the second resurrection, when the great white throne shall be set, and all mankind shall be judged according to the deeds done in the body. Accordingly in the very next chapter of the Gospel, our Saviour reiterates as the most distinguishing privilege of his believing people, "I will raise him up at the last day." Now there can be no force in these words, and no emphasis in this promised privilege, if all indiscriminately, the evil as well as the good, are to be raised in one hour; but if it be borne in mind that there is to be a *first* resurrection of the royal priesthood, in which the holy are to be taken and the unholy left, then there is sweetest assurance in this promise, "I will raise him up at the last day."

St. Paul evidently understood 'the gospel which he had received,' as revealing a former and a latter resurrection, for he wrote to the Philippians (iii. 11), "If by any means I might attain to the resurrection of the dead." How could he have been apprehensive lest he should not attain unto a

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resurrection in which the just and unjust should be raised simultaneously, in the twinkling of an eye, at the last trump? He could not have thus solemnly left on record his fear that he should be left in the grave, when all mankind shall be alike raised, irrespectively. But bear in mind the revelation of a *first* resurrection *of the just alone* unto life, and you at once realise the fear of the Apostle lest he should not attain unto the resurrection of the holy, lest he should become a castaway. Hence he writes to the Church at Rome of a "resurrection *from among* the dead" (viii. 11), as though not a few were to be left in their graves for a future resurrection. He describes this rising *from among the dead* as the peculiar and inestimable privilege of such only as are quickened by the Holy Spirit of God. Of these our Lord had spoken as "accounted worthy to obtain that world, and the resurrection from the dead." (Luke xx. 35.) Thus it follows that many shall not be accounted worthy of this pre-eminent blessing, this earlier resurrection unto life and blessedness. These are they whom God hath made "heirs of the world," yea, "joint heirs with Christ."

Accordingly we find Rabbinical writers thus commenting on the passage in Daniel (xii. 3), which bears upon this point. And many of them which sleep in their graves shall awake; *these* to everlasting life; *those* to shame and everlasting contempt. Not all shall arise at first; but these at once, after the trouble such as never was since there was a nation, even to that same time: *those* (left behind for a time in the dust of the earth) shall awake at a later period to shame and contempt.

Now let us review in this light the saying of our Lord above referred to. "Verily, verily, I say unto you, the hour is coming and *now is*"—hence this word 'hour,' or season, or dispensation, or era, denotes an undefined space of time, it has already embraced nearly nineteen centuries—the period is coming, and now is commenced, when the dead shall hear the voice of the Son of God, and they that hear shall live. Marvel not at this, for the hour, the season is coming—(and if this period has already embraced eighteen hundred years, may it not embrace a whole millennium longer?) the period is coming in which all that are in the graves shall come forth; some, they that have done good unto the resurrection of life, the first resurrection; and they that have done evil, at the close of the period (ὥρα) to the resurrection crisis; a crisis in very deed, mourning, lamentation, woe.

These, then, are the two distinct resurrections of the Apocalypse. The one is a resurrection unto life, wherein none shall be hurt of the second death; the other is the resurrection unto the second death.

At the appearing of the Son of Man, at the sounding of the last of the trumpets, the dead in Christ shall rise from the dust of the earth, the royal priesthood of the new kingdom shall awake from the sleep

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of the grave, shall be clothed with their beautiful garments, shall receive their coronals of glory, and shall enter into their Master's joy. The living saints, the martyrs of that great tribulation, resisting unto death, are changed in that moment, in the twinkling of an eye, at that last trump; these are caught up to meet their Lord in the air. The rest of the dead live not again until the thousand years are finished, until after this millennial reign.

This first resurrection, then, is that of the just, made righteous in Christ, redeemed for ever. It is the unspeakable privilege of those holy ones alone who shall be counted worthy to obtain that world. Let us fear lest we shall not attain unto this resurrection, lest a promise having been left us of entering into rest, any of us should seem to come short of it.

Oh, glorious sight! the earth shall shake, reel too and fro, heave, as in the throes of travail, yield forth her dead, and no more cover her slain; the sea shall yield up her many buried ones who have sunk into her boiling waters, uncoffined, unknelled, but in sure and certain hope of a first resurrection. All these shall rise incorruptible, spiritual, glorious. Death is swallowed up in victory.

Simultaneously the inhabitants of earth shall be stricken with panic-terrors, and whilst they are calling to the mountains to fall upon them and hide them from the glorious appearing, the terrible Majesty, the wrath of the Lamb, amid the terror of the impenitent, the confusion of the unbelieving, the empty blasphemies of the rebellious, shall be the first resurrection; and these sinners shall be driven away in their wickedness, like chaff from the summer floor, like the scattering of the fierce whirlwind. Their destruction, too, is swallowed up of victory; and thus in a twofold sense is brought to pass the saying that is written, Death is swallowed in victory.

In the sublime ode whence this saying is taken, the princely bard is describing the glory of Jesus and his royal priesthood, and in this sense, and not in any accommodated language, is the inspired apostle describing the captivity of the monster death for a period, even until the thousand years shall be finished. The same apostle assures us that death is the last enemy that is to be destroyed. The final and utter extinction of this last foe is not to be effected until every other enemy shall have been subdued, until the King shall have reigned before his ancients gloriously, putting down all rule, and all authority, and power; yea, until he shall have put all his enemies under his feet; till Satan shall have been loosed out of his prison for that terrible season of post-millennial woe, till death and Hades shall be cast into the lake of fire. This is the second death.

But it may be asked, Do not several of the parables of our Lord teach the severance of the risen righteous from the risen wicked, as though they

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were to arise simultaneously? The reply is at hand. We say that the transfiguration and snatching away of those who shall be alive at the glorious appearing of our Lord will prove an actual, a terrible, a terribly real severance from the ungodly inhabitants of the world. It will be the severance of the sheep from the goats. It will be the sifting of the wheat from the chaff; or its separation from the tares. It must be borne in mind that one who heard these parables, wrote, when he had been more fully instructed in the deep things of God, "A thousand years is with the Lord as one day." St. Peter thus writes too of this very period of final severance, the day of the Lord; and as though refuting some objection that had become rife, he intimates that the 'day of the Lord' is to be a *thousand years*. At its rising shall be the resurrection of the holy; at its setting shall be the blackness of darkness; the night of the overthrow of the wicked.

Not a single parable of our blessed Lord even implies, much less does it expressly declare, that there is to be no interval between the rise of the righteous and the final doom of the unholy. And no parable must be so interpreted as to contradict any distinct statement of Holy Writ—it would be inconsistent indeed for those who object to *literal* interpretations of Revelation, to take as *literal* what is expressly said to be a parable. The phrase 'first resurrection,' is *express* and *unequivocal*. It cannot be resolved into a metaphor, because the phrase is expressly introduced as *explanatory*, and it would be absurd in the highest degree to say that a metaphor, or symbol, is used to explain something else that is symbolical. Such explanations are worthy of Delphi, or of Mecca, or of the Vatican, with their disguises of truth, but are totally repugnant to the genius of Christianity, and its prophesyings, "whereunto ye do well to take heed, as unto a *light shining* in a *dark place*."

A *first* resurrection assuredly must imply a *second*, after a longer or a shorter interval. Even so, when we read "the rest of the dead lived not again," until after a certain period, we must infer that others were to rise before that period.

There are some who would escape from the revelation of *two* resurrections, by resolving our phrase '*first resurrection*' into a spiritual resurrection, a quickening, a death unto sin, a new life unto righteousness. Then to be consistent, these allegorists must also spiritualise the words of the immediate context, *The rest of the dead* in trespasses and sins are to be raised, quickened from their death of sin unto a life of righteousness, and that too after a thousand years. Which of these two interpretations is the more consistent with *truth* and *soberness*? Can we believe in this future universal restoration after the roll of a millennium? Then, again, if a *spiritual* resurrection be thought to be revealed here, it would have *passed already*.

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Let such remember Hymenæus and Philetus, of whom St. Paul wrote in his very last epistle (2 Tim. ii. 18), "These concerning the truth have erred, saying that the resurrection is passed already, and they overthrow the faith of some: their words will eat as doth a canker; avoid then profane babblings, and vain words, for they will increase unto more ungodliness."

In contrast to such as these the apostle urges Timothy, "Study to show thyself approved unto God, a workman rightly dividing the word of truth, needing not to be ashamed." Which of the two interpretations is the more accurately divided, the more in harmony with Scripture, we can safely leave to the judgment of every unbiassed thinker, who is not pledged to the support of some tradition of the elders, or some dogma of modern schools.

St. Paul writes to the Corinthians (1 Cor. xv. 23): "Every man shall be made alive in his own order: Christ the first-fruits; afterwards they that are Christ's at his coming." Now, after the fashion of modern interpreters of the parables of our Lord on this point, *the harvest* ought speedily to follow the *first fruits*, whereas the period denoted by the word *afterwards* is still running on; it has already embraced eighteen hundred years, and may possibly be even two millenniums between the rise of Christ the first-fruits and of them that are Christ's at his coming. It is another form of the same adverb (ἐπεῖτα, εἶτα) which commences the next clause. *Then* or rather *afterwards* cometh the end. And as eighteen hundred years have been embraced under the one adverb, why may not a thousand years be comprehended under the second. It is worthy of note that the second adverb (εἶτα) is not so intensive as the first (ἐπεῖτα), as though the apostle would intimate a shorter duration of time in the second interval, even one millennium. Then cometh the end, when he (Christ) shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power, even the last enemy that shall be destroyed, then shall the millennial reign be at an end, and then shall the Son also himself be subject unto God that put all things under his feet; and God shall be all in all. The Mediatorial reign will be at an end, the Mediatorial scheme will have been accomplished; the foes of Jehovah Jesus will have been made his footstool, and throughout the whole eternity of bliss, which he hath given to his for ever redeemed, the Son of man shall be adored as the King Eternal, Immortal, Invisible, the only wise God, God all in all; and unto him shall be glory and honour for ever and ever. Amen.

W. FARRAR, M.A.

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TENNYSON ON UNIVERSAL RESTORATION.

THERE is an old relation between the poet and the prophet. In heathen times one spirit was supposed to animate them both, and the *vates* of the Latins stand alike for each. Even now between poetry and theology there is a bond. Theology affords to the poet his grandest idea. And so, if in ancient times we have Hesiod and Homer occupying their genius with the mythology of their country, we have in modern times Dante and Milton taking as the themes for their grand poems subjects which Christianity, as it was understood by each, presented to their minds.

In Tennyson we have a poet. We have in Tennyson a great and an undying poet, a poet to kindle thought and genius in others—a poet to read and re-read, and still to find fresh thought and beauty in fields traversed before. This is his claim to the name of poet, beyond that marvellous language of his to which an equal can scarcely be found.

Death gives rise to his most beautiful poem, "In Memoriam." He will raise a monument to his friend more lasting than brass, more worthy of friendship than the marble sepulchre or the majestic pyramid. Death! the commonest of things, which has come to all before us, which is coming to all of us, What is it? an end or a beginning? a goal or a transition? the way to "endless better or endless worse"? Such are the thoughts which rise to the human mind as it contemplates death's daily visits to his homes. Such thoughts came to Tennyson when he lost his friend. *Where* was he? *What* was he? What is the race of whom he was one? What is its future? Has it any? Tennyson becomes a theologian. The poet of the nineteenth century becomes a prophet, even as his predecessor of eleven centuries before Christ.

The poet reflects his age. In a sense he is a creator, a maker, *i.e.*, a poet; but he is only a creator out of rude materials lying to hand. The age makes the poet; the poet makes a work the marvel of his age. So with Tennyson as a theologian.

The age has revolted against a theology sixteen centuries old. The vulture preying for eternity upon the ever-renewing liver, the thirst perpetually excited to be as perpetually mocked, the hell of heathen poetry transferred under the guise of Christian phraseology into the church of Jesus Christ, where the Father stands for Pluto, and devils for vultures, and the sinner for the fire-stealer—themes upon which fathers dilated, and over which schoolmen gloated, on which modern preachers have expatiated, and which poets have woven into undying verse—*are a loathing to the mind of our age.* Believers and unbelievers denounce the hell of Augustine as a creation which only a devil could create, which even a devil, sick of his work, would obliterate when made.

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What instead? That is the question of our age. There is no question before us of equal importance. All our views of God are moulded by what we believe to be the future of man. All our interest in life here, our ideas of it, our value for it, are moulded by what we believe is to come after it.

One opposite to Augustine's hell is Origen's restoration. The greatest mind of heathen times *nearly* reached this idea. Plato saw the world wicked. He saw wicked men unpunished; he placed a scene of retribution beyond the grave, as every justice-lover must: but with *almost all the retribution was not the end.* He saw in the far-off future—after the lapse of sad years, of centuries of years—*a restoration.* With him were *a few incurables,* the model and types for the Christian fathers' populous hell, but *almost all* he saw in his bright fancy brought back to the purity and happiness of their original.

The greatest mind of the fathers of the Christian church fully reached the idea which Plato had nearly arrived at. He carried it out, too, to an extent which the heathen philosopher could not, for he knew of an existing evil of which the other knew not. He knew of angels who kept not their first estate, of others who fell through pride, as well as of men and women to whom evil was their good. Immortals all, in Origen's mind! But he would not admit an immortality of pain in the fatherland of God. So he pictured the pains of hell working out the graces of heaven, and men and angels, condemned in the judgment, retracing through pain and suffering their way to their Father's home and love.

There is no doubt that this is a very grand and captivating idea. There is also no doubt that it is the idea on the very verge of which the religious mind of our age is trembling—longing to enter, half fearing it is but fairy-land, half hoping it is God's own paradise. As we hear, it is the idea of the thoughtful German mind, which has burst away from Augustine's horrors, and knows not where to rest. No doubt it is the idea of many minds among us, which perhaps will not admit that it is so even to themselves. Mr. Birks *says*—we will go farther, *thinks*—that he does not hold it, *but he does.* He is not an Augustinian; he abhors Augustine's hell; he does not hold with us. We defy even his ingenuity to invent another than Origen's resource. Bishop Ellicot perhaps thinks that he does not, but we think he has drunk into this as he has into so much more of his idol, Bengel, and goes with Origen. This great idea has seized hold of the mind of a man whose work we have closely criticised, but for whose personal character, from all we hear, we hold the highest respect; and Mr. Jukes has pored over the volume of Scripture, in its mysteries and types as well as in its plainer portions, and ventured to insist that Scripture teaches universal restoration, that there is not in God's world a place "so drear" that "tears come too late for grace."

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What the professed theologian and divine teach in graver books of theology, has found its way into the lighter literature of the age. We find it breaking out in the magazine: we find the novelist insinuating it into his tale of romance and love. But perhaps the man who has done more to spread this theory than any or all the writers of our day is our Poet Laureate.

It shows the marvellous power of a poet! it tells him how carefully he should use his giant strength. For Tennyson, certainly, has never strained a point to strengthen his case. We think him one of the very honestest writers who has ever advocated a cause. He has most fairly exhibited the argument for Universal Restoration in its strength and in its weakness. What can be said for the cause he has said: what may be argued against it he has admitted. In a few words we would gather from his poem that what may be urged from his view is *a sentiment*, what may be urged against it is *an analogy*. Of course, we here only speak of the natural argument. Tennyson has not ventured upon the domain of Revelation.

We have said that Tennyson presents us with a sentiment and hope of the heart as the basis for his trust in universal restoration. He thus expresses himself:—

"Oh, yet we trust that somehow good
Will be the final goal of ill,
To pangs of nature, sins of will,
Defects of doubt, and taints of blood;

That nothing walks with aimless feet;
That not one life shall be destroyed,
Or cast as rubbish to the void,
When God hath made the pile complete;

That not a worm is cloven in vain,
That not a moth with vain desire
Is shrivelled in a fruitless fire,
Or but subserves another's gain.

Behold, we know not anything;
I can but trust that good shall fall
At last—far off—at last, to all,
And every winter change to spring." [III.

Such is Tennyson's general sentiment and hope. He proceeds to strengthen it by the following considerations:—

"The wish, that of the living whole
No life may fail beyond the grave,
Derives it not from what we have
The likest God within the soul? [IV.

And he, shall he,
Man, her last work, who seemed so fair,
Such splendid purpose in his eyes,
Who willed the psalm to wintry skies,
Who built him fanes of fruitless prayer.

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Who trusted God was love indeed,
And love creation's final law—
Tho' nature, red in tooth and claw,
With rapine, shrieked against his creed—

Who loved, who suffered countless ills,
Who battled for the True, the Just,
Be blown about the desert dust,
Or sealed within the iron hills?" [v.

Now we do not undervalue such sentiments or their strength. We are far, indeed, from supposing that feelings that come ever welling up from the depths of the human heart—fallen though that heart may be from its original purity and truth—find no response in him, the Father, who made the human heart, and gave it its instincts and its hopes. So far are we from this, that we assert, that in the Gospel of Jesus Christ is the favourable answer to *all* that can legitimately be claimed from such a deep sentiment of the heart as Tennyson has so beautifully expressed.

Is there not in the Gospel of Christ a restoration of this very kind which the poet speaks of? Man, as a race, is rescued by it from that ruin which death apparently reduces him to. Is not Isaiah's noble assurance the answer to the poet's hope: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead"? (xxvi. 19.) Man, God's "last work," is not lost. He is restored: he is more than restored in redemption. The Shepherd came down from heaven, and sought the sheep that had strayed, and ceased not to search till he had found it and restored it to the fold.

But this is not enough for Tennyson, and here is where we think him and his school in most dangerous error. With him "*no life may fail beyond the grave.*" A restoration is not sufficient if but one life is left out. Here he goes beyond the Gospel, which speaks of some lives saved, and some lives lost.

And here let us examine *Tennyson's own reasons* for his universal hope. We will find them utterly to fail to support it. When he would argue for a universal restoration for mankind, *he selects from men the individuals* best suited to his purpose! It is from men of "splendid purpose," with praise in their hearts and on their tongues, even where the sky above them was "wintry," who trusted that "God was love," even though appearances were against their faith, who battled and suffered for the true and the just—it is from such individuals that he contends for a restoration for all! What if we said, if all men were such indeed, then might his creed be true? *But is this a picture of man?* Is it such a picture that even heathen moralists drew of men? Is mankind such as Tennyson depicts, in the page of Terence, of Horace, or Juvenal? Is it such a picture we read drawn by Paul, who knew men well, and described them as "filled with

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unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God? (Rom. i. 29.) If Tennyson had based his hopes of a universal restoration upon the noble aspirations of a Judas, a Pilate, a Simon, a Demas, a Herod, or a Nero, he would scarcely have carried with him the convictions of his readers. *And yet all these were men!*

So even here, and on the poet's own ground, we see that it is too much to say that every wish and sentiment of the heart must needs find its exact fulfilment. That were to make every wish a prophetic monition, which experience tells us it is not. There is such a thing as *caution* in our conclusions. What may be only fond, empty hopes, are not to be set down as certainties; and so, we must say, Tennyson feels and confesses. His bright hopes, he owns, are but a dream of his own bright fancy:—

"So runs my dream; but what am I?
An infant crying in the night,
An infant crying for the light;
And with no language but a cry." [III.

Is there any balance—set off—to the hopes of his heart in the book that Tennyson reads and quotes? Yes. Tennyson opens the book of nature, a book as true as Scripture, for both are from one author. He reads it honestly, and he interprets it truly. From his interpretation we learn that *analogy sets a limit to his hope*:—

"Are God and nature then at strife,
That nature lends such evil dreams?
So careful of the type she seems,
So careless of the single life;

That I, considering everywhere
Her secret meaning in her deeds,
And finding that of fifty seeds
She often brings but one to bear,

I falter where I firmly trod,
And falling with my weight of cares
Upon the great world's altar stairs
That slope through darkness up to God,

I stretch lame hands of faith, and grope,
And gather dust, and chaff, and call
To what I feel is Lord of all,
And faintly trust the larger hope." [IV.

We will then venture to draw our conclusion from Tennyson's premisses. There is, from the book of nature, reason for *human hopes* in the direction that he looks to; there is also in it reason for *human fears* in the direction that he dreads: and the book of Revelation exactly corresponds with the book of nature in both respects.

Nature speaks of the disappearance of *types*. Revelation holds out the prospect of the disappearance of that whole angelic race which sinned. Nature speaks of the disappearance and destruction of *individuals*. So

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Revelation speaks of "them that perish." But nature speaks also of the divine care for types and individuals, and so we see that God in the world of grace does the same. The Son of God came down from heaven to save the individual and the race. The renovated earth, with its saved race of man, shows the ideal of divine goodness advancing to a loving perfection and completeness, even as geology testifies to a higher order succeeding to a lower. In a redeemed and immortal race of man inhabiting the earth, we see the fulfilment of Tennyson's hope and trust, as in the death and destruction of angels and men we find the fulfilment of the fears which his book of nature suggested to his mind.

HENRY CONSTABLE,
Prebendary of Cork.

THE MORTALITY OF THE BODY.

WE have to thank Mr. G. Rogers for proving, by two arguments, that future punishment involves at least the death of the body.

I. He maintains that God would not keep anything alive in misery which is not necessarily immortal.

In the *Sword and Trowel* for April last, he observes (p. 177), "It is not impossible for God to create souls so far like himself as to be necessarily immortal. 'What he makes he can unmake' is no hindrance to his making what, in its very nature and by his own decree he cannot unmake. The new life in the believer is a principle of this kind. . . . . Admit the immortality of the human race to have been essential, either by necessity or decree, at its first origin, that eternity was a foregone conclusion before man had done good or evil; and that the consequences on either side must be eternal, and the eternity of punishment becomes inevitable. *Admit that immortality was a gift which God could recall, then he holds creatures in existence solely to torment them.** In the one case the immortality was given for bliss which they have perverted to suffering; in the other, God continues them in being that he may take vengeance upon them before he annihilates them." In the *Rainbow* for August (p. 362), he adds, "If the immortality of men be not essential, and a foregone conclusion, prior to their having done good or evil, God continues the wicked in being for no other purpose than to torment them, than which nothing can be more opposed to the feelings of humanity." Mr. Spurgeon concurs in this view, saying in the *Sword and Trowel*, April (p. 190), "If men choose to make immortality, rendered inevitable by their constitution, a curse to themselves, who shall bear the blame? On Mr. White's theory God holds men, who have no proper immortality, in existence to make them miserable;

* The italics are Mr. Rogers's.

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upon ours he righteously permits sin to work out its own natural consequences upon creatures, whose immortality he originally gave to them to be their highest blessing if sin had not defiled them." Both these gentlemen, then, consider that the doctrine of eternal misery is to be believed because God has made men immortal, and now he cannot help it. If he could help it, he would not detain the wicked in being a day, even to take vengeance upon them, because that is "opposed to the feelings of humanity," and therefore it may be presumed of divinity. How much, then, will God suffer, through eternity, in beholding the sufferings to which he cannot put a stop! His omnipotence cannot do for man what our impotence can do, and is impelled to do for a mangled writhing worm—crush it out of its pain! How he will regret having bestowed a gift which he cannot recall! But at any rate, Mr. Rogers must have the consolation of feeling that this cannot extend to the body. It is perfectly manifest that *it* is not "necessarily immortal," that if, in the case of Adam, it was made immortal at first, its immortality was a gift which God *could* recall, and has long since recalled; and that death, not immortality, is now "rendered inevitable by its constitution." God has never yet given to a wicked man an immortal body, and if he does so in the resurrection, it will be to confer on him *a new constitution*, not "prior to his having done good or evil," but subsequent to all the good and evil doings of the present life. Will God do this, in order that men may suffer bodily torment for ever? On Mr. Rogers's principle (and Mr. Spurgeon's too, reconcile it how he may with certain of his other deliverances), we may be quite sure God never will do any such thing; for if it is "opposed to the feelings of humanity" to continue in being a nature not necessarily immortal, "for no other purpose than to torment" it, it is surely still more so to confer a new immortality, not previously possessed, for the same purpose! Indeed, we might expect to find Mr. Rogers denying altogether the resurrection of the wicked body, on the ground that when once it is dead God would not revive it merely for the purpose of punishing it, were not Scripture so explicit on that point; but at any rate he must on this principle suppose that it will die again as quickly as possible.

Most Christians probably think that if God "cannot unmake" "the new life in the believer," it is because it is to him a dear and cherished life, bound up with his own both by covenant promises and deepest love. Morally, he cannot do it, just as "He cannot deny himself;" but most would hesitate, with Dr. Angus, to attribute to him a sheer want of power to destroy any life he no longer cherishes. And some of us see nothing unrighteous or wanton in the idea that God may both preserve the soul and revive the body *for a time*, in order that each may consciously endure a pain proportioned in intensity and duration to its respective sins. But as Mr.

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Rogers thinks God will be too tender for that, in any case where he *can* destroy the life, he must rejoice to believe that he *will* hasten to destroy the body; and Mr. Spurgeon cannot add with "such a destruction as an everlasting thing is capable of;" for it is patent to all that the body is not an everlasting thing, unless God at some future time chooses to make it so; which, in the case of the wicked it is already proved from their own premisses, he never will. Q.E.D.

Except, indeed, on one supposition, that future punishment, though endured in an immortal body, does not include bodily torment. But to suppose the wicked so raised out of Adam's curse of death, as to be invested with an immortal incorruptible body, freed alike from pain as from death, is surely to extend to them the "redemption of the body" promised to the saints! and, more than that, it endows them with a physical immortality more vigorous than that of Adam before the fall, nay, than that of the saints in heaven! since sustained without access to the Tree of Life. This supposition is only surpassed in marvel by that which imagines the same vigorous immortality sustained for ever under the further difficulties of the operation of fire and of worms.

II. But Mr. Rogers, proceeds to assure us by a second argument, of the literal death, in the case of the unsaved, of the future body; saying explicitly (*Rainbow*, p. 365), "The death from which Christ delivers us we take to be the death he endured for us. . . . . They who believe in the doctrine of substitution, and regard it as the very essence of the gospel plan of salvation, consider that the substitution must be of the same kind as the penalty incurred." Just so. The very thing, I have often thought. If sinners were never to die after the resurrection, how could Christ's death be a substitution for their punishment then? Mr. Rogers remarks, "His death was certainly not the extinction of conscious being;" and therefore infers that their punishment cannot involve this. But Christ's death certainly *was* the separation of soul and body, and the death of the body; therefore, by parity of reasoning, the doom of the damned includes the death of the body.

Strange to say, however, instead of coming to this necessary conclusion, Mr. Rogers suddenly shifts his ground, and speaks as if only the *sufferings* of Christ, both of soul and body, and not his death at all, were the true substitution for the punishment of sin. "If sufferings," he says, "both of body and soul be the curse of the law, or the death incurred by sin, we see it in him who in this way was made a curse for us." True; and we see also death itself ending those sufferings. Doubtless Christ's sufferings were an important part of his sacrifice; and did represent something in the future doom of the wicked; but if suffering were all, what is the meaning of his *death*? Why did he *die*? And is it not to his *death*, the

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solemn, sacrificial out-pouring of his *life*, the giving of that *life* as a ransom for many, that Scripture chiefly directs our attention as the main part of his sacrifice?

Mr. Rogers is at pains to explain that it was not necessary Christ should endure the whole of what is due to sin, because his "divine dignity" made his temporary endurance of infinite value. This may be well conceded. The Son of God could not be subjected either to eternal misery or eternal death; and on either theory of the eternal doom of sinners, what he actually underwent fell far short of it, yet served to assert a principle by indicating its nature and direction. He could not actually be "hurt of the second death." Even Mr. Rogers will allow that there are depths involved in that death, possible only to a beastly nature, into which Christ could not descend. And he will hardly assert that Christ descended into anything *not* significant of the sinner's doom. But on the theory that that doom consists of "eternal sufferings," it is only Christ's "few hours' suffering" which was significant, and his two days' death had no meaning; while on the theory that it consists of mental and bodily pain, tending to and ending in death, Christ's agony of mind and body was significant of the first part of the penalty, and his death of the latter.

It is true that his death did not extend to the soul; but it would not have been visible to man if it had, and would not therefore have answered the purpose of an illustration—the exhibition of a principle. In outward appearance human death resembles that of animals; and Christ's death presented to view the same aspect as the death of lambs and bullocks in sacrifice; which, be it observed, did involve the extinction of being. Now what was the meaning of those sacrifices, the solemn pouring out on the altar of their blood, which God himself says is the *life*? What but a solemn acknowledgment to God that *life was forfeit*? And that acknowledgment, made in the Jewish sacrifices on behalf of certain persons, and for the law, we believe Christ's sacrifice made once for all for the human race. He, the representative Head of humanity, standing for the collective whole thereof, gathered the life of all mankind into his life; and what did he do therewith? He *poured it out!* thereby solemnly testifying before the face of heaven and earth, that the whole of that human life was forfeit to God!

We are not concerned, in this paper, with the discussion of the question, whether this forfeiture, when exacted to the last farthing, pursued to the bitter end, in the case of those condemned to the "second death," involves the rendering up of the very being of the soul; all that it aims to do is to bring out the fact, and thank Mr. George Rogers for it, that he has twice proved by his own arguments that that death must at least involve the death of the body, and the dissolution of the *man*. H. L. M.

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READINGS IN AMOS.

III.

Position and Prospects of Israel and Judah.

AMOS, chap. ii., from verse 4th: "Thus saith the Lord; For three transgressions of Judah, and for four, I will not turn away the punishment thereof; because they have despised the law of the Lord, and have not kept his commandments, and their lies caused them to err, after the which their fathers have walked: but I will send a fire upon Judah, and it shall devour the palaces of Jerusalem. Thus saith the Lord; For three transgressions of Israel, and for four, I will not turn away the punishment thereof; because they sold the righteous for silver, and the poor for a pair of shoes; that pant after the dust of the earth on the head of the poor, and turn aside the way of the meek: and a man and his father will go in unto the same maid, to profane my holy name; and they lay themselves down upon clothes laid to pledge by every altar, and they drink the wine of the condemned in the house of their god. Yet destroyed I the Amorite before them, whose height was like the height of the cedars, and he was strong as the oaks; yet I destroyed his fruit from above, and his roots from beneath. Also I brought you up from the land of Egypt, and led you forty years through the wilderness, to possess the land of the Amorite. And I raised up of your sons for prophets, and of your young men for Nazarites. Is it not even thus, O ye children of Israel? saith the Lord. But ye gave the Nazarites wine to drink; and commanded the prophets, saying, Prophesy not. Behold, I am pressed under you, as a cart is pressed that is full of sheaves. Therefore the flight shall perish from the swift, and the strong shall not strengthen his force, neither shall the mighty deliver himself: neither shall he stand that handleth the bow; and he that is swift of foot shall not deliver himself: neither shall he that rideth the horse deliver himself. And he that is courageous among the mighty shall flee away naked in that day, saith the Lord."

The nations, at whose destiny we glanced in a former chapter, were all wicked and cruel towards the chosen people. The two remaining criminals before us now differ widely from the former—the interval is immense. Though mysteriously separated from each other for a season, they are one in past history, and one in final destiny. It is to Israel, including Judah, that the language is addressed, "You only have I known, and therefore will I punish." The relationship had been close, the supernatural and moral training of the people, special and decisive, peculiar and commanding. As responsibility is measured by guilt, and guilt by knowledge and privilege, the language seems to point out the fact that the punishment would be heavier in measure and duration. The former criminals were to be treated with austere justice, not only for general moral guilt, but for hatred and cruelty towards God's chosen people.

But the people of the covenant were not to escape. All through Hebrew

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history we discover how God sets the nations upon his people, when chastisement is needed; but if the executioners exceed the measure of vengeance, and make the cup of bitterness run over, his hand of fire comes heavily down upon them—the sword by which he smote Israel is shivered to the hilt, and the instruments of punishment all broken to pieces.

A drear reality was looming, which, doubtless, weighed heavy upon Amos as upon all other prophets of God, quite sufficient to account for the glooms of Ezekiel, or the wail of Jeremiah. There had been for ages in the world an incipient or shadowy kingdom of God—a formative theocracy. other nations had their places and vocation in the general scheme of providence. Philosophy, science, art, commerce, had all their pavilions. But there was a people separated from all, and elevated above all by supernatural standing. Their history was miraculous, their constitution divine, their documents inspiration, their temple-service descended from heaven, resembling the worship by the eternal throne. There was no such wretched dualism as we have even *now*, when we get religion from one source and law from another, often in direct antagonism. THEIR RELIGION WAS THEIR LAW, AND THEIR LAW WAS THEIR RELIGION. The tables were not broken, but the documents of authority constituted—law, religion, poetry, philosophy, and life. Had the people been faithful—had they risen up to the height of their dignity and privilege, all nations would have gone into their hands, for rule and moral training. Owing to blindness and obduracy they were thrust down for ages, and THE TIMES OF THE GENTILES began. This was of God—a divine necessity arising from Israelite-unfaithfulness. Nebuchadnezzar began the world-times as golden-head of that Image which never perishes, until the stone falls in the second and glorious appearing of our Lord the Christ. Hence we are not surprised to read that Jerusalem would be trodden down by all nations until the times of the Gentiles are fulfilled. The decree of God that all world-power should be concentrated in Babylon, that all nations (including the Hebrews) should pass under his yoke was a memorable transaction, and it was made emphatic and circumstantial by the prophet. Jeremiah (xxvii.) caused it to be known by all the great military nations of his day—that such was the ordination of Jehovah. Yet historians, classical and philosophical, from Thucydides to Hallam, or from Tacitus to Guizot, have failed to recognise a fact which changed the face of the world, and affected the destinies of all succeeding nations. We have now the fourth world-empire in its broken condition, and are near to the fierce and wilful king, who will blow into a flame the smouldering embers, and reorganise in a measure, though even he cannot remove the clay from the iron feet. After that, comes the shattering blow—the Lord coming *in* his kingdom; when Jerusalem shall breathe again, and her people recover their ancient power, and more than their ancient glories in perpetual possession. The fifth world-empire, just and resplendent, begins with the revelation of the Lord from heaven. It is then that the desolate Jewish house rises out of ruin, and is begirt with power and splendour, the columns of gold and jasper most commanding, and all the lights burning.

The sin of Judah was wilful and heinous in despising the law, so convincing in its own majestic force, so gloriously confirmed, and so solemnly delivered. After casting aside the divine code of law, in the strict consequence of retribution they laid hold upon lying errors by which

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they were deceived and destroyed. At a dread period when the earth will reel like a drunkard, and be loosened from its foundations, it will happen because the earth is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. (Isaiah xxiv. 5.)

But Judah was not at this time in the desperate condition of Israel. During the period of Israel's apostacy, a succession of able and faithful kings in Judah made Jerusalem glorious by reverence for justice and truth, such as Jehoshaphat, Uzziah, Hezekiah, Josiah; but the intervals between reigns of righteousness were filled up by such corrupt, debauched, and incapable persons, that national degeneracy still proceeded until the whole lump was leavened. Notwithstanding the advancing evil, the gathering shadows, Hosea, who prophesied during the same period as Amos, could say, "Ephraim compasseth me about with lies, and the house of Israel with deceit; but Judah yet ruleth with God, and is faithful with the saints." (Hosea xi. 12.) As it is mainly Israel which Amos has before him, we must hasten on into that field. The consequences of idolatry were deplorable. The strong and mighty judges in the land sold the righteous for silver, and the poor for a pair of shoes. They received bribes and perverted justice, and turned aside the meek. They panted and longed to have the poor so low that dust might be flung upon their heads in utter nakedness and despair. They could even lie down by altars of impiety, on garments laid to pledge, which, according to law, should have been restored before sunset, (see Exodus xxii. 25—27,) and drink the wine of the condemned in the house of their god. The wine was purchased with money gathered by oppression and fraud, by injustice and extortion; and the garments on which they reclined left poor creatures shivering in cold and wretchedness. In this case, the garments and the wine were fitting accompaniments of the god—the drapery, the revel, and the worship of one bad fabric. Lewdness beyond common fornication, likewise prevailed; profaning God's holy name by abominations not even practised among the heathen. The tree of Ephraim was corrupt from root to blossom, and the lightning was on the road. A somewhat similar condition of things prevailed in France before the breaking out of the first great revolution—the vintage of blood succeeding the revel of ages. To some extent likewise in our own country, under the profligate Charles II., followed by pestilence, by fire, and by revolution—angels of vengeance and of purification succeeding each other. The Sybarite may be thought too soft and indolent for cruelty, but that is a mistake. That selfishness which binds him in silken dalliance is cruel in essence. The tiger crouches under the purple and fine linen. Thwart him in his pleasures, and the claws and fangs are revealed. According to his power his ferocity will burn, he will arise and devour without pity and without remorse.

As selfishness, or self-love is the spring of all sin and evil, the fountain-head of all cruelty, lewdness, and baseness, so the love of God is the living root and foundation of all holiness and life, of truth, justice, purity, and happiness. Our Great Master, referring to the love of God and the love of our neighbour, says, "On these two commandments hang all the law and the prophets." (Matthew xxii. 40.) On that strong golden pin in the wall of the temple all the documents and ordinances hang without fear of falling. Paul confirms this in two comprehensive passages

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(Romans xiii. 9, 10; 1 Timothy i. 5), "Love worketh no ill to his neighbour, therefore love is the fulfilling of the law;" "Now, the end of the commandment is love out of a pure heart." A native of some unfallen world suffered to wing his way into our home, when the facts of Hebrew history were in procession, might enquire, after much wonder, "What is the import of this law delivered from Sinai in thunder, lightning, and convulsion? And what signifies this solemn and impressive temple-service? And what is the burden and meaning of all these ministries and messages from God in miracle and prophecy?" The answer would be—Miracle, ritual, prophecy, have all one burden, one meaning, one purpose, are all serving one moral end: they are all designed to establish in the heart of man the two supreme realities—first, the love of God with his whole heart and soul, and second, the love of his brother as himself. On another visit our supposed messenger might make similar enquiry, concerning Christianity, "What is all this sublime apparatus for? Incarnation of the Word, miracles of exceeding power and glory, death, resurrection, descent of the Holy Spirit, gathering of the people to eat bread, and drink wine, and sing hymns of triumph and rapturous hope? What does it all mean? the mingled glooms and glories?" The apostle would answer with a compact statement of the divine philosophy. The end of the commandment, the essential meaning, the spirit and life of all is—love from a pure heart, from a good conscience, and from faith unfeigned. The love of God apprehended in the gift of his Son brings man to that reverential subjection in which he finds a good conscience; when the conscience is cleansed, the heart comes into central peace, and from the pure heart love, the final product, runs, rejoicing as it flows. This is the end and reason of the whole institute.

The people of Israel are reminded by the prophet how God destroyed the Amorite before them, who was high like the cedar, and as strong as the oak. His fruit from above and his roots from beneath perished in the rebuke of God, and not by Hebrew valour. The God who redeemed them from the house of slavery, and led them through the terrible wilderness, likewise gave them the land of the Amorite. God also distinguished them by raising up of their sons for prophets, and of their young men for Nazarites. Some were lifted by the Spirit, kindled into ecstasy, their faces shining in the glory of a higher country, while the tidings of a grand age to come ran from their lips in floods of life. Others were set apart by special solemnities, and were valiant above manhood, because the consecration of God was upon them. (Numbers vi.)

In return for these glories, the imbruted people commanded the prophets to prophesy not, and defiled the Nazarite by giving him wine to drink. It would have been a deadly offence to have debauched even a Rechabite, where the authority which decreed abstinence was merely human; but how fearfully aggravated in regard to the Nazarite whose vows are regulated by the law of the Lord! Forbidding prophets to prophesy was a still greater wickedness, for the vision and the revelation were of God, and immediate inspiration carried in its face the urgency of the message. But the people of Israel were so demoralised by revolt from Jehovah, that all laws, natural, moral, and supernatural, were daringly set at defiance. It was in their madness of impiety to pour contempt on the most sacred relations, and laugh to scorn the most decisive indications of the divine will. It is

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quite conceivable that there might be momentary delirium of pleasure in making a Nazarite drunken, or closing the mouth of a prophet—the reeling child of consecration, or the dumb messenger would be fine spectacles to the wicked—the wild laughter, and transient mockery, soon followed by fear and by forebodings of evil. But in so callous a condition, the fear would be without remorse, or the remorse without repentance.

The Nazarite matter is specially interesting to us at the present time, for our Lord and King is himself under the vow. He both made wine and drank wine during his missionary labour on earth, for the religion which he came to establish is quite compatible with festal gladness of heart. But he took the vow of a Nazarite when he sat at the communion table with his chosen nobles, the princes of the new order of regeneration. Never more will he drink the fruit of the vine, until his royalties are gathered with him at the table in his great kingdom, for which we continually pray. To that banquet of life, all the regal forms gather, clothed in immortal beauty and crowned with imperial power. (Luke xxii. 18, 29, 30.) As a rule, the race is to the swift, and the battle to the strong, and success in human affairs to human wisdom. That captain who would (except compelled) lead one thousand men against ten thousand, if he escaped the slaughter, would be likely to find court-martial; under ordinary circumstances wisdom builds the city, and power defends it, and unless greater wisdom and force can be employed in assault, the ramparts are likely to endure. But there are seasons when God is obliged to intervene as the ruler among the nations. His own high will is but the servant of his immaculate nature, and the power which proceeds from him is directed by unerring wisdom. In crisis of divine intervention the most astute policy is foiled, and the most tremendous force paralysed, wisdom becomes folly among the councillors, and valour has no reward among the nobles. The swift man stumbles in the race, and cannot rise again, the strong man fights with a phantom, and is defeated. A thousand lords may be gathered to the banquet, where beauty smiles upon valour, and the wine of joy is poured from golden vessels. The walls may be strong, and the soldiers valiant, and the resources of war abounding. But if a *hand* runs across the wall with the sentence of destiny, all is over; the ammunition is useless, the men are shadows, the glory all perishing. The great king who almost promised to restore the perfect splendour of Judah, might have prevailed against the priests, for he was absolute in the land; but the sudden leprosy was too strong for him, and he was in haste to escape from the temple. Sennacherib, in his drunken impiety and arrogance, knew not how near the angel of death was to his camp, and what a dread slaughter there would be, without any shouting or blare of the trumpet.

Hence the time was near to Israel when flight should perish from the swift, and the strong would not be able to strengthen his force, or the mighty able to deliver himself. The day of wrath was at hand, when the net of hostile circumstances would enclose the king and the people, without possibility of escape.

God had tried them by calamities in measure. Famine through absence of the latter rain, pestilence like that of Egypt, blasting and mildew in olive-fields and vineyards, earthquake and fire as in Sodom, and sword in the invasion of the enemy. But partial desolation, famine relieved after temporary pressure, sword removed after sharp conflict, earthquake silent

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after devouring much prey, were all powerless, and so the decree went forth for a tremendous ruin which would sweep away the people and all their abominations. Slow to anger is our great Jehovah, and his long-suffering wonderful; but still his controversy with sin must have a close, and if we permit him not to close it in victorious love, he must finish it in fiery indignation.

The Lord had threatened long before that he would whet his glittering sword, and his hand take hold on judgment, that his arrows would be drunk with blood, and that a fire would be kindled in his anger, burning down to the lowest hell, and consuming the earth with her increase. (Deut. xxxii.)

LETTERS ON THEMES OF DEEPEST MOMENT.

VIII.

Sextus Calpurnius to his beloved mother, greeting.

ON the evening immediately following that on which transpired the the memorable scene with which I closed my last letter, I strolled forth upon that great north road to witness the arrival of strangers. Throughout the day had they been arriving, but towards eventide the crowds increase, for all are in eager haste to enter the city ere the gates are closed at the setting of the sun. How forcefully was I reminded of my home, my own beloved Rome, whither, during this month of Mars, our manly legionaries are flocking in from the Campus Martius, after the day's drill is over. These manly Israelites, elate with health, vigour, joy, must remind one of our Roman soldiery; and on reviewing them as they troop along, one cannot wonder at the noble martial achievements performed by their ancestors in days when Rome was not, when Grecia was not, when Persia was not, and when Assyria was yet in the infancy of its greatness. But I forget myself; however congenial such reflections may be to the soldier Sextus, they may not be equally interesting to the soldier's mother. I must not trespass upon that indulgence, that maternal fondness, which feels such an interest in everything that comes from her son. Jehoiada tells me that with them (as with us) this month derives its name from *war;* he read me a passage from one of his sacred rolls, in which it is called "the time when men go forth to war;" they call it *Nisan,* the month of "*the standard-bearer.*"

Although there are still eight days before the great feast, yet Jerusalem is filling fast; thousands are unable to gain accommodation. Tents are pitched in every convenient locality along the roads, on the hill-sides, among the copses of olives; and, as you may well suppose, the scene is most picturesque, especially to the eye of the soldier. Jehoiada cannot be far wrong in his estimation of the numbers thronging hither. Seven hundred and fifty thousand, all bearing the same unmistakable lineaments, the same family resemblance, fetched hither by one strong, resistless impulse from all parts of our Roman world. I thought of the stranger from Charran, toiling up this very hill of Moriah with his son, whom he

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was purposing to offer as a whole burnt-offering to his God, Jehovah; we have read together so often that touching tale! Behold, after the roll of nineteen centuries, this multitudinous offspring of that very Isaac, and these are but a tithe of the great total of this wondrous race. I am told that many other nationalities, long since passed away, or merged in other tribes, sprang from this same root; but the race of Jacob still remains, and is now thronging up to worship Jehovah on this very mountain. Empires have fallen, nations have ceased, but Israel remains a nation, though scattered; entire, though remotely severed. I asked Jehoiada whether he expected the Shiloh would put himself at the head of this vast force, and proclaim himself the long-expected King of the Jews? The dear old man started, and I at once felt that he imagined I had put the question from a Roman point of view, and as the friend of the Procurator. He looked at me with a look which I had never seen upon the face of my trustful friend. At length he replied, "Fear not, my Sextus; for not long ago the Shiloh rejected the offer of the kingdom at the hands of the populace, and by miraculous power conveyed himself away, when they would have crowned him as their king."

You will be sorely grieved, my dearest mother, to hear that ever since my coming to Jerusalem, as the more immediate attendant upon Pilate, the friendship of our dear old friend has been more restrained. I will not, cannot say, that it has waxen cold; but he does not talk with me as freely as he was wont to do, and I feel that there is an intervallum between us; an agitated look, a suspicious, uncertain manner have replaced the sweet, placid demeanour of the grand old man. I have ventured to name this, when he fell upon my neck and wept aloud. I feel that I must not allude to this point again, for the present at least.

I shall never forget a scene of last evening, which touched me extremely. I realised what my father must have felt when those eastern sages overtook him on the hill of Olives, and dismounted. I was on the road to Ramah, just at the point where the city, the temple, burst upon the sight of travellers from the west. A crowd of travellers was rapidly advancing, and when it reached the brow whereon I was standing, as if struck by some magician's spell, with one simultaneous impulse all fell prostrate on their faces to the ground. All were hushed in adoration. Soon the whole mass arose like some huge heaving billow, and then ascended one loud, startling, deafening shout of joy, which ran echoing among the little hills on every side. O for the stylus of a Maro, or of your late friend Horatius Flaccus, to depict in glowing ode the rapture of the scene! With us Romans patriotism is a mere empty name, but here it is a grand reality. It would be a solemn thing to outrage patriots such as these. If I were not a Roman, I could wish that I had been born a Jew. Writing of patriotism, Jehoiada has taught me a noble song, composed by a captive Israelite by the waters of Babylon. The original is most pathetically tender.

Chebar! by thy surging waters,
Captive exiles, Judah's daughters
Hang their harps upon thy willows,
Mingling tears beside thy billows!
As thy billows surge along,
Listen to the plaintive song.

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"Rest, ye harps, on willow trees,
Swept alone by passing breeze;
Though our spoilers ask for song,
Heaping contumely on wrong.

Tears forbid to try the strains—
How can captives sing in chains?
Weeping on a foreign strand,
Far away from fatherland!

Ill would Zion's songs agree
With their impious revelry.
Hark! they ask for songs again,
Fellow captives! swell the strain.

Salem! home of sweetest peace,
When for thee my love can cease,
Let this hand forget its power,
Let it sweep the lyre no more.

Far from thee compell'd to roam,
If I e'er forget thy home,
Let my tongue forget to praise
Judah's God in Zion's lays.

Home of childhood! home of love,
Type of holier joys above!
Chiefest joys forgotten be
In comparison with thee!"

I believe this is Jehoiada's favourite song, and I am sure it will find favour with you, my mother. Only to realise its full sweetness you must have been a wanderer, as we have been. He tells me that he used to sing its strains in his far-off eastern home in his childhood, and in after days with my dear father on the shores of Baiæ and of Puteoli. You may perhaps remember the sweet refrain.

I have been gaining all particulars about this great Feast of the Passover. I find it is instituted in commemoration of the flight from Egypt. The descendants of Israel had been in that country ever since the time of the great viceroy, Joseph. They entered the land seventy-six in number; and after little more than two centuries (1706—1491) they came forth a mighty host of *six hundred thousand men*, besides women and children; in all they numbered nearly *three million souls*. What a mighty exode! During the latter part of their stay in Egypt, this whole people had sunk into a state of hopeless, helpless, serfdom. At length Jehovah interposed his mighty arm. He sent plague after plague upon the land, the river, the court. In the last terrible plague each family was smitten; its first-born, its hope, its pride, was stricken, simultaneously in one night; each home was filled with the wail of the dying one, and with the howlings for the dead (*ululatus*). None had respite from grief to sympathise with his friend, for each was buried in his own overwhelming woe! No war ever perpetrated such a sudden, such wholesale, calamity upon one nation. It was Jehovah arising to maintain his own cause. In the homes of Israel there was not a single death; no, not in their four hundred thousand homes was there a single death! But the posts of the doors of these four

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hundred thousand homes were sprinkled with blood, the blood of lambs; and had there been one unsprinkled door, by it would the destroyer have entered. It is this passing over of the doors of Israel's homes that is memorialised in this Feast of the Passover. This year thousands on thousands of lambs will be offered up—the marts of the lower city are full of lambs; the fields on these hill sides are covered with lambs awaiting the slaughter: and a grateful nation is to be concentrated here by its representative males in the one grand, solemn, stupendous act of sacrifice. What a peculiar people is this! What blood will be shed! blood of lambs! What incense will be burnt! What a traffic there must be in this commodity, frankincense, with Araby of the East! What labours will be entailed upon the Levite priesthood! I marvel not now at this sacerdotal order being so very numerous, and that they should have such influence among the people. I hear that the chiefs of the twenty-four courses are all-powerful with their subordinates, and that they can sway the whole populace through these underlings just as they please. They are chiefly of the sect of the Pharisees; and hence are most envenomed opponents of the teachings of the Nazarene Jesus. It is from this quarter that Jehoiada apprehends real danger to the Shiloh. On one occasion when he was reasoning with a company of Jews on the Messiahship of Jesus, one asked, "Have any of the rulers believed on him?" The derisive laugh that followed was far more powerful than the eloquence of our friend; they left him with the appearance of men who were ashamed of being seen in such companionship. Nothing is so fatal to the claims of the Shiloh as the indifference, the antagonism, of the chiefs of the priesthood and the members of the Sanhedrim. Jehoiada's friends, Nicodemus and Josephus of Arimathæa, are in such a minority that they avail nothing; there is another, called Gamaliel, who is wavering in his feelings; but what are these three, even were they bold in their championship for the Shiloh, against sixty-nine of the Sanhedrim, led on by the Sadducee Caiaphas? What could these avail against the rabid Pharisee, Matthias, or the subtle Herodian, Hillel-ben-Gershom? Verily, if these tides of sacrificial blood can wash away sin, it needeth it all to purify this guilty race.

I asked Jehoiada whether these troops of Jews, passing through Samaria, were not opposed by their Samaritan enemies—or at any rate, whether they were not exposed to numberless annoyances from this quarter? He replied that the same providential care which guarded their homes and their families, in their absence, had ever been extended over them in their travelling. He said, however, that on one occasion the Samaritans had treated with rudeness the Shiloh, because he had set his face to go up to Jerusalem. He told me in such graphic language, how the divine care watched over the eastern magi and himself, when undertaking that long, toilsome, hazardous journey to this land of the Shiloh. I replied that it would appear from this, that the Shiloh was less the subject of Jehovah's providence than he himself had been. I asked him how he could reconcile this with the indisputable claims of the Nazarene to be the Anointed One? He gazed upon me with a tenderness I shall never forget; and said, "You are right, my Sextus, he is indisputably the Anointed of his Father; but have you forgotten the prophet's words, It pleased the Father to bruise him, he hath put him to grief"? I cannot understand this matter; nor do I think Jehoiada himself fully understands

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it; for he always ends such discourse with the words, "Thus it is written." He swears by these sacred rolls; he knows how often each letter occurs in them, as though he had counted them. He narrated a beautiful anecdote connected with this rude treatment of the Samaritan villagers, which is most strikingly illustrative of the character of the Shiloh. The village was near to the spot where the prophet Elijah had called down fire from heaven, and thus rescued himself from the troops that were sent to apprehend him. The younger son of Zebedee, calling to remembrance this incident of his nation's history, said to the Shiloh, "Wilt thou that we call down fire from heaven to consume them, as Elijah did?" Although the very question showed such implicit trust in the Master as the Shiloh, holding at his command the lightnings of heaven, yet was the meek, the patient Jesus much grieved, and said to John with a look of compassionateness, most tender, full of pity, "Ye know not what manner of spirit ye are of." He taught the disciples to pray for blessings upon their enemies, instead of fire from heaven. He even went so far as to say, "If any man smite thee on the one cheek, turn to him the other also." What think you of such divine philosophy? I would fain become a Nazarene; but one of his Galilæan disciples abruptly told me one day that he was not sent but to the lost sheep of the house of Israel. I spoke of this to our dear old friend, and never did I see him so deeply grieved; he said that several Gentiles, and not a few Samaritans, who might be considered Gentiles, had received the very kindliest notice from the Shiloh. He reminded me of Leonatus, whose servant had been restored from the brink of the grave. He told me a most affecting story of a Syrophenician woman, who had successfully besought Jesus to dispossess her daughter of a dæmon. He at once opened a roll of his favourite bard, and read how Gentiles should come to the brightness of the rising glories of Immanuel's kingdom. But even Jehoiada cannot fully re-assure my confidence. May it not be that this, together with my unavoidable connection with Pilate, may have restrained his present feelings towards his old friend? There is an estrangement, a timidity on his part, for which I cannot account. I had hoped that he would have been my "*fidus Achates*" even to the end.

As soon as the Passover itself is over, there will commence the days of unleavened bread. This festival will be continued throughout seven successive days. The first and last of these seven days are kept with all the sacredness of a Sabbath. This year, the first of these will correspond with a Sabbath; and the last will be followed by a Sabbath.

You have often tasted this unleavened bread of the Jews. Leaven is with them the symbol of evil. Leavened bread would cause them to be impure in the eye of their law. They speak, in their figurative style, of the leaven of malice, and the unleavened bread of sincerity and truth. Lucas told me that the Shiloh bade his disciples beware of the leaven, or fermenting, corrupting doctrine of the Pharisees and of the Sadducees. On another occasion he described the degeneracy of his disciples in the future as corrupting, fermenting, contagious leaven, which a woman took and hid in her baking of three measures of meal, and which worked until the whole mass was leavened with evil.

I have not seen any of my Capernaote friends, with the exception of Jehoiada, since I came hither. I understand that the Shiloh is at Jericho

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and that he omits no opportunity of speaking to the crowds as they throng up to the metropolis. It is expected that he will spend most of his time, during the Paschal week at Bethany, at the home of Eliezer, whom he raised from the dead. If so, I cannot hope to see much of him; for I shall have to be continually in the Prætorium. Much do I fear that I shall not be able to spend to-morrow's Sabbath at the synagogue; for here I have sunk into the state of a subordinate, and I am no longer (for the present at least) my own master. In the absence of my dear friends, I feel cheerless, accompanied with a strange feeling of weakness. Oh, what a relief it is to me to be able to write to my dearest, fondest mother! I yearn for Jehoiada, even as an unweaned child yearns for its mother. He little knows my heart. If I could see the Shiloh, I feel assured that he would read my very heart's desire, and would appreciate my singular position. Jehoiada might thus be restored to unsuspecting confidence in his unchanged, his unchangeable friend, Sextus Calpurnius.

You will receive this letter by the same dispatch with my last; for when I found the courier was delayed for a few days, I could not resist the opportunity of writing yet once again. Jehoiada commends himself to your remembrance. Cornelius is at Cæsarea. Salute my many friends by name (*singulatim*).

Mayst thou live and be happy.

A. U. C., 786—Kal. Apr.

PIOUS BLUNDERS.—The late Dr. McClintock, of the Methodist church, was a remarkable scholar, a great worker, and that society has met with a great loss by his death. We trust he is asleep in Jesus, ready to be crowned when Paul is; but his brethren take a different view of his case. We are told by Bishop Simpson that he "has been summoned *home to heaven.*" But before concluding his discourse, standing over the coffin, he said, "To-day I look on him—not *as gone* from us. That coffin does not contain him. The *form* we love is there, *but the spirit is hovering above us. He may be gazing on these friends whose hearts are so deeply wounded.* This I know, that the God who gave him to us for a time has him in his holy keeping, and is pouring on him the boundless riches of his grace. One hour of glory has compensated for all the toils of earth."

Now we hope our readers will not doubt our veracity when we quote the very next line following the above glorious thoughts, that on one tired worker God "is pouring the boundless riches of his grace," at "home in heaven." But it is a fact that the very next words which fell from the Bishop's lips, were these, "This *sad event* [*!*] is a *warning* to us. How soon will our lives close, and God will call us away from earthly scenes!"

Is it a *sad event* to be "called from earthly scenes," into "glory, one hour of which compensates for all the toils of earth"? And how can a man be in heaven, and at the same time attending his own funeral, here on earth? Will not orthodoxy give us something more consistent? We recommend the study of 1 Thess. iv. 13, 18, as a model for funeral discourses.—*Advent Christian Times.*

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THE LAST REBELLION.

"Let favour be shewed to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord."—Isaiah xxvi. 10.

WE have endeavoured in the preceding papers* to give a sketch of Messiah's earthly kingdom, as we believe it will be in its aspect; first, upon the Ancient People of God; and secondly, upon the Gentiles; or of Christ's reign both as "King of the Jews," and as "King of all the Earth."

No doubt our views will appear strange to many who have been accustomed to adopt, without consideration, the ordinary notions upon the subject which have been so long current in the world. But the more carefully we search after truth, and the more implicitly we learn to submit ourselves to the teachings of Holy Writ—simply and alone—the more firmly we shall become convinced of the three following cardinal points in relation to the Messiah's earthly kingdom.

(1.) That it is exclusively Jewish in all its characteristics—the appointed time, in fact, when the God of Abraham, Isaac, and Jacob, will fulfil, to the very letter, all the promises of earthly glory, supremacy, and dominion made to them and through them to all their seed.

(2.) That the Jews (understanding by that term the whole re-united tribes of Israel) will be the "saints" of that age, to whom the "Kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given";† and who will then become—what they never yet have been—holy, righteous, and obedient.

(3.) That the Gentiles—whilst participating to the fullest extent in the moral and material blessings of that reign of peace and righteousness, will yield but a feigned and unwilling obedience to the beneficent rule of Judah's King.

There is a remarkable passage in one of the Psalms—evidently relating to this period—and in which, at least in the marginal rendering, this unwilling submission of the Gentile nations seems to be clearly noticed. "Thou hast delivered me from the strivings of the people; and thou hast made me the head of the heathen: a people whom I have not known shall serve me. As soon as they hear of me they shall obey me: the strangers shall submit themselves unto me." (Psalm xviii. 43, 44.) In the margin it is "shall yield *feigned obedience* unto me."

The same distinction is clearly marked in Psalm cx., which is very generally acknowledged to be millennial; "The Lord said unto my Lord, Sit thou on my right hand, until I make thine *enemies* thy *footstool*. The Lord shall send the *rod* of thy strength out of Zion: rule thou in the *midst of thine enemies*." All this is spoken of the heathen or Gentiles; but of Israel it is said, "THY PEOPLE shall be WILLING in the day of thy power." The nations are here described as being held in *awe* by the *rod* of his strength, and in a spirit hostile to him; for he rules "in the midst of his *enemies*." But the Israelites attach themselves to him in *willingness*; and alone, of all this world, are acknowledged by him as *his*

* *Rainbow*, September, 1868, and February, 1870.
† Daniel vii. 27.

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people. As such, the Lord's dealings with *them* will not be with the "rod of iron" wherewith he controls the Gentiles (Ps. ii. 9), but altogether in grace, goodness, and love. "And I will set mine eyes upon them," he says, "for good, and I will bring them again into this land: and I will build them, and not pull them down; and I will plant them, and not pluck them up. And I will give them *an heart* to know me, that I am the Lord: and they shall be my people, and I will be their God: *for* they shall return unto me with their whole heart." (Jer. xxiv. 6, 7.)

The book of Psalms, as well as the Prophets, contains *many* other passages bearing similar testimony to the *willing submission* of Israel, on the one hand, and the *feigned obedience* of the Gentile nations on the other. The contrast, in this respect, between these two sections of the human race *during the Millennium*, is of so great importance that, unless clearly recognised, it is impossible to understand the true character of Christ's earthly kingdom, *and especially that closing scene of his kingdom which is our present subject.*

No doubt there will be exceptions on both sides. We know, for example, that there will be "sinners" among the Jews. For in that passage (Isa. lxv. 20) where the prophet is speaking of the prolonged term of human life in those days—that "the child shall die an hundred years old"—*i.e.*, that "he who dies at that age shall be accounted but a child"—it is added, "but *the sinner* being an hundred years old shall be accursed." The context evidently shows that this is spoken of the Jews, for in the preceding verse we read, "I will rejoice in Jerusalem, and joy in my people."

If then there will be sinners among the Jews; if we are constrained to understand the promises of universal holiness, relating to them, in a limited sense, we may well feel justified in anticipating that there will be exceptions also among the Gentiles, and that *some* of them, at least, will serve the God of Israel with a willing mind and from a regenerate heart. There are Scriptures which encourage us even to hope that the number will not be few; though compared with the vast bulk of its nations, Christ's *true* people will be then, as ever, a "little flock." Admitting however of these exceptions on both sides, the main features which the world will then exhibit will be on the one hand, Israel serving God in love: and on the other, the Gentiles submitting to his rule through mingled feelings of fear and self-interest. Not only is this the express teaching of Scripture, but *in no other way* can we possibly understand the disastrous issue of that beneficent reign in the defection of *the whole Gentile world* at its close.

That "defection," or rebellion, is our present subject, and a truly awful and humiliating subject it is! It shows that man is *incorrigible*, and that when left to himself, even though in circumstances the most favourable to holiness that can possibly be imagined, he will ever be found wanting. This is most clearly expressed in the passage from Isaiah placed at the head of this paper:—"Let favour be shown to the wicked" (that is to the carnal, unregenerate, or "natural man," for such, in Scripture, is the primary sense of the term—not by any means *necessarily* implying notorious transgressors) "yet shall he not learn righteousness: in the land of uprightness" (the world under Messiah's reign) "will he deal unjustly, and will not behold" (heartily acquiesce in and submit to) "the majesty of the Lord."

Such is the lesson we are now to learn, and, assuredly, it should make

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us all the more highly value that most precious promise of the Spirit through whose indwelling power *alone* the creature, how highly soever he may be endowed, how favourably so ever he may be circumstanced, can for one single moment stand upright and maintain his integrity before the Creator!

The Millennium will be *the last trial of man*, and like every previous trial, will end in failure. The prophetic narrative of that failure is very brief. "And when a thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, (or, rather "were cast") and shall be tormented day and night* for ever and ever." (Rev. xx. 7—10.)

* This is one of the texts chiefly relied on by the advocates of the popular (!) doctrine of eternal torments, involving also that of man's inherent or natural immortality. But, independent of all other arguments, the words "day and night" prove beyond all reasonable doubt that the whole passage must be taken in a *limited*—comparatively speaking—a *very* limited sense. For in the eternal state we are expressly told *there will be no night*. Repeatedly is this statement made in the concluding chapters of the Apocalypse: "And the gates of it (the Holy City) shall not be shut at all by day: for there shall be *no night* there." (Rev. xxi. 25.) Again: "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." (Rev. xxi. 23.) If there be no *need* of either sun or moon, there can be no interchange of "day and night." Once more: "And there shall be *no night* there; and they need no candle, neither *light of the sun;* for the Lord God giveth them light." (Rev. xxii. 5.) In fact, it is clear that the new earth will be itself a sun; and considering that "the tabernacle of God" will be "with men, and" that "he will *dwell* with them (Rev. xxi. 3)," it is in the highest degree probable that the earth will become the central luminary of the universe. At all events, in the eternal state *there will be no night;* and therefore Satan's punishment, and *a fortiori* that of his human victims, *must have terminated* ere that new state of things is fully established: and it should be remembered that the creation of the "new heaven and earth" *may* not be an *instantaneous*, but a *gradual* and long-continued act. We may even say that, judging from the analogy of the structure of the present globe it may, very probably, occupy even ages of time. It is vain to say that the present earth will become the hell of the damned, and that it—continuing for ever—will be subject to the alternations of day and night, for this is *begging the whole question at issue*, and not only without a *single atom* of proof from Holy Writ, but in direct opposition to, and actual *defiance* of its inspired testimony. For, according to the apostles, John and Peter, the earth and heaven that now exist are to vanish away *so completely* that "no place" shall be "found for them" any more for ever. In fact, they will be, to all intents and purposes, *annihilated*, as it will be the object of our next paper to prove. But in truth it needs no proof, for any impartial reader, comparing the statements of the two apostles—Rev. xx. 11, with 2 Peter iii. 7—13—will and *must* see that the dissolution and destruction of the present earth and its heaven, or atmosphere, will be *the completest possible that can be imagined*. What then becomes of the popular argument founded upon this text? It is clear as the sun at noonday that the earth itself, and with it, *of necessity*, both Satan and all his companions in punishment, *will have ceased to exist*, and have absolutely vanished (with all and every trace of evil and its consequent "curse"), and been eliminated out of the universe of God, ere the eternal state (so to speak) shall begin; and therefore the said "popular argument" falls to the ground by its own weight. We have been not a little surprised that the advocates of scriptural truth and reason have not made more use of the argument to be thus derived from the expression "day and night."

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I. Now, the first reflection which occurs to the mind on reading this prophecy is, that Satan's long imprisonment has evidently wrought in him no change for the better. He has now endured for one thousand years a punishment of which it is difficult for us to imagine the severity. Fancy a man in the prime of life, health, and vigour; a man of immense muscular strength, and of restless activity in all his habits both of mind and body; fancy such a man, in the midst of all his plans and enterprises, arrested, chained down, imprisoned in a dark and dismal dungeon without the possibility of moving so much as a finger, and kept there for the whole remaining term of his life—fretting in ceaseless and vain repinings against the bars of a prison which he cannot break! And what is the strongest man compared to Satan? Or what the longest term of man's life to that dreary confinement of "one thousand years"? Yet is Satan not a whit softened, or broken in spirit, or changed in any way by his long captivity. For as soon as ever he is let loose again, he returns with apparently increased energy to his evil work. Nothing in the whole history of man strikes the reflecting mind with more profound astonishment that the unquenchable malignity of Satan towards our race. The desolation of Paradise did not soften; the blood of unnumbered victims—sacrificed, on one pretence or another, at his accursed shrine—could not satiate his thirst for vengeance; the groans and sighs and tears of *six thousand* years have only seemed to add fuel to his remorseless hatred; and now his own long term of punishment has wrought in him no pity! Whence this undying hate, this bitter intensity of anger against a helpless being who had never injured him; and who is as powerless in his grasp as a lamb in the jaws of the wolf?

Some have held that Satan was originally constituted lord of this earth, long ages before the creation of man; and that he fell into condemnation for refusing to worship the Son of God. As it is written: "And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him." This, Satan, in his pride and stubbornness, refused to do; and, therefore, with his subject angels was cast out of the habitation and government of this world. The earth was then, it is supposed, by terrible convulsions reduced to that state of chaos from which (as related by Moses) it was redeemed again, and in the six days fitted for the occupation of man—a being much lower in the scale of creation—who was made the lord and governor of Satan's forfeited inheritance.* This would doubtless account for Satan's unquenchable hatred of man, who thus became his successful, though unconscious rival. But, though there is nothing to forbid this conjecture, and there are some things in Scripture which seem to afford it countenance, yet is it little but "conjecture;" and where Scripture is silent upon any point, however probable, it becomes us most carefully to abstain from any rash assertions. How great so ever may be the obscurity that rests upon Satan's original history, and how difficult so ever it may be to account in any rational manner for his persevering hostility to man, the fact of his *astonishing* success in this his last temptation is only too certain.

II. "And" he "shall go out," it is said, "to deceive the nations

* This view is maintained, and with great ability, by the Rev. G. S. Faber, in his "Many Mansions."

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which are in the *four quarters* of the earth, Gog and Magog, to gather them together to battle: the number of whom is *as the sand of the sea.*" Such is Satan's object, and his success is most complete; for immediately it is added—"And they," *i.e.*, the nations, "went up *on the breadth of the earth,*" like a swarm of locusts covering the whole face of the land, "and compassed the camp of the saints about, and the beloved city"—which it is almost needless to say, is Jerusalem, "the city of the great King." What will be the exact nature of Satan's deceptions, whereby so great and astonishing success will be achieved, we are not informed. But it will surely be something of the old lie repeated—"Ye shall be as gods." He will persuade the nations that under his leadership they shall surely succeed in overturning the throne of the Son of David; that they shall prevail over all opposition in freeing themselves from what he will represent as intolerable bondage, as, for example the having, under heavy penalties, to go up to Jerusalem to worship; and he will flatter them with golden visions of power and *independence,* thus operating at once upon the two strongest passions of our fallen nature—pride and ambition. By such means he will inflame their desires and their innate "enmity to God"* into the madness of actual revolt, and into the fitting frame and temper for following him wherever he may choose to lead. Doubtless it is to this closing period of the world's history that the second Psalm, *in the fulness of its meaning,* refers. Although it has a primary reference to the confederacy of the nations under "the Antichrist," yet, and beyond all question, it will receive its final and fullest accomplishment in this fearful winding up of the history of man: "The kings of the earth set themselves, and the rulers take counsel together against the Lord and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us."

The reader will at once perceive how applicable this prophecy of David is to the period now under consideration, when the Lord's Anointed will be *actually reigning* in person upon the earth. For this *actual* presence of Christ in kingly power at that time in the holy city is clearly asserted in verse 7: "Yet have I set my King upon my holy hill of Zion." This *was not the case* at the time of the first confederacy, for he only came then to *assert* his right, to *claim* his inheritance, to *wrest* it out of the hands of the usurper; and the overthrow of the Antichrist is only the *preparatory step* to his assumption of the throne of his father, David. But now at this time, when the nations begin again to rage, and the peoples to confederate against his rule, he is found securely and firmly seated on that throne upon the "holy hill of Zion;" and ruling, as David says, "in the midst of his enemies." It is clear, therefore, that however they may be accommodated to the *first,* the chief and ultimate reference of both these Psalms is to the *last confederacy* of the kings and people of the earth "against the Lord and against his Anointed." We shall receive further evidence of this double reference of these Psalms as we proceed.

But now as to the Deceiver himself. It is not easy to imagine that he *can* be ignorant of the fate that awaits him; but it seems as though, like Samson in the house of Dagon, Satan, in his deadly hatred of our race, does not care for his own doom, so as he may involve therein the greatest

* Romans viii. 7.

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possible number of unhappy men! Only too successful will be his efforts; for it is not possible for any combination of words to give a more enlarged idea of the amazing multitudes of those who yield to his deception and array themselves under his banners. They are "the nations which are in the four quarters of the earth;" they are "as the sand of the sea;" and they come up "on the breadth of the earth."

Doubtless, also, during this long reign of peace and abundance; with the term of human life so vastly prolonged that he who dies at a hundred years old shall be accounted but as a child; it is but reasonable to expect that the population of the globe will have *prodigiously* increased. Yet the whole multitude of them, with only such and so few exceptions as are not deemed worthy of notice in the prophetic narrative, engage heart and hand in this desperate rebellion! Surely this is enough, if there were nothing else, to prove that the Gentiles are not savingly converted; and that the promises of universal holiness during the Millennium belong exclusively to the Jews, and apply not to the Gentiles. We should ever remember that the present time only is the day of grace for us Gentiles, during which we may secure a name, and a place, and an inheritance among them that are sanctified. For us the day of grace will close when once the Bridegroom has come for his Bride—the great Master of the house, to "make up his jewels." During the Millennium the state of things will be completely reversed; the Jew *shall* reign, the Gentile *must* serve. And as to their respective spiritual conditions—making all due allowance for exceptions on both sides—the Scriptures clearly teach that whilst Israel shall be "all holy," the Gentiles will be all rebels in heart. It is impossible to gainsay or resist the strong and decisive testimony of Holy Writ. The rebels in alliance with the prince of darkness are from "the four quarters of the earth;" are "as the sand of the sea" for multitude; and when they come up in battle array, they cover the whole "breadth of the earth." Language itself *can* go no further.

Learned men have laboured (though without much success) to ascertain the exact locality of the "Gog and Magog" here mentioned. As however in the prophecy of Ezekiel, when the first invasion of the Holy Land is foretold, these same appellations are used to denote *all the nations confederate with Antichrist*; so here the same terms are used, apparently, for the same purpose—only the Leader is different, and his hosts *far more numerous*.

The Vicarage, Tipton. W. KER.

[The remainder of Mr. Ker's Paper will appear next month.—ED.]

SUNSHINE AND CLOUDS.—Ah, this beautiful world! I know not what to think of it. Sometimes it is all sunshine and gladness, and heaven itself is not afar off; and then it suddenly changes, and is dark and sorrowful, and the clouds shut out the day. In the lives of the saddest of us there are bright days like this, when we feel as if we could take the great world in our arms. Then come gloomy hours, when the fire will not burn on our hearths, and all without and within is dismal, cold, and dark. Believe me, every heart has its secret sorrows, which the world knows not, and ofttimes we call a man cold when he is only sad.—*H. W. Longfellow.*

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"GREAT EVENTS ARE ON THE GALE."

A Missionary Tract.

THE first apostacy from "*The truth as it is in Jesus,*" was the prostration of the human intellect before men of like passions with ourselves. It took the form of a vile superstition, which attained its meridian altitude in the ecclesiastical polity of Rome. But "men of the world, wiser in their generation than the children of light," have unconsciously been helping the church to escape from this yoke of bondage. The bonds of superstition are relaxed by the greater diffusion of knowledge, and by the greater freedom of thought vindicated for us in all our civil institutions. Despotism is everywhere giving way before our eyes—*Civil and Ecclesiastical Despotism.* The earth (as was foretold) has been helping the woman; and we believe, with assured confidence, that which is written in the volume of the Book, that the thing which decays and waxes old is about to vanish away.

But let us not imagine that our warfare is over, or that we have come to the place of our rest. As the first apostacy from "*The truth as it is in Jesus,*" was the prostration of the intellect, we are forewarned that the last will be the exaltation of the intellect, when men shall be lovers of themselves, lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof. Believing nothing. Hoping nothing. Fearing nothing which cannot be demonstrated to the satisfaction of the feeble and finite understandings of foolish and presumptuous men.

Thus we are again in the old battle-field; the first trial of our obedience to our Creator is the last trial of our loyalty to our Redeemer. "Once more, then, into the breach, dear friends, once more;" and now and there let us dedicate, to our great and glorious Head, Intellect and Influence and Wealth, and all the faculties God has given us, of whatsoever kind they be, not of constraint, but willingly. "Believe in me," says the Lord Jesus, "and ye shall be like me, and be with me where I am." "Believe in me," says the Spirit that now worketh in the children of disobedience, "and ye shall be as God."

To the periodical press the public are indebted for their knowledge of the "signs of the times"—the signs in heaven above, and in the earth beneath—the signs in the natural and in the spiritual, in the moral, the social, and the political worlds. These signs of the times, faithfully and vividly portrayed morning by morning, and evening by evening, in the columns of the daily papers, are awfully ominous of approaching troubles. The oft-foretold great tribulation, which is to break in pieces the present order of things, and prepare the way for the introduction of another and a better, would appear to be close at hand. When we reflect seriously on the "signs of the times," which are daily recorded for our edification, and compare them with the signs revealed and recorded in our Bibles, as those which are to indicate the end of this *Age* or Dispensation, we cannot help being struck by their most accurate correspondence and parallelism. There is not one of them but has got his mate, literally and obviously displayed before us. Yet, seeing, we see not; and hearing, we hear not, and do not understand, because our hearts have waxed gross, through their entire preoccupancy by the things of sense and time.

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The present modes of acting by the Christian churches for the conversion of the world have been, to a considerable extent, effectual to the breaking down of the strongholds of Satan and of sin, especially in India, but have done very little in building up a Christian church of the disrupted materials. For proof we refer to the annual missionary reports, and especially to the report of the mission with which we are best acquainted—a mission whose praise is in all the churches, the usages of which other churches have to a great extent imitated and adopted.

In the report for this year of the India Mission of the Free Church, we find that in Bengal, since the commencement of the mission in 1830, only 220 of the heathen millions have been added, on profession, to the church.

In Madras, the number admitted on profession, since the establishment of the mission in 1837, has been 167.

In Nagpore, 163 have been admitted since the commencement of the mission, in 1844.

And in Western India, the oldest of all our missions, 197 have only been admitted, on profession, since the commencement of the mission in 1829. While to the melancholy fact our missionaries are constrained to testify, that many whose heads have been so garnished with secular and scientific knowledge, that the absurdities of heathenism have been swept clean away out of their understandings, and their hearts have, from the want of all faith in the supernatural, become tenfold more the children of the devil than they were before.

Think you that the church militant—the soldiers of the Cross—would be thus playing at soldiery, were they looking for the return among them of the Captain of their salvation, and his reward with him, to give to every one according to his work? Were the cry heard, "*Behold, he cometh with* 10,000 *of his saints*," would there not be a stir among the dry bones? would not the most indolent and indifferent be up and doing—attempting to do what they never did before? would not many be running to and fro, preaching and teaching the gospel of our salvation, since it is written, "Blessed are they whom the Lord at his coming shall find so doing"? We are not, however, instructed to expect an audible voice to arouse us from our lethargy. We are instructed to look to "the Signs of the Times." When *ye* see these things come to pass, know that he is near. When these things *begin* to come to pass, then look up and lift up your heads. Behold he cometh with clouds, and every *eye shall see him*, and they that pierced him shall mourn (who have not fled for refuge to the hope set before them in the gospel), and cry to the mountains and to the hills to cover them from his sight. But they shall cry in vain, for every thing is open and naked to his view, nor is there anything whatsoever concealed from his knowledge.

We all confess that the signs of the times are ominous; but while we make this confession, do we not shut our eyes, that they may not see them; and close our ears, that they may not hear them; and pre-occupy our hearts with other things, so that we may neither feel nor fear them? Now, all that we contend for is, that as we have been informed, on an authority we profess to believe, that certain signs will indicate to them who are looking for him, that the coming of the Lord draweth nigh, we should be looking for them with eager and anxious expectation, since

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to them that look for him we are told he will appear the second time, without sin, unto salvation.

We, however, by no means insist that the Signs of the Times indicate what we hope and believe them to do. Let every man examine them for himself; we only insist on the wisdom and duty of looking at them by the light of revelation, and the certainty of finding that, in the simple performance of this duty, there is great reward. No exercise can more elevate the mind above the sordid, sensual, and all-engrossing selfishness of worldly pursuits than the study of the Signs of the Times, as revealed to us in our Bibles. It would kindle in our hearts a universal benevolence. It would cause us to love our neighbours as ourselves; to do good and communicate to the uttermost ends of the earth. We do not prosume to dogmatise, nor to assert, nor to impose conclusions—we only desire that men should attend to the Signs of the Times *attentively*, compare what is with what was predicted, so that they may see and know where they are, and whereunto they are tending, otherwise it is certain that sudden destruction must come upon them. We would direct attention to the Signs of the Times, not for the gratification of a presumptuous inquisitiveness, but from the necessity of the case; for if he that cometh is at hand with 10,000 of his saints to subdue his enemies under him, to purge thoroughly his floor, and to burn the chaff with unquenchable fire, we, professing believers in Jesus, under an enhanced sense of our responsibilities and our duties, becoming more seriously affected ourselves, should strive to associate with ourselves as many as we can in the work of doing good and communicating. To recall the alienated; to cheer the diffident; to comfort the mourner; to assist the poor over the gulf of despond which separates one section of the community from another, with enmity and jealousy subdued, would be as life from the dead to the world; while a restoration in our churches of such a communion of saints as existed at the beginning, a communion based on the condition, "*Ye are all Brethren*," would manifest before all men by the fruits of the Spirit, that the Spirit was in us, and among us, of a truth. Were the church, instead of employing her all-pervading machinery for the gathering in of money, to employ it for the gathering in of the men and women of our congregations, into congregational associations for making Christ's ways known upon the earth, and his saving health to others, we are assured by the same word of promise, that if we thus seek first the kingdom of God and his righteousness, all other needful things will be added unto her and unto us. We commit both a sad blunder and a sad crime—and the crime worse far than the blunder—when we seek first the money wherewith to procure the righteousness, instead of first seeking the righteousness wherewith to procure the money which would flow from believing and loving hearts willingly and abundantly, according to our need.

This is what might have been had the church been zealous and faithful; but while the Lord delayed his coming, we all slumbered and slept; and now, when men's hearts are failing them for fear, and for looking after the things which are coming upon the earth, we know not anything that would so much solemnise and tranquillise; and both to solemnise and tranquillise were never so much needed as now, when the universal passion and practice is after the frivolous and exciting. The solemnity of the subject

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would solemnise; and what can be more tranquillising to all believers than the declaration—"When these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh"?

To permit the heirs of salvation to come out and to be separate, and to flee from the wrath to come, a brief space of repose, such as we enjoy at present, is one of the predicted Signs of the Times—"There was silence in heaven (it is written) for half-an-hour" of celestial computation; what may be its duration, according to terrestrial reckoning, it is not given us to know. But this we know, that of the day and hour of Christ's coming knoweth no man. The angel also, as seen by John ascending from the east, cried out with a loud voice to the angels holding the four winds of heaven—"Hurt not the earth," etc., etc.—(Rev. viii. 3)—"till I have sealed the servants of God on their foreheads." The Lord is waiting to be gracious. He is unwilling that any should perish! The Lord, who will be revealed from heaven with his mighty angels, in flaming fire, to take vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ, is still waiting to be gracious. "Turn ye, turn ye, for why will ye die?"

Watchman, what of the night? Watchman, what of the night? The Watchman said—"*The morning cometh,* and also the night." The morning cometh! The Sun of Righteousness is about to arise, with healing in his wings. The coming of the Lord draweth nigh. *And also the night!* Then the Lord shall whet his glittering sword, to take vengeance on all his enemies, and to reward them that hate him; when the light of the wicked shall be put out, and the blackness of darkness prevail. We are assuredly on the verge of a great revolution in the affairs of men, when old things are to pass away, and all things to become new.

Who is on the Lord's side? Who? Come out from among them, and be ye separate, is the commandment of the Lord.

AN ELDER OF THE FREE CHURCH.

IS ENDLESS SUFFERING THE DOCTRINE OF SCRIPTURE?

THERE is one strange defect of evidence regarding the dogma of endless suffering, so far as it is professedly derived from Holy Scripture, which only recently suggested itself to my mind, and which has not, as far as I can recollect, been pointed out by any of the recent writers on our side. It is briefly this: If "endless suffering" be the tremendous truth, it must assuredly be regarded as a truth only made known to us by divine revelation. Man could never have attained to the knowledge of it by the light of nature, or the aid of his unassisted reason. It is moreover, it will be admitted, a truth utterly opposed to our human preconceptions and susceptibilities. In these respects, confessedly, it does not stand alone. There are other truths which are exclusively truths of revelation. Other truths which, apart from revelation, we should never have attained to the knowledge of. Other truths which are more or less opposed to our natural preconceptions and modes of thought. But what do we find in the case of every such truth, with the solitary exception, I think, of the supposed

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truth under consideration? *We find that miraculous attestation of its being a truth of God has been afforded!* Let the reader run over in his mind all the great doctrines which may fairly be included in this category, and see if he can find an exception. Is the inspiration of Scripture the doctrine?—the fulfilment of prophecy is its miraculous attestation. Is the plurality of persons in the Godhead the doctrine? The descent of the Holy Spirit "like a dove," and the "voice from heaven," is the miraculous attestation. Is the incarnation of Christ the doctrine? His birth "of a pure virgin," the star which guided the wise men, and the angelic vision and testimony to the shepherds of Bethlehem, afford the miraculous attestation. Is the resurrection from the dead the doctrine?—the resurrection of Christ himself is the miraculous attestation. Is the life of glory the doctrine?—the mount of transfiguration supplies the miraculous attestation. But in the case of this doctrine of "endless suffering" no such attestation is afforded. Yet when we consider the real character of the doctrine, and how awfully important it was that men should not be left unconvinced of its truth, if indeed true, it seems on the one hand as if no amount of such evidence could have been too great or startling; and, on the other, quite inconceivable that God should have withheld it altogether; especially when as we have pointed out, to do so would be to depart from his uniform mode of procedure.

I am quite aware that it may, and doubtless will be answered, that our Lord has himself dealt with this demand for miraculous evidence, and has even shown how unavailing it would be; when, in the parable of the rich man and Lazarus, he makes Abraham declare, in reply to Dives' request that one might be sent from the dead to warn his impenitent brethren, "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." (Luke xvi. 31.) Now were I prepared to maintain the view, which has found advocates in the pages of the *Rainbow*, that this impressive narrative is a mere Jewish fable, adopted by our Lord for a special purpose, *without a hint of its utter untruthfulness*, I could have little difficulty in meeting this objection. Feeling constrained, however, to regard the narrative as nothing less than a solemn unveiling of the spiritual world, this way of escape is not open to *me*. Nevertheless, the question at once suggests itself, of *what* would they not be persuaded? Dives had said, "If one went unto them from the dead, *they will repent*." "Nay," replies Abraham: "If they hear not Moses and the prophets, neither will they be persuaded (*to repent*) though one rose from the dead." Mark, Abraham does not assert that the brethren of Dives could not be convinced of the truth of such an apparition. In point of fact all nations have been convinced of the truth of such visitations from the unseen world. He does not even say that they might not, in a sense, be convinced of their brother's unhappy condition. Plainly, it is a question of the moral influence that would be thus exerted. Now, miracles have in themselves no constraining moral power. They may convict, but they cannot convert. A miracle is just the broad-seal of heaven attached to a message from God. Men may doubtless disregard the seal as well as reject the message; but still God has, as we have seen, ever been wont thus to seal his messages. The question is, WOULD HE HAVE LEFT THIS—if true, certainly the most awful of all his messages—ALONE UNSEALED?

W. MAUDE.

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SEED.

1. "In the beginning God created the heaven and the earth."—*Gen.* i. 1.

This sublime expression states the origin of the material universe. It is neither eternal, nor self-created, nor the result of chance. God is the Almighty Maker, and all things are under his control.

2. "And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so."—*Gen.* i. 11.

Here are some of the arrangements of infinite goodness for the sustenance of man and beast. This is divine providence at work, early in the world's morning.

3. "And God said, Let there be lights in the firmament of heaven, to divide the day from the night; and let them be for signs, and for seasons, and for days, and years."—*Gen.* i. 14.

He whose name is "Light" is also the God of order, and here are the glorious time-pieces which he speaks into existence.

4. "And God saw everything that he had made, and, behold, it was very good."—*Gen.* i. 31.

Here is the Creator's verdict upon the magnificent works of his hands. The labour of Omnipotence meets the approval of infinite wisdom.

5. "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made."—*Gen.* ii. 2.

There is a great purpose in all that God does; and whatever he undertakes, whether in creation, providence, or grace, he brings to perfection.

6. "And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made."—*Gen.* ii. 3.

Here the day of rest is blessed and set apart for some of those higher purposes of which creation is only the material platform.

7. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."—*Gen.* ii. 7.

A wonderful being is man, formed of dust, and breathed into life by Deity! He ought to be both humble and holy.

8. "And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed."—*Gen.* ii. 8.

See how the gracious Creator arranges for the happiness of his creatures! A garden of delights, laid out by divine skill, is the first home of man.

9. "And the serpent said unto the woman, Ye shall not surely die."—*Gen.* iii. 4.

Alas! the father of lies has found his way into the garden of Eden, and disaster ensues; but God has overruled it all for boundless good.

10. "And Enoch walked with God: and he was not; for God took him."—*Gen.* v. 24.

An early type of the translation of the living saints, without tasting of death, which is to take place at the second coming of the Lord.

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11. "While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease."—*Gen.* viii. 22.

This most blessed postdiluvian promise must have gladdened the heart of Noah, after the tremendous catastrophe of which he was the witness and the survivor.

12. "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee."—*Gen.* xii. 1.

The history of the father of the faithful is profoundly interesting. It begins, as was meet, with an act of unquestioning obedience to God.

13. "Thou hast granted me life and favour, and thy visitation hath preserved my spirit."—*Job* x. 12.

The recognition of God as our Creator and Preserver, is a duty which cannot be omitted without injury to the soul. He should have our daily adoration, for the life that is in us is his gift.

14. "God . . . hath in these last days spoken unto us by his Son."—*Heb.* i. 1. 2.

Jesus is the great Prophet, the Prince of the Prophets. He is the Messenger of the Covenant, and the Revealer of the Father. Let us reverently "hear him!"

15. "Man that is born of a woman is of few days, and full of trouble." *Job* xiv. 1.

Yes, but there remaineth a rest for the righteous, and instead of the few days here they have everlasting life in and with Christ.

16. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same."—*Heb.* ii. 14.

The blessed Saviour did this that through death he might conquer death and Satan, and make his people heirs of eternal happiness. It was wondrous grace, and demands adoration.

17. "Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding."—*Job* xxviii. 28.

Who will controvert this? Who will say it is not so? And yet assent to a proposition is one thing, and to act upon it is another.

18. "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus."—*Heb.* iii. 1.

This is the way to get the true fear of the Lord, and to depart from evil. The more Christ is considered, the wiser and holier we become.

19. "Deliver him from going down to the pit: I have found a ransom."—*Job* xxxiii. 24.

The Lord himself hath found the Lamb of sacrifice, and through atonement men are saved from ruin. The plan is altogether divine, and hence the believer is eternally safe.

20. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."—*Heb.* iv. 16.

It is a "throne of grace" observe. Royal gifts are given there. Prayer is not a wild cry of doubt, but the believing supplication of an adopted child. The Father will hear and answer.

21. "Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors."—*Prov.* viii. 34.

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It is the Eternal Wisdom, it is the Lord, the Son of God, that speaks thus. Let us secure this blessedness in the appointed way.

22. "And being made perfect, he became the author of eternal salvation unto all them that obey him."—*Heb.* v. 9.

Being made complete as a sympathising high priest through suffering, our blessed Lord has every qualification for his glorious office of Saviour of his church.

23. "But he that sinneth against me wrongeth his own soul: all they that hate me love death."—*Prov.* viii. 36.

And are there any that hate Jesus—hate the perfect, the incarnate Love? Is this thing possible? Alas! the Christless lives of myriads of gospel hearers prove it!

24. "For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God."—*Heb.* vii. 19.

The law had most important uses, but salvation is not by it, for we have all sinned, but by Jesus Christ, who bore the law's curse for us, and bore our sins in his own body on the tree.

25. "Casting all your care upon him; for he careth for you."—1. *Pet.* v. 7.

God cares for all his saints, and will not suffer them to be put to shame.

26. "Pray without ceasing."—1 *Thess.* v. 17.

Prayer is a precious privilege, and a very delightful exercise. It is good to draw nigh to God.

27. "Ye shall be holy: for I the Lord your God am holy."—*Lev.* xix. 2.

The grand purpose of salvation by the death of Jesus is to make his people holy.

28. "There is joy in the presence of the angels of God over one sinner that repenteth."—*Luke.* xv. 10.

Clearly for this reason, that angels are holy and loving beings who adore the Saviour, and rejoice in the results of his mediation.

Many are called, but few are chosen."—*Matt.* xxii. 14.

No one who notices the multitudes who hear the gospel but do not obey it, can doubt this.

30. "What shall it profit a man, if he shall gain the whole world, and lose his own soul; or what shall a man give in exchange for his soul?"—*Mark* viii. 36, 37.

What is the world, with all its wealth and grandeur, to the necessities of a human spirit? The soul must have God, or it has nothing.

LIVING STONES.

A SCULPTOR'S study, and himself as one
  Possessed of greed for over-toil;
Nor scarcely resting till his work begun—
  Reproof severe of moral soil—
Shall figure INNOCENCE; the sweet ideal
His soul imagines, and he would were real.

Suppose his marble—like to flesh with sense—
  Its ev'ry wound could inly feel;
'Gainst chip and blow what agonies intense
  Would piteous rise, in mute appeal!
Should such avail? should artist hand be stayed
Or art or pity—which should be obeyed?

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The end is noble, and the work begun
A poet-mind has fitly planned:
Away, then, sympathy! love-labour done
His very work shall praise his hand!
Not always may we heed sweet pity's sighs;
Some tears there are would end all enterprise.

There is a Sculptor in this world of ours,
So working now on "living stones;"
His wounds are "faithful," though his blows in showers
Rain down, nor cease for mortal groans:
GOD is that Sculptor, and his aim to plan
From rough humanity, immortal man.

His tools are trials, and his hand is strong
Where guilt defiles, and sins are bold;
No bare deformity, no hidden wrong,
Though secret as the miser's gold—
But meets his scrutiny, his righteous frown,
But brings Omnipotence in thunder down.

He shapes to symmetry our rough and rude,
He gives the life which feels his love;
And though but sufferings about us brood,
The morrow's dawn—begun above—
Reveals in him whose life in us is given,
The one reality of earth and heaven.

Oh, pain's no fancy! 'tis the fact of earth,
Full well we know—it *is*—and *does*;
Yet life eternal is such weighty worth,
That griefs—surpassing those in Uz,
Which once were let poor Job to touch and try—
Are very dreams to that reality.

Such life is ours; our life in Jesus lives;
What mortal pangs can this displace!
Let sorrows work; work on; till freedom gives
Assurance that supernal grace
Has done its all, has formed each chosen son
A perfect likeness of the perfect One.

We live in tribulation and in woe;
But, wherefore? is no thought of ours;
We know the wherefore, and we undergo,
In patient hope of heaven's dowers,
What discipline—to rid from stain and blot—
Our Father measures, and we murmur not.

Why chafe at suffering? why shrink from pain?
The sins they mark are all abhorred:
Oh, while upon us there remains a stain,
We pray thee, spare us *not* good Lord!
Divine Artificer—will, spirit, bends;
We bless the providence that "shapes our ends."

WALTER ROWTON.

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LIFE AND IMMORTALITY *ONLY* IN CHRIST.

TO those who seek a scriptural basis for their opinions and doctrines, the question of man's immortality, whether *natural* or *acquired*, resolves itself into a simple matter of interpretation. The terms—*life, eternal life, immortality*, if understood in their literal signification, involve the doctrine of an acquired immortality; if understood metaphorically or spiritually, they leave the question of man's eternal existence untouched, assuming that man is by nature, or by original constitution, an immortal being. Can this question of interpretation, then, be definitely settled? Are there any means of determining whether these terms should be rendered literally or figuratively? I believe so. In addition to the well-known canon of interpretation, "that the literal should always be preferred, unless it involves an impossibility or an absurdity," there are two or three passages of Scripture, to speak within bounds, that cannot possibly be taken in any other than the literal sense. They establish, beyond a doubt, that immortality, eternal life, etc., are the free gift of God's grace through Christ. Immortality cannot be *both*, cannot be both natural and acquired; and if it can be shown to be derived from Christ, through redemption, then the ungodly possess it not, but they will assuredly perish. The first passage is 2 Tim. i. 10: "But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." The word *life* in this passage constitutes an antithesis to the word *death;* the term *death* being literal, without dispute, it determines the meaning of the term life. But it will be said that, granting the terms to be literal, the statement of the apostle is that life and immortality are *brought to light*, not originated or conferred by the gospel, simply uncovered or made known. Let us test the value of this interpretation. The doctrine of man's immortality brought to light by the gospel. Is it so? Is not this assumption contrary to fact? Did not human reason first discover or *invent* this doctrine? Did not Plato teach this doctrine years before the introduction of the gospel? Yea, has the gospel discovered this doctrine of man's natural immortality up to the present moment? Can one solitary passage be produced from Scripture to prove this doctrine of man's natural immortality? No! This rendering of the passage will not stand. But further, the theory of our opponents requires that the word *life* should be understood figuratively; let us test this application of the passage by the same rule. *Life*, then—spiritual life—is not originated or conferred by the gospel, but simply "brought to light." Will this rendering coincide with the teaching of Scripture? Certainly not. If salvation be not by and through the gospel, then all the teaching of the apostle Paul is wrong.

The conclusion of the matter, then, is this—the terms life and immortality are literal, and the phrase, brought to light, must be understood to mean—*to make known.* The scope of the passage is this:—the gospel makes known how life and immortality may be obtained: "He that hath the Son hath life, and he that hath not the Son of God hath not life."

Second passage—John vi. 57: "As the living Father hath sent me, and I live by the Father, so he that eateth me shall live by me."

The terms live and living in this quotation must be understood in the

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same sense; either all are literal or all are figurative; the text constitutes a syllogism, and consequently the terms in the premiss and the conclusion must be the same, or the argument falls to the ground. Can any other meaning than the literal be given to the words "*the living Father*" and "I *live* by the Father," so he that eateth me (or believeth in me) shall *live* by me? Can any language be plainer that life, eternal life, is only to be found in Christ?

Third passage—Rom. viii. 13: "For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live."

The *die* and *live* in this text must be rendered literally.

Try it *figuratively* or *spiritually*: "If ye walk after the flesh ye *shall* die." *Shall* die? Should it not be, "Ye are already dead"? "If ye through the Spirit do mortify the deeds of the body ye *shall* live, should it not be, "Ye *are* alive, ye *possess* spiritual life"?

The use of the future tense implies that the death on the one hand is the punishment of sin—"The wages of sin is *death*;" the reward, on the other, is the life, the immortality, so invariably promised to the believer—"In hope of eternal life, which God that cannot lie, promised before the world began." (Titus i. 2.) No other than the literal is possible in the foregoing passages. Life, immortality, are literally the gift of God through Christ, and consequently not natural; if of grace, then it cannot be of nature; if of nature, then it cannot be of grace. "If Christ be ours, then *all things are ours*," including even this glorious prize of a "crown of life"—immortality. Surely to ascribe the possession of this gift to nature is to rob Christ of the chief jewel in his crown.

Oxford. C. U.

"BECAUSE HE GAVE NOT GOD THE GLORY."

THE FRENCH EMPIRE IS ABOLISHED: THE MAN OF DECEMBER HAS FALLEN IN SEPTEMBER.

LOUIS NAPOLEON BONAPARTE is not a fool: his deep-seated earnest thoughtfulness, his caution in action, his reserve in speaking, his whole life-tale, prove that. Neither is he an effeminate prince: he was not nursed in luxury's lap, for his father had then just been stripped of his short-lived honour of King of Holland; and as the young prince grew up he was the attendant, almost the slave, of that imperious uncle whose nephew it is his proudest boast to be. His early manhood was spent in exile among Swiss men and mountains; twice he attempted to wrest the crown from his country's king; once he was pardoned, and once sentenced to life-long imprisonment; once he escaped. When he appeared amid the storm of 1848, folk thought his conduct a bad practical joke; yet he was elected President of France, and three years later he got himself made absolute; recalling the career of an old Greek "*tyrant*." Verily, Louis Napoleon Bonaparte is neither foolish nor effeminate. Yet Louis Napoleon Bonaparte has fallen. His folly, then, is not the cause of his downfall. It is not a mind unstrung by silken ease that has let him down. "His

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system of statecraft was rotten," says one, "he kept his people in ignorance by spreading base calumnies against the opponents of his house, and by hiring venal voices in the senate and in the *café*, in the city and in the field, he bolstered himself from day to day." "True!" cries another, "and his popularity waning, he strove to brighten it by a cruel raid over the German border, hoping if he should get nought else, to get '*glory*,' that morsel so sweet to a Frenchman's palate. But failing, he fell, and that, 'like lucifer, never to rise again.'" "They have deceived me," was his own bitter cry, when he found how grossly his forces had been overstated. All these *speak truth*, but only partial truth.

Several years ago (I forget how many), at a new-year's feast at Compiègne, in a poetical charade, lines were introduced about the little Prince Imperial, among which were two, of which the following is a translation:—

"His mother is as beautiful, but far wiser, than the foolish Venus;
His father is the master of the thunder, whose nod all the race of man anxiously watches."

All this passed without rebuke from the Emperor, his satellites, the French people, the French press: our journals, true to their duty, exposed and commented on the blasphemy. Louis Napoleon Bonaparte was at the top of success at the time; but from then he began to fall. His health gave way first; this was kept secret from Europe at large, till Pope Pius IX. spitefully let it out, in a Papal brief, where he *professed* to pray for the Emperor's convalescence. Then followed the Mexican expedition, disastrous in its results, although all the world wished God-speed to that righteous attempt. Next, Prussia arose like a giant refreshed from her half-century sleep, and not only seized the German hegemony, but practically re-established the German empire: France and her baffled monarch looking on and growling the while. Lastly, German feet press the French neck.

I hope I don't use the "*post hoc ergo propter hoc*" argument: but may I ask, is God a jealous God, and does he overrule the events of this world?

If any of the readers of the *Rainbow* remember the circumstance alluded to, and could give me the date, they would oblige

Your humble Servant,

Stockleigh English, Crediton. CYRIL A. GREAVES.

Correspondence.

WAITING FOR THE LORD.

DEAR SIR,—These times make the hope of the Lord's coming very "blessed." The *Rainbow* appears to me and others with whom I have conversed, vastly increased in value by recent events. You have steadily taught that we are to look for Christ, and not Antichrist, and that the waiting church will be removed before the terrors of the Apocalypse are poured upon the earth. You have also told us once and again, that Louis Napoleon is not the Antichrist. Events have proved you right, and I hope that a Magazine so trustworthy will soon get thousands of additional subscribers. How mortified those gentlemen must be who have insisted that the fallen emperor was the destined "Monarch of the World"!

Faithfully yours,

FRATER.

London.

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"THE END."

1 Cor. xv. 24.

DEAR SIR,—It is of importance to see what is "the end," spoken of here, the end of—it being requisite to know what a thing is before the end of it can be intelligently spoken of.

The meaning of a word is decided by the context: "I will see what their end" (Deut. xxxii. 20), refers to the lamentable result of Israel's disobedience—"O Israel, thou hast destroyed thyself." (Hos. xiii. 9.) This destruction continues until the end of the wrath ("εἰς τελος"—1 Thess. ii. 16). But by the grace of God another end is coming, even the glorious "latter end" of Israel (Deut. xxxii. 29): "In me is thine help, I will be thy King" (Hos. xiii. 9, 10; Luke ii. 32; Rom. xi. 26, 27): "The end" (Matt. xxiv. 3, 13, 14), is the consummation of the present age. None of these, and others that might be specified, is the "END" spoken of in 1 Cor. xv.

In human systems of theology, "the end" in question is said to be what is called "THE END OF TIME;" this is from an incorrect interpretation of the oath of the angel.* (Rev. x. 6.) It is also said to be the appalling judgment of the great white throne, which is assumed, without warrant, to be the winding up of the mediatorial work of the Redeemer.

"The end" in question is the END of life-giving to as many as died, even to all who died in Adam, if there is any definite meaning in the words of Paul in Rom. v. 12—21; 1 Cor. xv. 20—26; 1 Tim. ii. 1—8; 2 Tim. i. 13; 1 Cor. xv. 45; and other sayings of Paul, and others, that might be quoted. It stretches beyond every other "end" spoken of in Scripture.

* The common rendering, "Time no longer," is correct; but on account of the popular incorrect interpretation of it, some other renderings having the same meaning, say, "No more delay" would be preferable.

There are three points to be looked at in the process of giving life to, or making alive in Christ, the whole of the dead; viz.—the beginning, the making alive of Christ, the first-fruits of them that slept, the end of the blessed work of making alive—and a point somewhere between, viz., the making alive of those that are Christ's at his coming, with two intervening periods of unknown length.

The analogy between these and the harvest-home feasts of Israel (Lev. xxiii.) will, it is presumed, give some light on this question.

1. Passover Feast (interval forty-nine days).
2. Feast of Pentecost (interval of six months, less the former interval).
3. Feast of Tabernacles.

(1.) At the Passover Feast, Christ, the wave sheaf, was presented and accepted alive from the dead, on the morrow after the Sabbath.

(2.) At the Feast of Pentecost the two loaves baken with leaven represent the church, "a kind of first-fruits" (Acts ii.; James i. 18; Ephes. i. 12, 13), incipiently fulfilled on the fiftieth day after the resurrection of the Lord, will be completed at his coming.

(3.) The thing typified by the Feast of Tabernacles will be incipiently fulfilled at the restoration of Israel (Zech. xiv.), and the plenary fulfilment will be at "the end" predicted by Paul.

The interval elapsing between the making alive of Christ, and the making alive of those that are Christ's at his coming, has been extended to upwards of eighteen hundred years; how much longer it may be remains to be seen. The interval between the coming of the Lord, and "the end" will, according to the supposed analogy, be very long.

"But every man in his own order. Christ the first-fruits, afterwards they

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that are Christ's at his coming; then* (*εἶτα*, afterwards, next in order) the end, when he shall have delivered up the Kingdom to God, even the Father."

Having completed the work of making all things new (Rev. xxi. 5; John v. 17; Psalm ii.; Ephes. i. 10; Phil. iii. 21, sec. clause), the Son rules over all, in subjection to the Father, God being "all in all."

Yours truly,

Clunes, D. MACFADYEN.
Australia.

QUESTIONS.

DEAR SIR,—Some of the leading advocates of what is popularly known as the "Annihilation theory," have expressed their belief that the penalty which God attached to a breach of his law (Gen. ii. 17), "Thou shalt surely die," embraced neither more nor less than the cessation of natural life, or, in other words, death as we see it prevailing over all ranks and classes of our fellow men. This has suggested some difficulties which are no doubt common to many of your readers, and which if plainly stated, may possibly receive a clear and satisfactory solution from some of the able and learned writers who have devoted so much time and thought to this most important subject.

1. If the penalty affixed to sin be natural death, and if the believer's substitute bore the penalty of all the sins of his people, why then does the believer undergo natural death in common with all who have never believed in Christ?

2. If the penalty affixed to sin be natural death, and that believers, in all ages, have been subjected to death natural, why then was Christ humiliated by being subjected to death, even the death of the cross?

3. If the penalty affixed by God to sin, when man was in his unfallen state, in a state of probation, was natural death simply, and that the penalty of sin is now, according to the New Testament, a period of torment in hell, be the duration of that period what it may, does it agree with our sense of God's character that to the weak and impotent being, by nature biassed to sin, a more severe penalty should be administered, than was awarded to the one who was naturally free and unbiassed in his pure unfallen nature. In a word, did God, and if so when, increase, *immensely* increase the penalty when man's power had utterly departed of withstanding the contamination of sin?

Faithfully yours,
JAMES W. STEELE.

* "Then" here does not mean *at that time*, as is supposed by some, *τότε* being the word used when *at that time* is meant, as in Matt. xxv. 31, 34, 37, and elsewhere.

Literature.

The Restitution of All Things. By HENRY CONSTABLE, A.M, Prebendary of Cork. London: James Clarke and Co., 13, Fleet Street, 1870.

"THE great question here discussed," writes Mr. Constable in his preface, "is occupying more than ever the attention of thinking men. It is no wonder that it should. The only wonder is that it occupies so little thought. That which affects man's future and God's character is worthy of every man's most serious reflection. To those who love God and are zealous for his honour; to those who love Christ and value his salvation; to all who think life a precious possession, and would wish to make an eternal life their inheritance; to all

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who think sin a terrible evil, and long for its extinction; I commend this little work of mine. To set God before the mind as he is set before it in his own word; to exhibit him as a just God and a Saviour, to show him the object of love and trust as well as of fear, is the object which I have had in view."

The gifted author has accomplished his purpose and discharged his self-imposed task admirably. The readers of the *Rainbow* require no information concerning Mr. Constable's style of writing; and we hope they will give this fine pamphlet a large circulation. On the principle of interpretation we quote the following, as it is that by which we ourselves have been guided all these years. We are sure it is sound:—

"The principle of interpretation is this, that *all language relating to law and jurisprudence*, all language descriptive of the sanction of government, all language setting forth the penalties of crime and disobedience, *is to be accepted in its primary sense and in no other*. Examine the terms of any human law, ask the men whose life-study relates to law, whether as legislators or administrators, —all will reply that in all documents relating directly or indirectly to law and jurisprudence, no sense but the primary is for a moment allowable. Thus, when death is announced as the penalty of a crime, no controversy would for an instant be admitted as to its meaning. No lawyer, for or against the criminal, would search for dramatic or poetical secondary senses. If the criminal himself were gravely to plead that his physical existence should not be taken from him because he had understood the legal penalty of death in a secondary sense, it is quite possible that he might be saved from the scaffold and the hangman, but it would only be by his being sent to a lunatic asylum as an incurable madman!

"Here, then, is a great principle of interpretation in use among all mankind. It is that all documents and terms relating to human conduct as affected by law are only to be interpreted in their primary sense. A secondary sense may be more usual and more proper *elsewhere, but not here*. Poetry and the drama, the literature of passion, imagination, and feeling, may use these terms differently, but their use is not to affect in the smallest degree *the interpretation of a law*. Here we take our stand. Here we are on sure and steady ground. The terms we have been discussing are the terms of the *Divine law;* the jurisprudence we have been discussing is *God's jurisprudence*. We only claim that God's penalty for crime against God's law should be interpreted in analogy with all law. It would be an outrage upon human law to interpret its sanction in some figurative and secondary sense; but that God's jurisprudence should be interpreted in this way, his awful penalty of sin explained by the tropes of poetry and the hyperbole of grief, is an outrage of a graver kind, because mixed up with a higher destiny and the Great Judge of the Universe. On this principle, then, we set aside *every secondary sense* from the terms relative to future punishment. *On this principle we accept their primary as here their only possible sense*, and on this principle the theories of Augustine and Origen fall together—the theory that inflicts eternal misery on man, and the theory that brings him back through a death to sin to holiness and happiness.

"If any justification of this principle were required, it is readily found. The primary sense is *one unchanging sense*, universally understood by every reasonable being of every stage of civilisation and every variety of religious belief. The secondary sense is various, changing, differently regarded by different minds. Thus death in its primary sense is always one and the same. Down from its first example and enunciation to the present day it has preserved this sense unbroken and unchanged, and is understood alike by the savage and the civilised, by the ignorant and the learned, by the degraded and the sensitive mind. But when we come to the secondary sense all this is changed. There are several secondary senses! These secondary senses are ever varying with the opinions and circumstances of men. Some of these secondary senses are absolutely unintelligible to multitudes of minds, as those of children, persons of blunted moral feelings, and savages, who yet were all intended to be affected by the terms used."

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

NOVEMBER 1, 1870.

OUR WORK PAST AND FUTURE.

SOME of our readers have evinced their interest in the *Rainbow* by kind enquiries respecting its present position, and the probability, or otherwise, of its continuance; and as we have no doubt that others are equally interested, although they have not written for specific information on the subject, we shall state as briefly and clearly as possible how matters stand; and then our friends can determine for themselves whether the *Rainbow* is to be continued as the witness of grand apostolic truths; for it is perfectly obvious that a monthly magazine—involving heavy expense—cannot exist without the practical help of those who desire the wide diffusion of the truths it advocates.

If this were its first number I should feel much delicacy in asking assistance, as that could only be on the ground of *promises*, or prospective work, and then it might soon be that the promises would be so poorly fulfilled and the work so feebly done that the helpers would feel that they had no adequate return for their money. Happily the case is widely different. Seven years' labour is a fair apprenticeship; and the Editor, without taking any credit to himself beyond that of conscious earnestness and strict impartiality, can appeal to the magazine itself in proof that the work done has *not* been that of "prentice hands." His opinion, naturally enough, might be supposed somewhat to exaggerate the literary ability and theological intelligence of the excellent brethren who have given their time and talents to these pages, but *his* opinion is not needed in the presence of many grateful witnesses to the value of these writings. It has been my constant aim (for I *must* speak in the first person) to secure for the readers of the *Rainbow* the best writers I could obtain, and I am profoundly thankful to the gifted men who have so willingly come to my assistance, and enabled me to realise my purpose.

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It is surely not too much to conclude therefore, that the past *is* an argument for the future both in relation to the intrinsic value of the magazine, and the reason why it should receive liberal pecuniary support from those who believe it a true and honest exponent of divine teachings regarding "the future of the church and the world." And, be it remembered, ours is no repetition in varying phrase of valuable scriptural doctrine. We have learned from the holy record that GOD has appointed his Son, our blessed and beloved Saviour, "heir of all things," King of kings and Lord of lords, and that he is coming to glorify his church, to set up his world-wide kingdom, and to reign in righteousness and glory over the entire human family. We have learned that during the dispensation of grace, under which we live, GOD is taking out of the nations a people for himself who are to be the royal family of heaven in the ages to come; and that the subjugation of the world to Christ's sceptre, or the introduction of the Millennium by the ministry of the gospel, is quite a modern idea, without the slightest foundation in Scripture. We have learned that Israel and Judah will be gathered from all countries and re-united as one kingdom in the land of promise under "Messiah the Prince," but that before that blessed event takes place there will be an enormous manifestation of impiety in the man of sin, the lawless one, the son of perdition, who will declare himself the Messiah, and demand divine worship as God—the terrific judgments of the Apocalypse being God's sentence upon this wild beast and his atheistic and impious followers. We have learned that the church waiting and looking for her Lord will be taken away from the evil to come, and that her holy duty is to see that she be ready when the Bridegroom comes, putting no event whatever *as necessary* between the present moment and that glorious hour. We have learned that the divisions and distractions of the nominal church, and the corruption of doctrine which so widely prevails are so many evidences of the prophetic character of our Lord's parables, so many proofs that the poisonous leaven hid in the meal has done its work only too effectually; and that it is the duty and high privilege of those who see these things to use every effort in their power to call the attention of Christians to them that they may neither be ignorant of Satan's decrees, nor asleep when the LORD comes. And we have learned that the "everlasting punishment" of Scripture is by Scripture itself explained to mean "everlasting *destruction*," perdition, an utter and eternal cessation of being; and that man by nature is simply mortal—immortality being the wonderful *gift* of God in Christ to believers.

But vast as is the field of sacred thought covered by these things, we do not stop here. By the blessing of the Lord we have more to learn. The mine is not exhausted, neither is the will to work it, and as gem by gem

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comes to the hand of the willing worker, we shall show it to the readers of the *Rainbow* that they may share in our riches and be "partakers of our joy." A stereotyped theology is the bane of revelation. Divine truth is an expansive vitality; it is full of precious meaning, and the more we love it and submit to its authority, the more shall we get of its treasures. As there are many things supposed to be in the Bible which are not in it, so are there in the Bible many things which are not supposed to be there. The oracle is eloquently silent on points which theology has awfully amplified, and expresses words of love and beauty where theology has reported her dumb. We have been asked on alleged divine authority to believe the incredible, and assured that things for which sanctified hearts yearned had no place in the holy word.

Well, it is just twelve months since the Editor put forth a statement in the *Rainbow* which he had formerly made in the pulpit, declaring his convictions and the resolutions founded upon them. He risked all for conscience, and immediately reaped as the fruit of his honesty a storm of obloquy from the pulpit and the press. He allowed both to assail him at pleasure, without either complaint or rebuke; for he is not altogether ignorant of the storms that have been around truth in the past, and the authority he wishes to obey tells him that "the servant of the Lord must not strive, but be gentle unto all men, apt to teach, *patient*." Our readers may be assured that patience in a good cause is strength. We are grateful this day that we did not yield to the temptation of showing the utter weakness and absurdity of such of the things written against us as came under our notice, and that we kept the magazine up to the level of its high vocation, without making it the medium of the personal and local. The *only* thing we felt keenly was the fear that we should not be able to carry on the magazine. The truths it teaches appear to us such as the churches greatly need in these days; and the efforts previously made to limit its circulation were renewed at the time we speak of; but even this fear was graciously removed, for the LORD sent us a little help now and then; and as the silver and the gold are his, he can still put it into the hearts of whom he will to continue this testimony to his own glorious truth, until the time come—should it ever come—when the commercial success of the magazine shall cover all expenses. Still, it may be a question whether such a supposed case is altogether desirable. It may be better that the mutual sympathy of kindred hearts, and the willing support of generous Christians should uphold this testimony. It may be better that this monthly, with its message of great truths should, like missionary operations, be sustained by the contributions of Christians. If ever there was a "missionary magazine," we make bold to say that *this* is one. At the same time, of course, it will be understood that every additional

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subscriber tends to widen the influence and strengthen the position of the *Rainbow*. There are many also who can obtain new subscribers by personal application to their friends; and we hope, sincerely, that the next two months will find them at work, so that, by the blessing of the Lord, we may begin the new year, if permitted to see it, with a greatly enlarged subscription list. *We take it for granted* that all our present subscribers mean to continue with us; and for our part we promise, if health of mind and body be graciously continued, that they shall have no reason to regret their confidence.

Now as to our future work. Brethren and friends look around you! What is the meaning of all these tremendous changes? Why *this:* "I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is; and I will give it him." (Ezek. xxi. 27.) And this: "I will shake the heavens and the earth; and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother." (Hag. ii. 21, 22.) And this: "Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire." (Heb. xii. 26—29.) Surely this is not a time for silence on the part of men who have any power to show "that which is noted in the Scripture of truth." We must not keep silence, lest the great day come unaware upon any whom we might have instructed. Everything is tending to and making ready for the great crisis of all time. Mortal men are not fit to rule this great world; impostor "priests" have long enough insulted heaven by pretending to rule the church of God; and the time is at hand when both shall be set aside for ever, that the true "priest upon his throne" may realise God's ideal of government and godliness. All human governments are failures. All churches are failures. All men are failures. What then? Despair? No! CHRIST is coming, the perfect Ruler, the perfect Head of the church, the perfect Man, and then he whose name is Love will see his eternal purpose realised gloriously. Men and brethren, I have much to say on all these matters. Will you help me to say it without distraction? This is my programme for the future. Will you help me to fill it up peacefully in my study? The day that is coming will be bright and beautiful to the loving and the loyal, and the recollection that we did what we could to bring others to the knowledge of the truth will deepen the bliss of the kingdom.

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THE MILLENNIUM BETWEEN THE TWO RESURRECTIONS.

LET us now advert to "*what is written*" as to the interval of *the thousand years*. What are the revealings of the Spirit of Truth upon this Sabbath age, this age of rest, of peaceful, hallowed joy?

Many extreme and absurd things have been written as to this subject, especially by certain Fathers of the Christian Church; old wives' fables, such as served to bring the whole doctrine into contempt, and converting the future "inheritance of the saints in light" into something very like the paradise of Islam, or the voluptuous dreamland of Paganism. Let us then most scrupulously abide by the disclosures of Scripture, and as much as possible confine ourselves to the very words of the inspired penmen themselves. And let us further assume that these inspired men have written just what the Holy Ghost meant them to reveal in the *simplest* and *plainest* language.

In the epistle to the Hebrews the writer argues that, "there still remaineth for the people of God a rest" analogous to that of the earthly Sabbath; and of which the *rest* in the earthly Canaan was a type. After the six millenniums of this earth's progress, the six work-day ages of this laborious scene shall have passed away, the toiling woe-worn Christian shall wake up to the keeping of a Sabbath of purest enjoyment. Of this happy age prophet bards have sung in loftiest lays, and apostles have written in language of full assurance, yet not in exaggerated strain, or in the rhapsodies of poetic fancy. The language of the revelation which is from above, is in "the words of truth and soberness."

Let us be careful also, in citing the odes of the prophets, not to mingle those stanzas which tell of the exodus of scattered Israel from all lands and the return to their Fatherland, with those still more noble strains, which set forth the royal rights of Jesus Emmanuel, of his universal monarchy, when "the kingdoms of this world shall have become the kingdom of our God, and of his Anointed One."

Such an ode, confessedly setting forth the millennial glory, is that of Isaiah lxv. 17—25:—

> "Lo! a new heavens and a new earth do I create;
> And the former things are not remembered, neither do they come
> up on the heart."

This language is unmistakable; it tells of the coming of the Son of Man in the clouds of heaven, in the glory of his Father, with his holy angels, with ten thousand of his saints; when this expanse shall be folded up as a vesture, wrapped together as a scroll; when the constituent

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elements, gases, volatile earths, and other elements shall be dissolved, shall melt with fervent heat, the earth and the works that are therein shall be burnt up; nevertheless, adds St. Peter, "we, according to his promise, look for a new heavens and a new earth, wherein dwelleth righteousness." This promise is in the glorious ode of Isaiah, quoted above, and the words, "wherein dwelleth righteousness," would seem to be the summary of verses 19—24, where the prophet has been enumerating the unrighteousness and inequality which shall no longer exist: such as "One sowing, another reaping;" "One building, another inhabiting;" "One dying a suckling, another a hundred years old;" weeping, crying, whilst others hurt and destroy, where "they labour in vain, and bring forth for trouble;" and there shall be no more curse; but "*as for the serpent,*" though not to be destroyed until loosed from captivity of a thousand years; in the interval, in its prison-house, "*dust shall be its food,*" its curse shall continue until the last enemy shall be destroyed in the post-millennial woe.

Now let us recite this ode of the new heavens and the new earth, in this light reflected from other Scriptures:—

"Lo! I create new heavens and a new earth,
For the former things are not remembered;
Nor do they come up into the heart.
But joy ye, and rejoice for ever,
That I am Creator;
For lo! I create Jerusalem a joy,
And her people a rejoicing."

This is the new Jerusalem, described in the new creation of the Apocalyptic vision; the glory of which is intimated in the closing chapters. This description is of the millennial glories, and appears to have been supplemented to the narrative of the post-millennial woes by St. John, in order that he might not break the sequence of the dread issues of the twentieth chapter. Accordingly, the strain of Isaiah is continued; and who does not realise the scene of Rev. xxi. ?—

"I have rejoiced in Jerusalem,
And joyed in my people.
And no more is heard in her
The *voice of weeping*,
Or the voice of *crying*.
There is not from thence
Any more a suckling of days,
Nor an old man that hath filled his days to himself."

There shall not in this new creation be either helplessness of infancy, or decrepitude of old age; for the word "not" of the last line is evidently a mis-translation of the word (lo), signifying "*to it;*" as in several other passages—Psa. c. 3; Isa. ix. 3; xxvii. 4.

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The next words are confessedly difficult, and most remarkable interpretations have been offered. We are told by some of the most trustworthy commentators that he that is but a hundred years shall be reckoned but as a youth; and that if a man were to die at a hundred years old, that it would be deemed a signal visitation of God; or as though the person thus dying had committed a grievous offence, which had provoked the Almighty to shorten his days. It appears to me to be a strong Hebrew phrase, affirmative of the perpetual, vigorous, unfading youth, in which we "shall be equal to the angels," in this regeneration; that in this "restitution of all things," the lapse of years shall not produce decay, neither shall the forces of our new spiritual natures become abated; in contrast to this age of sorrow, in which the sinner, if he lives to hoar hairs, bowed frame, drooping, haggard, and wrinkled brow, is *lightly esteemed*. Let it not tell of *death* in this new earth, for *there* shall nothing hurt or *destroy*. Death is swallowed up in victory; and God shall wipe away all tears from our eyes. This, too, is a Jewish form of expressing that there shall be no tears to be wiped away. So, also, in the next clause we are not to suppose that the new Priest-King shall build and plant; it is merely the Jewish mode of putting the reversal of the anathema of Deuteronomy (xxviii. 30), or, as the beloved disciple summarises it, "*There shall be no more curse.*" Whereas on earth men's works long survive them, their works of art and industry; this also shall be reversed; for God's chosen ones shall wear out even the age of his former works, yea, even the age of the long-lived tree. There is given unto them eternal life. The next clause goes on to say, that in this restitution of all things, this Paradise restored, the curse upon Eve, and upon each mother of each succeeding age, shall be repealed. In reference to this very point our blessed Lord said to the Sadducees, "Ye do err, not knowing the Scriptures, nor the power of God. For in the resurrection they neither marry nor are given in marriage; but are as the angels of God in heaven." And is not this one of the Scriptures which a Sadducean world hath long been ignorant of? These priest-kings are the seed of the blessed of Jehovah; yea, their offspring with them who were their children after the flesh, shall now become one seed with them, the seed of the blessed; and verily, "He shall see of the travail of his soul, and shall be satisfied." And as a true Father is he anticipating his children's cry; for—

"Ere they can call, I answer;
They are yet speaking, and I hear."

In this *restitution* of all things, as at the very first, this Paradise regained—

"The wolf and the lamb feed as at one;
And the lion eateth straw like the ox."

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But the serpent shall never more be found therein, on account of its having been the medium of the curse. Its curse shall not be ended (Gen. iii. 14) until the great red dragon shall be cast into the pit. Dust shall be its food all its remaining days, until the last enemy shall be subdued, and the Great Mediator shall himself be subject unto him that put all things under him.

This seed of the blessed, born of the quickening Spirit, shall be raised immortal, spiritual, glorious; those that are alive shall be changed at the last trump, shall be caught up to meet their Lord in the air. His foes shall the Almighty Avenger dash in pieces like a potter's vessel; with the breath of his lips will he slay the wicked. These spirits of evil, these sinners against their own souls, shall be driven away in their wickedness into the unseen, the unknown. These shall not live again until the thousand years be passed.

Behold the catastrophe of earth's eventful drama. This globe is dissolved—its elements, its constituent chemical parts are decomposed, melt with fervent heat. The circumambient atmosphere with detonating explosions passes away, with the noise of ten thousand times ten thousand thunderings. The dissolved earth, with its purified firmament, ariseth; the restored inheritance of the saints in light, worthy of the royal priests of the Anointed King. Therein is no desert waste, for the wilderness is become as the fruitful field; and the fruitful field as the garden of the Lord. In this restored Paradise, even as in primitive innocence, the wolf and the lamb feed together; the lion forgetteth his former appetite for blood and eateth, like the bullock, the products of the teeming ground; natures formerly so antagonistic have become so changed, that "the former things come not into mind;" the leopard and the kid, the young lion and calf, the bear and the cow, all feed and sport together. They neither hurt nor destroy in all that hallowed scene. The earnest expectation, even of the animal creation, is waiting for the manifestation of the seed of the blessed, the sons of God; because (strange as it may appear) these inferior creatures, made subject to vanity, shall also be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation is groaning and travailing in pain until now; but in the new creation there is no more pain, no more sorrow, no more crying. God hath wiped away all tears.

There is no more separation, no more bereavement, *no more death.* The tabernacle of God is with the everlastingly redeemed—his tabernacle of constant, uninterrupted communion; for such would be the idea conveyed to an Old Testament reader: and the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

It may be asked whether there can be room in the restored earth for

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the numbers, which no man can number, out of every kindred, and nation, and people, and tongue, who shall have washed their robes and made them white in the blood of the Lamb? We answer, that we have yet to learn that the new earth shall be of similar dimensions with that on which we now have our being. Its inhabitants also will be beings somewhat differently constituted; they will have spiritual bodies. There will be no trackless deserts, no untraversable jungles, no vast uncultivated moors or morasses, no untrodden ranges of snow; nay, we are expressly told that there shall *be no more sea*, but the river of the water of life, clear as crystal, shall meander through the restored paradise, beautifying and enriching this land of Beulah, this garden of the Lord.

I know that it is said that the *sea* gave up the dead that was in it, referring to the second resurrection unto judgment; hence it might appear that there shall be *a sea* in the millennial earth, and therefore that the scene of the twenty-first chapter must be post-millennial. I answer that the same connected words inform us that "death and the unseen world gave up the dead that were in them." Are there, then, three depositaries for the future dead—the sea, death, Hades? Now are not those drowned in the waves of the sea, swallowed up of death and the unseen state? I take this thirteenth verse of the twentieth chapter to mean, that when the earth shall be dissolved, and the sea shall be separated into its constituent parts, the whole dead shall be committed to the unseen state; but at the second resurrection Death and Hades shall deliver up their prisoners, yea, even those who have been swallowed by the greedy sea.

The beloved disciple was vouchsafed a glorious vision of this renovated earth and its heavenly metropolis, the new Jerusalem, a glorious city, let down from heaven, worthy of its Divine Master Builder. Dazzling as it appeared, and glowing as is its description, yet not a tittle shall fail; in the utmost minutiæ shall its glories be revealed in the full manifestation of the sons of God. Then shall we know, even as also we are known.

Throughout these thousand years of bliss, the saints are to *reign with Christ*. This glorious hope of our high calling is told forth in various parts of Scripture, with a minuteness and a distinctness worthy of the theme. Daniel tells us (chap. vii. 18), "The saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." This glorious reign is distinctly said to commence with the disruption of the *fourth* great Power, and with the destruction of the wondrous little horn (verse 22); at the overthrow of the seven-headed therion and its coadjutor, the Antichrist.

But did the Great Teacher himself give any intimation of this supposed reign of his saints? We ought reasonably to expect some intimation of

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so weighty a matter in his "good tidings of great joy." To Simon Peter, who professed to have left all for his Master's sake, he said, "Verily I say unto you, ye which have followed me, when the Son of Man shall sit on the throne of his glory in the regeneration in the new earth, shall sit upon twelve thrones, judging the twelve tribes of Israel; and every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name's sake, shall receive a hundredfold, and shall inherit everlasting life." Such is the outspeaking of him who is the Truth and the Life, and what language can be plainer or more explicit? Hath *he* said it, and shall he not do it? In harmony with this declaration is the teaching of the parable of the talents. To his church also he holds out the promise, "He that evercometh and keepeth my words unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron, as the vessels of a potter shall they be broken to shivers; even as I received of my Father." Yes! the holy ones are, after being caught to meet the Lord in the air, to share his triumphs; but "unto him that overcometh will he grant to sit with him on his throne, even as he also overcame, and sat down with his Father on his throne."

The period of this victory is called "the day of the Lord," "the great day of his wrath." And the Scriptures reveal to us "the armies of the Lord, and his saints in the righteousness of God, as in raiment white and clean." The consummation of the bliss of these priest-kings forms the subject of their minstrelsy in "regeneration," and well may it do so. "Thou hast redeemed us to God by thy blood, out of every kindred, and tongue, and nation, and people, and hast made us unto our God kings and priests; and we shall reign on the earth."

St. Paul, the aged, on the verge of his martyrdom, in the last epistle which he ever dictated, thus exults: "This is a faithful saying, If we be dead with him, we shall also live with him; if we suffer, we shall also reign with him." Nay, so well known and so well attested was this truth, that St. Paul had founded upon it his plan of discipline in the church at Corinth. In the former epistle to that church he writes, "Do ye not know that the saints shall judge the world? and if the world be judged by you, are ye not worthy to judge the slightest matter?" The beloved disciple, too, antedated this joyous reign of the holy ones as he gazed upon the visions of Daniel, re-enacted in the isle that is called Patmos; he beheld the fulfilment of his mother's petitions to the Saviour; he saw thrones and dominions; he saw the martyr-kings of Jesus, "unto whom judgment was given;" he saw those noble heroes, of the time of the end, defying the Antichrist; "the lamb with the two horns," and refusing to bow down before the golden image which he had set up"—that speaking image with overshadowing wings, the desolation of abomination. These live and reign

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with Christ a thousand years. Verily, I say unto you, they have their reward.

It has been asked, and will be asked yet again, *over whom* shall these *reign?* The notion of subjection of some to others, as subjects to rulers, appears to me to be earthly, of the earth, and incompatible with a state of free and full enjoyment. As it is said that the saints are to execute the vengeance of the Son of Man, to dash in pieces the enemies of Jesus, even like a potter's vessel, may not the *reigning* imply the peaceful enjoyment of the conquest for a thousand years? even these enemies being swallowed up in victory, just as death, the LAST foe, shall *then* be swallowed up. These enemies are not to *live again* until the thousand years are finished; hence they cannot be the subjects of the king-priests. For whom are they priests? For whom are they to offer sacrifice? Is not the term "priest" significative of their purity, and sacredness, and solemnity of worship, even of the beauties of holiness? Let the term "king" be equally significative of high estate, of glorified blessedness, of heirship of God, of *joint heirship with Jesus.* The wicked cannot be the subjects, for they live not again until after the millennial reign. The holy ones cannot be the governed ones, for unto all it is said, Ye are a royal priesthood, and all are Jesus' priests and kings; not all equally blessed, equally dignified, but *all* priests, all kings; and Jesus is the King of these kings, the Lord of lords.

Such I conceive to be the scriptural view of the resurrection of the just made perfect; upon these blessed and holy ones the second death hath no power. They die no more; hence they cannot be the subjects of the second resurrection.

What shall be the felicitous lot of these risen and glorified ones, after these thousand years are finished, is not the subject of our present enquiry. It is called "everlasting life," and it must be fulness of joy.

Brief and dim are the revealings of the second resurrection, at the close of this millennial Sabbath. Of the terrors of the unloosed dragon, of the onslaught on the paradise of the redeemed, that repetition of the war of heaven, of the great white throne, of the Judge, of the Doomster and his doomed ones, of the final sentence, of its terrible fulfilment, of themes like these—the mouth of the Lord hath spoken but a few brief words; and let mortals think and write with the utmost reverence. If they be blessed, who shall have part in the first resurrection, what shall be the lot of those who shall be hurt of the second death? Verily, I say unto you, They have their just recompense of reward.

W. FARRAR, M.A.

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HADES.

Chapter IV.—Hades Connected with Sin and its Punishment.

We come, then, to the Scriptures with the preconception that the Hades state is not a benefit, but an injury to the spirit, and we will find that the entire tenor of the Scriptures, and its direct testimony, confirms the deduction of reason.

In the first place, we learn from Scripture that Hades is the result of sin, and a part of its punishment *for all men alike.* If sin had never entered into the world, there would have been no such place or state for man as Hades at all. It was when sin entered, and as a punishment for sin, that not only the grave opened its mouth to receive the body, but Hades came into operation to receive his soul. Hades has just as much relation, and relation of the very same kind, to sin, as the grave has. They are connected together as different parts of the judgment which fell upon man for transgression. And this observation, we readily see, affects *the entire human family,* without the smallest reference to any distinctions of good or evil that might at any subsequent period distinguish one man from another. It is part of the punishment inflicted, not for sins committed by Adam or his posterity after his fall, but for that first apostacy and sin of his which brought death upon him and all his descendants. Hades, therefore, according to this its scriptural view, *affects all men equally,* and affects all men *disadvantageously.*

And now we see at a single glance that the scriptural view of Hades differs directly and positively from the Platonic notion of it. The separation of soul and body was, according to Plato, *to the good man a blessing of the highest kind.* It freed him from bondage, and introduced the spirit to a glorious and unending liberty. According to Scripture, it is not a blessing *to any man:* it is in itself no more a blessing to the good man than it is to the wicked man. It is to both in itself equally a punishment. Sin brought it upon both—not the sins of either good or bad men, but the sin of that first man from whom both are equally descended. It is a common inheritance handed down impartially to all the generations of the world, and is not in itself a blessing, but the very reverse.

This view of Hades as the result of Adam's sin, and therefore as a punishment and loss to good as much as to the evil, is abundantly confirmed by the view which good men, some of them inspired when they spoke, have taken of the Hades state. If the result of Adam's sin to them was the death of the body, while the spirit went at once to a place where it enjoyed happiness, and that, as is generally held, greater than any happiness that *here* the good man had ever enjoyed, then we should expect that

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while they would regard *the grave* as dark and loathsome, they would regard Hades as bright and joyous. The grave and Hades would, on this supposition, *be opposites*. There would not be a greater difference between the light and the dark in one of Rembrandt's paintings, than between the grave and Hades as they were pictured by the righteous. One all dark, the other all light: one all gloomy, the other all joyous: one to be shunned, the other to be longed for. But is this the case? No.

On the contrary, we find that the grave and Hades are perpetually connected together, and both described in so similar a way, and both so bound up together, that many deep students of Scripture suppose Hades to be but another name for the grave. We will in the course of this inquiry show that this is a mistake, but we here note it as a proof that Hades is regarded throughout Scripture in a gloomy point of view. If it were there pictured in the bright light which is so often thrown upon it, it would be as impossible to identify Hades and the grave as it would be to identify the grave with heaven. The mere fact that honest men, deeply read in Scripture, often rise from the examination of it under the persuasion that there is no distinction whatever between the grave and Hades, leads us at least to the conclusion that the general scriptural representation of the latter is sad and gloomy.

A hasty reference to the view which good men have taken of Hades, will show us the correctness of our general view. Thus, David, looking on to the period when he as his fathers had done should enter on the Hades state, says, "But God will redeem my soul from the power of Hades: for he shall receive me." Hezekiah speaks in yet sadder voice when he praised God for deliverance from Hades, "for Hades cannot praise thee, death cannot celebrate thee: they that go down into Hades cannot hope for thy truth." Christ himself could not look forward to the state of Hades with any joy or hope, except that he felt the certainty that God would save him from it, "*therefore* did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: *because* thou wilt not leave my soul in Hades, neither will thou suffer thine Holy One to see corruption."* The general tenor of Scripture is in accordance with these texts. Now their general teaching is very plain. Hades is associated in them with the grave as a part of the primitive curse from which, as much as from the grave, God would redeem his people: as part of the curse it could not be a source of joy in itself, a place of blessedness where it would be at all desirable to continue: while God does not forget his people in Hades, but on the contrary, keeps them there full in mind, it is with the purpose of bringing them forth to enjoy his presence: the old feelings of praise and

* Ps. xlix. 15; Is. xxxviii. 18; Acts ii. 27.

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hope which animated the believer in his lifetime on earth are not felt in Hades.

There is then apparently no doubt but that Hades is for the righteous as for the wicked a result of Adam's sin, a judgment and a punishment inflicted on *both*. *As such*, and unless some further provision was made in virtue of which *a distinction* was made between these two classes, Hades would be *to all who enter it one and the same condition*. Without here specifying what that condition is, we yet assume it as indisputable that Hades as the result of Adam's sin is and must be the very same condition and state to all in it. There would and could be on this idea *no* difference whatsoever. As the grave, one result of Adam's sin, is the same to good and evil, so would Hades be. If the one class slept there, so would the other; if the one class suffered pain there, so would the other. This we say, assuming that the Hades state is, while it lasts, unaltered from its original aspect as the judgment on Adam's sons for their parent's sin.

If it is objected to this that it leaves the redeemed of Christ still under a curse, whereas God has in Christ delivered them from all curse, we reply that they are still under the curse of original sin, and will remain so until the resurrection. The grave is a part of the curse. The redeemed are not delivered from this. They have the promise of deliverance, but that promise is yet to be fulfilled. And what is thus true of the grave is equally true of Hades according to the testimony of St. Paul. It is not, he tells us, until the resurrection that the power of Hades over the redeemed as their portion from the original transgression is removed: then, but not sooner, will the redeemed be able to say, "O death, where is thy sting? O Hades, where is thy victory?"*

Hades then is the receptacle of all alike on death. Good and evil go there together. Such is the testimony of Scripture with which the early fathers generally agree.† Our conclusion from this partial view of it is that in so far as it relates to Adam's sin, and is its consequence and judgment, it is and must be the same to all without any distinction as to their character. Other parts of divine revelation may modify this view. They may alter its aspect either as regards the wicked or the righteous: making it more terrible to the former or happier to the latter than it would be to either viewed simply as the consequence of the first transgression. But, viewed simply as such, and without any reference to other arrangements of God, Hades is the same state and condition precisely to all souls who enter there, and so long as they remain within it.

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* 1 Cor. xv. 55.

† Justin Martyr, Dicil Tryp. 307, A. Paris 1615; Tertullian, viii. 306, Paris 1667; Athinagoras 66-67, and Justin Works; Origen Rothomagi 1668, 404 c.; Clemens Rom., 175 l., Apostolical Fathers, Antwerp, 1698; Irenæus, 491, D. Paris, 1675; Hippolytus, ii. 46.

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THE LAST REBELLION.*

NOW it is utterly impossible, we repeat again, to understand this so sudden and universal defection of the nations, rising up in determined revolt on so short a notice, upon any other principle than that assigned in our last paper—that the Gentiles never were reconciled in heart to the rule of the Son of David. They submit because they cannot help it, and because there is among them no leader bold enough and crafty enough to stir up the embers of rebellion. But hatred of Christ, and jealousy of Israel's supremacy, have all these long ages lain smouldering, like hidden fire, in their hearts; and now that the master spirit of evil has come, at once they rise up as one man, and join in one unanimous cry, "Let us break their bands asunder, and cast their cords from us."

No doubt, as we before admitted, there will be exceptions. Among the multitude of the faithless, some at least, and perhaps a goodly number, will remain firm to their allegiance. But these will have taken refuge under the walls of the "beloved city," As Noah to the ark; as Lot to the mountains; as the Christians, at the siege of Jerusalem by the Romans, to Pella—so these faithful ones will have had timely warning, and have fled for safety to the city of the great king. The mention of "the *camp* of the saints" seems to favour this idea; for no mention has hitherto been made of *any* camp. But here, now, is evidently a camp without the walls, where is abiding the multitudes who could not gain admittance to the overcrowded city. This is exactly as we might expect it would be under the circumstance of wide-spreading terror and alarm, which the news of so extensive and unlooked-for a rising would inevitably produce. The faithful few—few compared with the hosts of rebels—are found encompassing the metropolis of their king.

III. This now leads us to the next and last point in this brief narrative—*the destruction of the rebels.* Let us turn again for a moment to the second Psalm, which appears to have been inspired *specially* for this occasion. The kings of the earth and its rulers have taken counsel together and assembled all their forces; but how have their movements and designs been regarded by the Most High? We are told in the following verses—4. "He that sitteth in the heavens *shall laugh:* the Lord shall have them in derision. 5. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. 6. Yet have I set my king"—the Son of David, the King of the Jews; king also, as he is about to prove, *of all the earth,* "upon my holy hill of Zion."

The double reference in this Psalm, first to the confederacy under Antichrist, and secondly to the final rebellion of well-nigh the whole then existing human race, under Satan, cannot fail to strike the attentive reader.

But now the great crisis is at hand. All is prepared for the final struggle between the powers of light and darkness. The controversy which has been carried on for *seven thousand years* between the Supreme God and the

* See last month's *Rainbow.*

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rebellious archangel, is now to be finally and for ever decided. The insurrectionary armies have surrounded both camp and city. They are confidently awaiting the signal for assault, and those appointed to that office are in the very act of raising their trumpets to give forth the dread sound—when lo! on a sudden the heavens are rent asunder, and a torrent of fire descends upon the hosts of Satan, by which they are, in one moment, consumed as utterly as the flame devours the stubble when parched and dried up by the fervid heats of summer! It will be then as when Moses of old time encouraged the Israelites at the Red Sea, where they were hemmed in on every side, and escape seemed impossible: the deep sea in front; impassable mountains on either flank; and the Egyptians pressing hard upon the rear of the unarmed and terrified fugitives! "Fear ye not," Moses said (Exod. xiv., 13, etc.), "Stand still, and see the salvation of the Lord, which he will shew you to-day: for the Egyptians whom ye have seen to-day, ye shall see them again no more for ever. The Lord shall fight for you, and ye shall hold your peace."

Just so, the trembling fugitives of the camp, and the unarmed inhabitants of the "beloved city" crowding upon its battlements, shall look forth upon the serried ranks of the invaders—stretching far away over mountain, hill, and plain, till beyond the reach of sight. But in one moment the vast multitude will have vanished like "the baseless fabric of a vision," and nought remains but heaps of blackened ashes! Their dread leader himself, once more* in the powerful grasp of an angel, shall be hurled—not as before into the silent prison of the abyss—but into the burning waves of the fiery lake (where the victims of the first confederacy, long ages before, had been cast) never more to stir up rebellion against the Lord of Hosts.

In this destruction of the rebels by fire from God out of heaven, there is an evident allusion to the punishment of Korah and his brethren by the same instrumentality. Korah was a Levite, and he deemed it most unjust that the priesthood should be limited to the family of Aaron! He, forsooth, considered himself equally entitled, and quite as competent for that much-envied office as Aaron was, and therefore he stirred up an insurrection against Moses and his brother. "Is it a small thing," this audacious rebel said to Moses, "that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a prince over us?" (Num. xvi. 13).

Then Moses commanded Korah and his two hundred and fifty brethren to take censers, and appear before the Lord on the morrow. But he himself departed to the quarters of the other leaders of revolt—Dathan and Abiram—who had refused to attend at his summons. Then, after the awful fate of these princes of the house of Reuben had been recorded, we read (verse 35) "There came out a fire from the Lord and consumed the two hundred and fifty men that offered incense."

This whole transaction was evidently a type of the "last rebellion;" and the circumstances of both events are in all respects, and most remarkably similar. For, whatever may be the feelings of discontent on which Satan will work, we may be certain that envy and jealousy of Israel—of his highly-favoured condition, and his nearness to the throne of the great King, will be at the root of their dissatisfaction. "We have as much right

* See Rev. xx. 1, 2.

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as you. Who is Israel that he should be lord over us? Give place, that we may assume that position in the earth to which by our numbers, our wealth, and our intelligence we are entitled."

Such like, we may with all but certainty anticipate, will be the murmurings of the Gentile nations in the days that are yet to come. And thus, exactly as the same evil passions wrought in Korah and his companions, ambition, envy, and pride inflamed to the highest pitch of fury by the crafty insinuations of Satan,* will band them together in the insane attempt to wrest the sceptre from Judah. But the like terrible fate will overtake them which fell upon Korah. "Fire from God out of heaven will devour them," just in the moment of anticipated triumph.

Thus then will terminate the "LAST TRIAL OF MAN." No more grace, no more "place for repentance" will be afforded again for ever. Immediately it would appear, after the suppression of this revolt will ensue the general resurrection and judgment of the dead, with the *total* destruction of our globe and its heaven, or atmosphere. Nay, it may even be conjectured—and with much appearance of probability—that the same fire which "devours" the rebels, will consume also the earth and all that it contains. This *total* destruction of the earth by fire shall, with the kind permission of the editor, be the subject of our next paper. It is an event most clearly foretold in the "sure word of prophecy," but which, both as to the exact period of its occurrence and also its extent, has been much debated. Some maintain that it will be before and some after the Millennium; some that it will be partial, others entire. We are fully persuaded that the period of its occurrence will be *immediately* subsequent to the suppression of "the last rebellion," and that as to its extent it will practically amount to the complete *annihilation* of this planetary orb. The subject is in many ways of much importance, and we shall, if permitted, be prepared to state and defend our views.

Let us now, in conclusion, implore the reader's serious attention to the infinitely solemn lesson which this last dread scene is so calculated to impress on every thoughtful mind. Man will now have been tried in every possible variety of ways, *and will have miserably failed in all.*

1. Behold him first in Paradise; innocent of transgression; secure from want; safe from all injury; and surrounded with all that heart could desire or imagination conceive, of things lovely and pleasant; in open fellowship also and communion with his God; the holy angels his companions, instructors, and friends. But the tempter came, *and at once*, apparently without a moment's hesitation, man fell into his snares.

2. Again, after long ages of alternate mercy and judgment (including the deluge, the dispersion of Babel, and the destruction of Sodom and Gomorrah) man was tried in the family of Jacob, surnamed Israel, because as a prince he had power with God and prevailed. Through marvellous and manifold displays of divine wisdom and power, Israel's descendants were separated from the rest of mankind; delivered from their oppressors; and called out to the immediate and peculiar service of Jehovah, who thenceforth was

* Satan, we may be very sure, is far too cunning to attempt exciting rebellion *actually* against the Supreme God, but he will craftily represent Israel as *monopolising* the favour of their common Sovereign, and alienating his countenance from all his other faithful subjects, and by means of this base calumny he will inflame their jealousy into actual madness.

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pleased to be known as "the Lord God of Israel." He proved his presence with, and his love towards them in countless ways. He hedged them in, as it were, and fenced them round about with laws and ordinances *so peculiar* as to effectually preserve them from commingling with their heathen neighbours, and he ruled over them with ceaseless and most jealous care. No father could be more prompt to avenge the wrongs of his children, no mother more tender towards her babe, than the Lord God was to this highly-favoured family. But what was Israel's return for all this care, this tenderness, and this love? REBELLION, must be the answer; stubborn, incessant rebellion; renewed and repeated from age to age, through all the long course of the experiment that was being tried upon them, until at last, they filled up the measure of their iniquities, by crucifying the "Lord of glory."

3. The Lord God then turned his hand for *a third trial* upon us Gentiles, hitherto aliens and strangers to the covenant of promise, and lavished on us the care and love which, in ancient times, he had exclusively bestowed on Israel. If Moses could justly boast* of the righteous ordinances and statutes wherewith Jehovah had established and sanctified his chosen people in the days of old, what are they, and what are all Israel's choicest blessings, compared with the glorious, the exceeding great and precious promises of the New Testament, all of which are ours? We have also what Israel never had, and could not have, because the ransom was not yet paid, nor the Redeemer yet ascended to the Father; we have the promise of "THE SPIRIT," absolutely without limit or measure, on the simplest of all possible conditions—that we only invoke his presence and open our hearts for his reception. So that we, if our profession be not merely nominal, are "the temples of the Holy Ghost," abiding in us in the fulness of his grace, and making us one with himself, and one with the Father, and one with his eternal Son. These (and more also than tongue can speak or heart conceive) are the privileges, the "unsearchable riches of Christ," which for nearly nineteen centuries we Gentiles have enjoyed. These are *our portion*, and the portion of every child of Adam, whether Jew or Gentile, who in this *our time of trial* is brought into the "obedience of faith;" a portion which is ours *by faith only*; and which once truly received is inalienable and everlasting! What now will be the result of this *our* trial, as it may be found clearly foretold in the "sure word of prophecy"? APOSTACY, we are there taught will be the result! apostacy so gross, so besotted, so vile, that all the nations of Christendom will agree to pay divine honours to a MAN, a liar, a blasphemer, a tyrant, and a persecutor of the saints!

4. Nor is this all; for a fourth trial is yet in store for man, when he shall be placed under circumstances the most propitious to holiness that can possibly be imagined. The Millennium, as was said, will be the *fourth* AND LAST *trial of man*, when the Lord of glory himself will take into his own hands the reins of government; and that government shall be administered with the most perfect equity, the most unerring righteousness, and yet with all gentleness and kindly beneficence. Nowhere, then, through the wide expanse of earth shall the cry of the oppressed be heard; or if heard, the wrong shall be at once redressed. No petty tyrant shall be permitted to lord it over the poor, the widow, the fatherless, and the

* Deut. iv. 7, 8.

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orphan. No deed of violence, of bloodshed, or rapine, or fraud, or wrong of any kind shall stain the annals of Immanuel's reign. No want, or famine, or "pestilence that walketh in darkness" (save only as a rare and exceptional punishment*) shall ever again lay desolate the fair face of nature, or spread mourning and death around. For "the earth shall yield her increase, and God, even our own God, shall give us his blessing."† No cold and nipping frosts shall ever then be felt; no scorching heats, no storms, no earthquakes, no volcanic fires, no dark thunder clouds obscuring the bright sun by day, nor chilling damps veiling the silver moon by night. No clashing sound of sword or spear, no thunder of artillery, no rattling peal of musketry, no groans of wounded on blood-stained battle-fields pouring forth the life which God gave, and of which (save only for crimes worthy of death) man has no right to deprive his brother.

Above all, no tempter shall be there with his seducing wiles to turn men aside from the path of virtue. For he, with all his subject angels shall be securely locked up in the prison of the "abyss," loaded with chains and bearing the "seal" of God upon him, "that he should deceive the nations no more, till the thousand years should be fulfilled.‡

Thus shall peace and plenty, righteousness and equity, long life and unbroken prosperity, the richest fertility, and perpetual sunshine everywhere prevail, and direct communication be once more opened between earth and heaven; for during that glorious reign, we apprehend, will be fulfilled that prophecy of the Messiah himself—"Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man."§

In estimating the advantages of the millennial reign, moreover, it should not be forgotten that there will not be wanting ever-present monuments of divine justice to deter man from transgression. For it is written "that from one new moon to another, and from one Sabbath to another," the worshippers from the holy city "shall go forth and look upon the carcases of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh."‖ This is evidently spoken of the "beast" and the "false prophet," who at the commencement of Christ's reign, we are expressly told, were both cast alive¶ into a lake of fire burning with brimstone." (Rev. xix. 20.) Surely if anything could *deter* man from sin, it would be a spectacle so awful as this. During the whole of the millennial reign, therefore, it is clear that every possible *inducement*, to *draw* men into the

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* Zech. xiv. 18. † Psalm lxvii. 6. ‡ Rev. xx. 1—3.
§ John i. 51. ‖ Isaiah lxvi. 23, 24.

¶ One would imagine that this word ("alive") would be, *of itself alone*, sufficient to convince any reasonable enquirer that the "beast" and the false prophet "*must be* individual living *persons;* and that they *cannot be* corrupt or antichristian *systems*—such as Romanism, or Mahometanism, or Atheism. For how could Romanism, or Mahometanism, or Atheism, or *any* other "ism" that ever was be cast *alive* into a lake of fire? If this be admitted it should then be remembered, that with the recognition of a *personal Antichrist* (the *only* interpretation that will at the same time satisfy the requirements of *common sense*, and of the prophecies of the last days, binding them all together in harmony) the "year-day" system, as it is called, at once breaks down *utterly* in all its branches, and falls *entirely* to the ground; where we must say it well deserves to remain, after having for so long a period thrown the whole of the prophecies of Holy Writ into such *lamentable* and *inextricable* confusion!

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path of holiness by the "cords of love" and gratitude, as well as every possible and most solemn *warning*, to *deter* them from the path of vice by the fear of punishment, are amply provided, so as to render the condition of man, in this his last probationary trial, as propitious and favourable as the wisdom and power of the Most High could make it.

Yet now we ask once more, and for the last time, "What will be the end of all this lavish expenditure of divine wisdom, grace, and love?" What the final issue of this, the "last trial of man?" Alas! REBELLION is again the answer, the only answer that can be given. Rebellion so basely ungrateful, and withal so insane and foolish, as the earth in all its long millenaries of crime and folly had never till then beheld, and never* shall witness more. Rebellion which will prove that man is *incorrigible*, and that no kindness can tame, no love melt, no correction break his stony heart, unless directed and enforced by the irresistible influence of divine grace.

The great *moral* lesson that will then be taught, not to man alone, but, as we may assuredly believe, through man, to the whole universe of God's intelligent creature is this—that the creature, no matter under what circumstances, can never for one moment stand upright but by the upholding power, and through the constraining influence of the Creator's indwelling Spirit.

The great *practical* lesson which it exhibits for our guidance continually is to *distrust ourselves* always, and in everything; and to repose *all* confidence in the God-Man, Christ Jesus, our beloved Lord and Master, "who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." In him the *weakest child* is safe, but out of, or "cut off" from him there is no safety *for an archangel*. Everything out of Christ shall be uprooted and overthrown utterly. But perfect stability, and perfect happiness, shall be their everlasting portion who are united to him by a living faith, as branches in the true vine; and of whom it is that he hath said, "Because I live, ye shall live also." (John xiv. 19.)

Such are the infinitively precious and solemn lessons which this *too much slighted* portion of God's Holy Word is designed to teach. May his Holy Spirit in this *crisis* of human history, engrave them deeply in the hearts of all his servants!

The Vicarage, Tipton. WM. KER.

MEN NOT CONVERTED BY PHILOSOPHY.—I do not suppose that the fishermen of Galilee, or even the accomplished and erudite Paul had any distinct philosophical notions as to what they taught. But they were only the better fitted for their work because they had no pronounced philosophy of *sacred* things; for the capacity of fructifying faith exists in unnumbered minds that have neither the ability, taste, nor culture requisite for this philosophy; and such minds are best reached by the simple statements which plain non-philosophising men may give of accredited facts, and of truths resting on adequate authority.—*Prof. Peabody.*

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* "Never"—because there shall be "*no more curse.*"

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BATTLES AND SIEGES OF JERUSALEM.

IN this world since the fall of Adam, history is mainly made up of wars and national convulsions, changes of dynasties, and the record of bloody victory. We have contemplated Jerusalem as the centre of Israel, as the centre of history, as the centre of prophecy, as the centre of typology and symbolism, and now we are to trace the long line of blood and plunder which is stretched over her from the time of Joshua to the days of Ibraham Pasha, and the present possessors of the Holy City, a period of more than three thousand years. If Jerusalem means the *vision of peace*, the reference must be to the peace of the conscience, or the Prince of Peace, or perhaps to the future kingdom of righteousness and peace; for hitherto more blood has flowed around it than any other city, more nations have fought for it than any other city, more desperate and long-continued wars have been waged for it than any other city. For this city and around its walls, the East and the West, the Crescent and the Cross, fought one continual duel of 150 years. All varieties meet in Jerusalem. The city of peace it is, and the centre of war; the holy city, and yet that of tyrants and slaves; the centre of three religions, the fountain of infinite superstitions, the radiant focus, too, of bright and immortal hopes. But let us to our work.

1. Where shall we begin? Begin with Joshua, the man of war, and lead us on along the terrible history of glory and of war of which Jerusalem is the centre. Moses is now dead, and Joshua, by God's appointment is installed in his stead; the law is repeated, the assembled hosts are preparing in due array to pass the Jordan, the manna is beginning to cease, or fall sparingly, and the fiery, cloudy pillar, has retired from the visible guidance of the nation. Behold now, the multitudinous host, more numerous than the armies that followed Xerxes, or Tamerlane, more numerous far than the nations that were assembled on the plains of Leipsic at the overthrow of Napoleon. Behold them marching in goodly array up to the banks of the river Jordan. It is a noble river; I have passed it several times, and I have seen it fierce, furious, and raging as it overflowed its banks; there is no bridge, but the people march on, strong in faith that the glorious God will open a passage, and he does open a way for them through the roaring waters. He is true to his promise.

> "The waters stood like walls of brass,
> To let the sons of Israel pass."

Here is the power of faith, that takes God at his word (Jos. iii. 13), and stops at no impediments, hesitates at no seeming impossibilities, but trusting to the wisdom and power of omnipotence, marches forward in the appointed course. Now the great mass is in motion, and the invading columns, headed by the priests, bearing the ark of the Lord—"the Lord of all the earth," reach the overflowing waters; but there is no pause in the believing host, and the waters, obedient to the voice of God, retire before them! stemmed up and rolled back by the presence of the Creator of the world. The people are taught by divine acts to put their trust in the God of Abraham, and

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the priests that bare the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan (Jos. iii. 17). This is now the first act of the terrible but glorious drama that is to be acted out on the theatre of the promised land.

2. But now they march on, and Jericho, the city of palm trees, lies in their way, a city noted for its wickedness, and destined to perish utterly, for he who dwelt in the fiery pillar, and gave manna from heaven, and water from the rock, now appears to Joshua, and as the leader of the Lord's host, gives directions for the siege, and the promise of certain victory. The city is surrounded on all sides; the guilty inhabitants seem to anticipate their doom, for there is no motion, no active resistance, while for seven days a chosen band of the besiegers, silently and solemnly, at the sounding of the trumpets, and headed by the priests, march round the city, and then retire to their tents. On the seventh day they encompass the city seven times, the priests blow the trumpets, the people shout, according to the command of Joshua, and the walls of the city fall, overthrown by the invisible power of God. Here we have one of the most exact and significant types anywhere to be found, for the seven surroundings, and the seven trumpets, and the seven blasts, and the shout at which the city falls, are all shadows and emblems of the mighty but mystical actions of the seven apocalyptic trumpets, which issue in the overthrow of Babylon, the imperial harlot, which makes the nations drunk with her sorceries. But victory begets pride, the eye becomes covetous of plunder, and the riches of Jericho become a snare to the invaders. So it was with the Greeks under Alexander, so it was with the stern Romans, so it was with the Moslem conquerors, so it was with the Northern Gothic nations, and so it would be, speedily, with the English in India, were they not perpetually recruited with fresh life from the parent country. The gold, the silver, and the Babylonish garments, paralysed the arms of the warriors, and made Israel turn their backs to the enemy. Read the striking history of Achan, and the repulse of the invaders before the city of Ai, or Hai, which lay somewhat to the east of Bethel. (Jos. vii.)

We may learn here a striking lesson of the nature and power of sin in the human heart; we do not like the command or presence of God; we would rather be alone that we may do as we please. Adam hid himself, Israel gave up God for Saul that they might have a king after their own hearts. We like "angel visits" only in a figurative sense, but if God and angels were to visit us frequently it would lead to what has been called an abhorrent mixture of the mortal with the immortal, which we cannot tolerate. A certain lady whom I knew well, said to her pastor one day when he was leaving, "My dear sir, it would be a great obligement if you would not come so often, nor stay so long when you do come." So we say to God. We do not like his presence. It is too holy, too glorious for our weak, sinful nature. If God were, in some miraculous way, to appeal to Christendom, or the whole human race, thus, "Shall I send my Beloved and Only-begotten speedily, or shall I wait for some thousands of years?" I am persuaded the immense majority would say, "The longer he stays away the better!" It is awful how grace hardens the heart when it is rejected. Israel rejected the Lord for their king, at the very time when the Greeks came to the solemn resolution that they *would have no king but*

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Jupiter. "If the light that is in you be darkness, how great is that darkness."

3. But Ai is finally taken by a stratagem of war, the guilty inhabitants are put to the sword, and the king, Joshua hanged on a tree, and the city he utterly consumed by fire. This war of extermination seems harsh and inhuman to the Christian feelings of modern times; yet there are some things we should not forget when meditating on these inflexible severities. We should remember that God is the King and Creator of his own world and is the best and only judge of sin, sinners, and the punishment they deserve. We should remember that he bare with these guilty nations four hundred years, and would not let forth the thunders of his vengeance until the cup of their iniquity was full. (Gen. xv. 16.) We should remember that many human conquerors have acted on the same principles, without having any divine commission as Joshua had, and without any special wickedness in the conquered. We should look upon Joshua, not as a responsible agent, but a mere instrument in the hand of God used by him as he uses storms, earthquakes, thunderbolts, and plagues for the correction or punishment of mankind. Finally, this inflexible severity when the terms of repentance are ended, may teach us that the very God whose name and nature is LOVE, will according to his word punish with everlasting destruction from the presence of the Lord, and from the glory of his power, all those who finally reject the invitations of the gospel. This is a good lesson for the benevolent enthusiasts who believe that God is so gentle and loving that he will not punish the sinner.

4. There were no highways in Palestine (there are none at present) in the days of Joshua, no mail-coaches, no electric telegraphs, and yet the rumour of the great invasion spread like lightning through the land. Perhaps they had something like the fiery cross of the highland clans of Scotland, by which the kings and chieftains were warned of the impending danger. Certain it is that the King of Jerusalem puts himself at the head of a great confederacy to stem the torrent of invasion, and vindicate the national independence. The Gibeonites by a stratagem have obtained a league from the invaders, and they must be punished. Five kings, of which Adoni-zedec, the King of Jerusalem, is the chief, gather their armies around the city of Gibeon to extinguish in blood and fire the first embers of apostacy. The Gibeonites in their distress appeal to Joshua, and they are not disappointed. The mind of Joshua was strong and heroic. With the quick, clear decision of Cromwell, or Napoleon, or Wellington, or Havelock, he anticipates the movements of the enemy, and coming upon them suddenly routs them with a terrible slaughter. This great battle, perhaps the most important in the long-continued wars of the conquest, decided the fate of the south of Palestine, and Joshua, fully aware of its consequences, determined to make the victory as complete, and the slaughter as terrible as possible. God also manifested his presence by a destructive hail storm, which killed many of the fugitives. (Joshua x. 11.) When the pursuit was over the five kings were taken from their hiding-place, the Cave of Makkedah, and under circumstances of great and imposing solemnity put to death. This was a terrible example and was intended to act as such on the inhabitants of the land. So Alexander acted at Thebes when he slew six thousand Thebans in cold blood, and sold thirty thousand into slavery: so acted Cromwell at Limerick, and

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by terror subdued the land; and so did Napoleon act in Paris, when he met the rebellious sections with a storm of grapeshot. Yet men mutter about the cruelty of Joshua, as if blood and death were strange things in this world of ours. Alexander and Cæsar, the two greatest heroes of antiquity, shed infinitely more blood, and shed it more wantonly and cruelly, than Joshua did. Five millions of men perished in the wars of Napoleon. Tamerlane blessed God that he was not of a cruel disposition while he looked upon a pyramid of thirty thousand heads piled up before the doors of his tent. All these things were done under the eye of God, the Creator, and he put forth no avenging hand to destroy the conquerors. We dwell in a sin-stained world, and with our own natural evils and the malignity of the prince of the power of the air, we are able very often to turn the blooming earth into a pandemonium. God help us! Even Christianity has not tamed us, and wars are becoming more bloody and more terrible as the nations become more wise and intelligent. America has lately set us a terrible example.* I wish devoutly that Friar Bacon had never lived, or that the happy time was come when the nations shall learn war no more.

5. But while the battle of *Gibeon* laid south Palestine at the feet of Joshua, as the battle of Jena laid North Germany at the feet of Napoleon, it does not appear that Jerusalem yielded to the arms of the conqueror, for even when the land was divided by lot, the Jebusites still occupied Jerusalem along with the children of Judah. (Jos. xv. 63.) All the neighbouring cities yielded in a short time to the arms of the invaders, but the stronghold of Zion resisted all their attacks. It was not until the time of David, and that after strenuous efforts, that Jerusalem was finally conquered, and made the capital of the kingdom.

But as we have thus drawn near to the site of the sieges and battles which we are to notice, it seems proper that we should say something about Jerusalem, the centre of all these wars. I think it highly probable that Jerusalem is no other than the ancient *Salem* of which Melchisedeck was king, from whom Abraham, after his victory, received the hospitalities of a king, and the benediction of a priest. (Gen. xiv. 17-24.) This is a very ancient opinion of the Christian church, which was probably taken from the Jews, and is confirmed by the seventy-sixth Psalm, in which Jerusalem is called Salem—"In Salem is his tabernacle, and his dwelling-place in Zion." Let us, then, note some of the remarkable events connected with this celebrated city, and the site on which it stands. This, then, is the Salem of the patriarchs, where Melchisedeck, the royal priest reigned, whom Paul, in the Hebrews, makes so much of as the glorious type of the eternal Son of God. (Heb. vii.) Look from Mount Scopus or Olivet, across the valley of Jehoshaphat, and your eye meets the craggy steep of Mount Moriah, where Abraham prepared to offer up his son Isaac, the type of the great atonement of Calvary. (Gen. xxii. 2.) On this spot David saw the angel of God standing between heaven and earth, with a drawn sword in his hand, to destroy the city of Jerusalem. (1 Chron. xxi. 16.) On this spot, David, at the command of the angel, built an altar and offered up sacrifice. On this spot his son Solomon built the temple. (2 Chron. iii. 1, 2.) On this spot Jesus Christ, the Incarnate God, taught the people in the

* This was written before the Continental storm burst.

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holy house. Around this spot the Jewish nation assembled, to bid defiance to Titus and the Roman Empire. On this spot the caliph Omar built the famous mosque bearing his name. And on this spot, the temple of the Crusaders stood, from which the Knights Templar took their name. On the whole earth there is no spot known, surrounded with so many sanctities as Mount Moriah, the site of the Jewish temple. There is another hill often mentioned in Scripture, which was also within the walls of Jerusalem, and is in a thousand ways identified with royalty, with the holy city, and the whole Jewish nation. It is Zion, the city of David, the seat of government, and centre of political power. Hence, Zion and Moriah typify two distinct currents in the manifestations of divine providence, and Jesus unites and glorifies them both in his own divine person. The throne denotes royalty, and the temple priesthood, and thus the two mounts, Zion and Moriah, unite to bear witness to him who came to die for our sins on the cross, and who is coming again to Zion to make Jerusalem the throne of the Lord, and fill the whole earth with his glory.

As to the name *Jerusalem*, I think, after all that has been written on the subject, we must come back to the oldest and simplest derivation, which makes it signify, "*The vision of peace.*" Every Hebrew scholar knows that this is the simplest and most natural of all the derivations which ingenuity has devised. So then, let it stand; and in the city called the Vision of Peace, Jesus, the Prince of Peace, founded, by the shedding of his blood, the kingdom of everlasting righteousness and peace. His name is Prince of Peace, his birth was the angel-song of peace, his gospel is the gospel of peace, his kingdom is the kingdom of righteousness, and peace, and joy, in the Holy Ghost, his blood is the seal of peace, his last legacy to the church was peace, and Jerusalem, the city of the great king, is the *vision of peace.* So there are many coincidences and synchronisms between providence and grace. The sun was darkened when Jesus died—light extinguished in its orb when life was quenched in its fountain; the sun of nature and the sun of righteousness rose together. Nazareth signifies Victory, where the conqueror of sin and death was united with our humanity. Bethlehem is the House of Bread, in which the bread of life was born; and Gethsemane is the Olive-press, where the weight of Divine wrath produced the agony and the bloody sweat; all things must bear witness of him, the lamb and the lion, the rock of the ocean, and the rose of Sharon. He is the morning star in our hearts, the sun in the firmament of heaven, and the light in the circumambient air. Nazareth, Bethlehem, and Jerusalem, Olivet, Tabor, and the Sea of Galilee, all testify of the many-sided fulness of him who is the way, the truth, and the life.

6. But while we are thus lingering in the south, around the walls of Jerusalem, there is a cloud gathering in the north, which threatens to burst in storm and tempest over the heads of the invaders. Jabin, the king of Hazor, a city near the waters of Merom, has collected together the kings and warriors of the northern regions, with all their armies, a mighty host, even as the sand that is upon the seashore in multitude, with horses and chariots very many; and when all these kings met together, they came and pitched together at the waters of Merom, to fight against Israel. (Jos. xi. 4, 5.) Then Joshua, being warned of God, and encouraged for the battle, left his camp at Gilgal, with the rapidity of a whirlwind, and then came upon them like a thunderbolt, and utterly dissipated the

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congregated multitudes, scattering them like dust to all the winds of heaven. This is the second great battle, and it brake to pieces the warlike force of the north, as the first did that of the south. Henceforth there are cities to take and tribes to subdue, but the military resistance of the country is destroyed, and Joshua may engage in the settlement of the nation in the promised land. Yet there is a great difference between victories and conquests, and great and powerful elements of opposition removed; so that at the death of Joshua, and long after, very much of the land remained to be possessed, and even in the day of David and Solomon, they did not possess all the land that was *promised*. There failed the all-conquering faith, and therefore they could not extend their conquests. As faith was a necessary element in the miracles of Christ (Matt. xiii. 5, 8), and is and must be a necessary element in the life and walk of all who resist the devil, conquer the world, and crucify the flesh, so was trust in God a necessary requisite for the victory over their enemies, and the permanent possession of the land. When Peter's faith was strong, he walked on the waters; when he began to doubt, he began to sink. So was it with Israel, while they remained under the direct government of God as their king. He was with them; he fought for them, and they were to fear no dangers, to calculate no difficulties, to make no account with the enemy whatever their number or force, but simply to march onward to victory at the command of God. The earthquake was ready to swallow, the hail and the thunder were ready to crush the enemy; pestilence would consume them, and the angel of death stood waiting to destroy. Such was the constitution of the theocracy, and such was the power of faith. "If ye be willing and obedient, ye shall eat the good of the land, but if ye refuse and rebel, ye shall be devoured by the sword; for the mouth of the Lord hath spoken it." (Isa. i. 19, 20.) They failed; they broke the covenant of their God, and God, like a loving father, chastised them, by afflictions within and enemies without; by seven captivities; and finally, when they rejected his Son, by scattering them to the ends of the earth. It was so with them, nationally, as it is with us personally; we are happy, joyful, victorious over sin; active in works of charity and benevolence in proportion to the clearness and vigour of our faith; on the other hand, when the heart is cold, and the affections languid, when difficulties seem impossibilities, and common men become magnified into the sons of Anak, we may be quite sure that faith is weak. It was this mighty principle that gave Israel their victories; it was the want of it which captured and dispersed them; it was this principle, full and vigorous, which breathed and burned in the bosom of the apostolic churches, and made them the glory and wonder of the world; it is the weakness, or the want of faith, in modern times that has *given rise* to superstition, rationalism, and all forms of sectarianism. May our constant prayer be, "O Lord, increase our faith."

7. But we pass on to fresh battles and victories. During the long, dreary period of the judges we hear nothing of the holy city whatever, except a notice in Jud. i. 8, which indicates that the tribe of *Judah had* taken the city and burned it with fire, but no particulars are given; and it is quite evident from the subsequent history, that however they *may* have captured, they were not able to retain the city, for it remained in the possession of the Jebusites until the reign of David, who took it by storm and made it his capital. From the death of Joshua to that of

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Samuel is about four hundred years, and during that whole period the Sacred History never mentions Jerusalem, except the brief notice in Jud. i. 8; so that it is evident the city was not in the hands of the Jews. Either peace was established between Israel and the Jebusites, or the tribes were too busily engaged in their settlements, or too much divided to venture upon conquering the strong citadel of Zion. Before passing on to David and the monarchy, we may be permitted to make a few observations on this dreary period of four hundred years.

(1.) In the whole history of mankind there seems no more awful case of national declension and apostacy than that of Israel in the period of the Judges. They had seen the wonders of the conquest, the mighty power and goodness of God manifested in many ways, and yet the second generation after the death of Joshua turned from the worship of God to the idolatries of the heathen. (Jud. ii.)

(2.) Let us learn from this history the infinite mercy and longsuffering of God, who bare with them, yet punished them by giving them up many times into the hands of their enemies, and then when they repented raised up deliverers to re-unite and avenge them. They realised in this period the truth of that solemn word, that sin is the ruin of any people; for instead of the triumphant, victorious nation which they were in the time of Joshua, they had sunk down into a miserable, disunited rabble, dwelling among hostile, idolatrous nations, whose valour they had not faith enough to conquer, and whose idolatry they had not zeal enough to resist. Is this that great nation whom the Lord led out of Egypt with such signs and wonders of his power? Yes; they departed from their God, and he gave them into the hand of their enemies. Read the book of Judges, and adore the longsuffering mercy of God.

(3.) Yet in these troublous times we have many instances of heroes and saints whom God raised up as witnesses against abounding iniquity, and instances of national deliverance and regeneration. Such men were Gideon and Barak, Jephthah, Samson and Samuel, and others on whom the Spirit of God rested, who in the time of hopeless oppression and despondency erected the banner of national independence, and stemmed for a time the torrent of corruption. This is the law, it seems, of divine providence; and man's extremity becomes God's opportunity. In the fall there was the *promise*. In the furnace there was one like the Son of God. In the lions' den there was an angel to shut their mouths. When Peter was sinking, the hand of Jesus was near to help. When Europe was in midnight darkness, the Reformation burst forth. When tyranny became oppressive in England, the Puritans arose to dethrone it. When Satan rocked us asleep again, Methodism arose to break our slumbers. When moderatism came to a head in Scotland, the Free Church put a nail into its temples, like Jael, and seized once more the ancient banner of the covenant. Thus God seems to work; we move like the stars in circles, and permanent national prosperity seems impossible before the resurrection of the saints and the coming of the Saviour.

(4.) In Judges we have the first instance of civil war recorded in history, and it arose from the pertinacity of the Danites in defending the horrible principles of brutality and murder. The Levite, whose wife was abused, must have been a man of wild, terrible vengeance, when he could use such bloody, unnatural means to rouse the vengeance of the nation. He

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succeeded beyond expectation, for the insult was avenged by the slaughter of more than one hundred thousand men; and the dishonoured wife of the Levite nearly extinguished the tribe of Dan, as the dishonoured virgin, Lucretia, extinguished the Roman monarchy, and the capture of Helen led to Troy's destruction and Homer's Iliad. A few cutting words of sarcasm, true words, too, taken as an insult by the two ruling harlots of Europe, led the mighty kingdoms of France and Russia to declare war to the knife against Frederick the Great. Thus insulting words have often the same effect as insulting acts.

But let us now return to Jerusalem, four hundred years forgotten and neglected, but now about to rise into great glory and renown; for the times of the Judges have come to an end, and Saul, the king after the heart of the people, has ended his life and reign ingloriously; and David, the magnanimous, the hero of the nation, and the sweet singer of Israel, is the anointed king.

8. We have now in presence a man whose name stands conspicuous in the annals of war, in the temple of fame, in the ranks of heroic kings, and in the lists of lyric poets. Abraham and Moses, Solomon and David, are the four names of antiquity which occupy the largest space in the popular traditions of the East. Abraham is identified with *faith*, Moses with the *law*, David with *war*, and Solomon with the *majesty* and splendour of a peaceful, glorious prince. But while these and all other types show out something of the manifold fulness of Christ, David's life and character are in many respects very peculiar. There is a genius, a variety, a versatility about him found in no other of the Hebrew worthies. As a warrior, he ranks for valour and steadfastness with the greatest heroes and conquerors; while in magnanimity he exceeds them all. As a lyric poet he surpasses for sublimity, majesty, simplicity, beauty, all the poets, sacred or secular, that ever lived. His heart was an ocean of feeling, sometimes calm, sometimes tempestuous, always great, various and beautiful. His harp was full-stringed, and so sweet and sympathetic was the melody, that its tones after three thousand years still vibrate in the hearts of three hundred millions of the human race. He was also a prophet, and the inspiring Spirit led him into bright and glorious visions, of which the one divine Redeemer was the centre, whether as the sin-bearing Lamb, or the triumphant, victorious King of glory. The variety of his life was immense, and fitted him to be the organ of the church's music through all generations. He was low and he was high, he was Shepherd and King, he was malignantly persecuted by his prince whom he twice spared. He was banished, he was pursued like a bird on the mountains, and his dwelling-place was the caves of the wilderness. He was God's anointed King and yet the choice of the people. His people adored him, and yet rebelled against him; more than common love was the love he bore his son Absalom, and yet that son dethroned him; his heroism indeed soon dispersed the rebels, and he returned to his capital in triumph, yet his victory he deemed dearly purchased by the death of that rebellious son. We pass by his failings and his sins, which none has condemned so severely as he himself has done; but in all cases, events, and circumstances, he is a clear, distinct, well-rounded personality, whom you can have an idea of—who is comprehensible, self-reliant, always in character, whether with the sheep on the plains of Bethlehem, or seated on the throne among his princes

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and nobles, or leading the worship of a great nation in melodious Psalms. This great and good prince is my favourite; I never preach so well as in expounding his Psalms, and he is one of the first I shall seek acquaintance with in the kingdom of heaven.

9. Before we bring David to his new capital, it may be interesting to dwell for a moment on Hebron when he reigned over Judah for seven years. Here probably, and at Bethlehem, most of his Psalms were composed. And here is still the pool over which he hanged the murderers of the son of Saul, but the main interest which the traveller has in the city or the neighbourhood centres in the tombs of the patriarchs, the Cave of Macpelah, which Abraham bought for a sum of money of the sons of Emmor, the father of Sychen. Here lie the bones of Abraham, Isaac, and Jacob, and those of their wives, in that celebrated cave, over which stands a mosk surrounded by an outer wall, built of great bevilled stones, like those used in the Temple of Jerusalem. This massive wall is no doubt Jewish, and has all the appearance of great antiquity. The whole building is strictly guarded by the Moslems, and only two men have ever been permitted to enter it as *Christians*, the Prince of Wales, and the architect Ferguson, to whom it was opened by a firman from Constantinople. The Jews and the Christians are permitted to put the eye to a small aperture, through which however you can see little or nothing. In my second visit to Palestine, in the year 1865, I had that privilege, which I obtained for a consideration. Only two places now in the the East are shut to Christian visitors, and this is one of them; the Mosk of Job, on the Bosphorus, in which the Sultans gird on the sword of state when they ascend the throne of the empire, is the other. All is changing in the East, and that with prodigious rapidity; the last twenty years have changed the customs and manners of that sunny land more than the previous century. The missions of the churches, the leadings of Divine providence, the events of war, the hosts of travellers, and many other things have contributed to this great and beneficent movement. Machinery is coming to the aid of industry, multitudes of books have been written and published lately in the Arabic tongue, newspapers and periodicals are making their appearance here and there, and in this way a popular literature is being formed. Schools are multiplying in every direction, and Protestant churches are rising rapidly in the towns and villages. Public roads are in contemplation, and the French have already made a splendid commencement by opening up, at an enormous expense, a carriage communication from Beyrout to Damascus. Formerly you took three easy days with your mules to make that journey; now you step into a daily omnibus at four o'clock in the morning, and at six in the evening you dine in Damascus. We shall soon have a road from Jerusalem to Jaffa, and these two being connected with one along the coast, the country will be in a great measure opened up. European energy and skill will then come to the aid of the productiveness of nature in that glorious land, the birth-place both of the human race and the Christian religion. The pure gospel is now preached in Jerusalem, Damascus, and Aleppo, in Beyrout, Tyre, Sidon, and the ancient Sychar, in Bethlehem, Nazareth, and on the goodly mountain of Lebanon. Dr. Van Dyke, the translator of the Bible into the Arabic language, is at the head of the mission press, which in the year 1865 sent forth and sold nine millions of pages of the Holy Scriptures and other religious books. Twenty years ago the people refused both tracts and

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Bibles unless they got them for *nothing*. Mrs. B. Thomson is at the head of a multitude of schools which might be extended throughout the whole land, but for want of means. In 1865 I examined the head school in Beyrout, both in Arabic and English, and the girls were quite as advanced as European girls of the same age. All these are striking signs of the times, and seems to indicate that the Lord has better days in store for the East. The incubus which crushes the heart of the Orient is the tyranny of the Turkish rule and the fanaticism of Islam, and may God in his mercy speedily destroy them both!

The only other thing worth seeing in the neighbourhood of Hebron is *Abraham's Oak*, in the Plain of Moreh, a great noble specimen of Oriental vegetation, which may not have lived in the days of Abraham, but which is very old, and is certainly in the plains where the patriarchs fed their flocks, received the visits of angels, and held communion with their God. You should visit that oak, but you need not believe your guide when he shows you the tombs of Abner and Jesse, or the house of Abraham, or the spot where Cain slew his brother Abel, or the beautiful red clay out of which Adam was formed. As to this last particular, if your curiosity be awakened, I advise you to take a piece of the clay in your pocket, and you can compare it with the *head of Adam*, which you will find among the antiquities of Jerusalem in the Church of the Holy Sepulchre, as it is written in the poets:—

"Adam, primus parens, fuit in es mortuus,
Abraham a Melchisedeck benedictus,
Isaacus a patre huc ad immolandum ductus,
Serpens aeneus hic fuit collocatus
Dominus Jesus hic est crucifixus et mortuus."

"Our first father died having eaten an apple;
And his head is enshrined in this very chapel;
Here Melchisedeck met and blessed Abraham;
Here Isaac was laid in the place of a lamb;
Here Moses erected the serpent on high;
And here, too, our Lord and Redeemer did die."

10. But now David is the King of all Israel, both by the choice of God and the election of the nation, and Hebron is no longer a fit centre of the royal throne. Samaria or Sechem would perhaps be the best situation, but it would be too near the proud envious Ephraim, and too far away from his own truest friends, the tribe of Judah. He therefore fixes upon Jerusalem as a kind of compromise, but it is still occupied boldly and defiantly by the Jebuzites, to conquer and destroy whom is now the first work of the national king. This is, however, no easy task, for the place is strong, the garrison numerous and valiant, and withal so confident that they expose on the walls the blind and the lame, to indicate that even such defenders could defy all the efforts of David and his army. This insult seems to have stirred up the wrath of the king so that he made a general appeal to the valour of the troops, saying, "Whosoever passes that trench, and gains possession of the fort, shall be commander-in-chief of the *whole* army." Saul offered his daughter in marriage for a certain deed of heroism; the Greeks and Romans encouraged their warriors by set speeches

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as we read in the historians. Byron, in the "Siege of Corinth," makes the Turkish commander say—

> "God and the prophet. Alla hu!
> Up to the skies with that wild halloo!
> There the breach lies for the passage, the ladder to scale!
> Your hands or your sabres and how shall you fail?
> He who first downs with the red cross may crave
> His heart's dearest wish: let him ask it and have.
> Thus uttered Coumourgi, the dauntless vizier;
> The reply was the brandish of sabre and spear,
> And the shout of fierce thousands, in joyous ire,
> Silence—hark to the signal—fire!"

Napoleon encouraged his old guard in the final attack at Waterloo by the hope of a good supper in Brussels; when giving the command to Marshal Ney, he said, "Gentlemen, there is the road to Brussels." Alas! most of them, as Cæsar would have said, supped that night with Pluto. David's method was as effective as any other, and it was successful, for Joab, the nephew of the king, accepted the challenge, and was the first to enter and storm the fort. That valorous act put him at the head of the army, and at the same time made him the hero of the siege. He was a proud, valiant, unscrupulous man, who loved himself more than anybody else, and gave the king no little trouble. There are always model men, who serve as types and representatives of the age, the nation, or the army. The romantic ages had their Rolands and their Olivers, the Saracens had their Calid and Serjabil, the English army repeat the names of Ewart and Picton, and the French point to Marshal Ney, the bravest of the brave. Joab was the model man of his times, and a fair specimen of ancient Jewish heroism.

David is now master of Jerusalem, and he immediately sets about rebuilding and enlarging the city in which Joab acts a conspicuous part. (1 Chron. xi. 6.) From this time Jerusalem, a strong and magnificent capital, becomes identified with the Hebrew nation, in relations so permanent and so powerful, that mountains of misery and ages of endurance cannot break them. From this time Jerusalem and David, and the two mounts, Moriah and Zion, and the temple about to be built, become the centre of a mighty system of typification, in which the mind is lifted from the earthly to the heavenly, and material, visible things, edge up and brighten into the glories of eternity. David found, as Polybius says, that every jug has two handles. Joab had proved that the city was not impregnable. If the Hebrews took it from the Jebusites, the Philistines may take it from the Hebrews. (2 Sam. v. 17—26.) This idea, working in the minds of these permanent enemies of Israel, they gathered together their armies to recapture the stronghold of Zion. But David was a man of war from his youth, and giving an example which in after ages was followed by Alexander, Cæsar, Napoleon, and Frederick the Great, he did not wait to be attacked, but leaving his fortress and making a circuit, he came upon his enemies in the valley of Rephaim, and in two battles slew them with great slaughter. Thus did the Lord strengthen him in his kingdom, and make his name terrible to the surrounding nations.

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REST IN CHRIST FOR THE SOUL.

CONSUMMATION OF BLISS IN BODY AND SOUL AT HIS SECOND ADVENT.

O DEATH! Immortals know thee not! thy sting
Is but the heirloom of an earthly race,
Whose mortal flesh their souls in bondage hold
With galling chains wrought by sin's wilful acts.
Those only know thee as their *conquer'd* foe,
Who can thy presence hail without a fear,
Their face e'en *then* all radiant is with smile—
Love's softest beams are by their eyes shed forth.
How chang'd death's aspect is by *faith's* bright eye!
This is the secret of his alter'd mien—
For then the soul dreads not the leap it takes;
Hope bears it up aloft on wings of love;
It yearns for rest—it longs for that above.

Yet *rest* is not the heritage so bright
To which the faithful Christian doth aspire;
'Tis but a halting-place for those "who sleep
In Jesus," and in joyful hope the morn—
The blissful morn—of resurrection wait.
His upward gaze anticipates "the sign"
To usher in the *advent* of his Lord;
For whose return he daily, hourly prays.
Nought else, nor less than this, will him suffice;
His soul has grasp'd that blessed truth made known,
That Christ on David's throne as King shall sit,
And share with saints the honour of his sway.

But how can thought or words depict what "eye
Hath never seen, what ear hath never heard,"
Nor mind of man aright hath e'er conceived?
All this in glorious fulness will be known,
Mortal in immortality be lost—
Corruption *then* to incorruption turn'd—
Nor stain, nor taint of sin, nor guilt be found.

Nature to her primeval state restor'd,
Peace, righteousness, and truth, in bless'd embrace
Shall all creation fold. Oh, love divine!
Oh, *perfect* state! All enmity removed;
Satan cast out from earth, and bound in hell:
A thousand years in chains—no more to tempt.
Earth *then* shall rest in peace, and "David's Son,"
O'er all triumphant—and by all ador'd;
Once Prophet, Priest—but *then* the King and Lord.

Upper Houghton Regis. CHARLES BUTLER HARRIS.

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

DECEMBER 1, 1870.

A FRATERNAL GREETING.

IT is on our heart, brethren beloved in the Lord, to say a word in this closing number for the year, which may be kindly interpreted by you as at once a cordial salutation, our expression of gratitude for your valued help, and an encouragement to continue "steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

SALUTATION.—There is much moral strength in sympathy, much comfort in that mutual esteem which springs up in minds united in the pursuit of a sacred object. Men who are clearly conscious that the honour of ONE who is unspeakably dear to them all is the supreme purpose of their hearts, whatever variety of opinion may exist among them, will regard each other with brotherly affection, and wish for each other the enjoyment of those blessings which the God and Father of our Lord Jesus Christ graciously bestows upon his children. It may be that, as in this case, some of them live far apart, separated by seas and continents, and placed amidst greatly varying circumstances, yet they can waft to each other in silence the feeling of esteem, and send up to heaven the believing prayer for increased light and love, and joy in the Holy Ghost. God has assigned their lot in different lands, and given to each of them the work he has to do in the service of his generation, but through Jesus they all have access by one Spirit unto the Father. Intervening space prevents them from seeing each other in the flesh, but distances and material measurements form no hindrance to fellowship with the Father and with his Son Jesus Christ. The brethren "scattered abroad" are *one* in their blessed Saviour; through him their prayers and thanksgivings are offered up; he is their LIFE, and they all meet in him. Without noise, or ceremony, or demonstration of any kind, the hearts of all the children of God in the world are habitually offering up the incense of adoration, through the High Priest of their profession, Christ Jesus, to him whom the Holy Spirit has taught

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them to call Abba, Father. This is true worship. Of it the outside world knows nothing, hears nothing. It is all perfectly noiseless, silently sublime, yet acceptable to God who hears it all, sees it all, as the fruit of his love in the Son of his love, by the consecrating Spirit. The booming organ, the lofty cathedral, the smoking incense, the robed choristers, the priestly procession, the imposing ritual, are not there; but consecrated hearts, living sacrifice, holy aspirations, devout thanksgiving, warm love, and the hope that maketh not ashamed *are* there; and God looks down well-pleased with the issues of his eternal love, and pours his blessing on the heads and hearts of his redeemed family. It is in such a scene as this that we delight; and to the brethren who compose this invisible congregation we send the salutation of brotherly love. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: to the end he may establish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

GRATITUDE.—John wrote thus to the wellbeloved Gaius: "Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers; who have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well: because that for his name's sake they went forth, taking nothing of the Gentiles. We therefore ought to receive such, that we might be fellow-helpers to the truth." The love of the apostles to those who gave them willing co-operation in their honourable but arduous work is repeatedly expressed in language of remarkable tenderness. Thus Paul, also: "I commend unto you Phœbe our sister, who is a servant of the church which is at Cenchrea, that ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also. Greet Priscilla and Aquila my helpers in Christ Jesus; who have for my life laid down their own necks; unto whom not only I give thanks, but also all the churches of the Gentiles." "Help those women who laboured with me in the gospel, with Clement also, and with other my fellow-labourers, whose names are in the book of life." Gratitude for help in Christian work is thus not only an appropriate and becoming feeling, but one for which there is abundant and touching apostolic precedent. We do not talk about "apostolic succession" in the gross sense of mere officialism—a thing whose mysteriousness consists simply in the fact that it has no existence—but apostolic doctrine is very precious to us, and as far as we know it we wish to commend it to the faith and love of others. Those who purchase and circulate this publication are our "fellow-helpers" in this Christian labour, and we thank them. Those who contribute to the necessary

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expense of printing and publishing a magazine which never did and never will write for the multitude, but for the thoughtful and devout, the earnest and intelligent, are our "fellow-helpers," and we thank them. Those who merely tell their friends that there is such a magazine, and that it reverently deals with the holiest and highest matters of revelation without the slightest regard to church, creed, sect, or party, so that God be glorified, whilst men are enlightened and truth is diffused, are our "fellow-helpers" too, and we thank them. We cannot help thinking, feeling, hoping, nay, positively *believing*, that the day will come when every Christian who has helped to make known the doctrines of the Second Advent of the Lord, and Immortality only in Christ, will thank his Father in heaven for the privilege and honour. Not more certain are we that the sun shines at midday than we are of the truth of these doctrines; and once they are permitted to have their legitimate force upon the heart and understanding, the word of God becomes clearer and dearer than ever, faith is strengthened, hope is brightened, cares are lightened, existence itself acquires a new significance, and to live to Christ is found to be life indeed!

ENCOURAGEMENT.—If we are certain that we are engaged in the work of the Lord, we have his assurance that our labour shall not be in vain. Let us make sure then of the nature of our work, and of the spirit in which we pursue it. Having ascertained these two things, we can leave the issue with our Master, and calmly wait the harvest. We wish above all things that Christ may be honoured; and for this purpose we feel that *his truth* in its own loving simplicity and peerless beauty, stripped of all human traditions and scholastic glosses, is the agent; whilst his Holy Spirit, by whom it is inspired, gives it saving and enlightening effect upon human consciences. The Bible, always precious, is increasingly so in proportion to our advancing knowledge of its doctrines, precepts, and promises. It is to us, and to many of you, in some respects a "new book" since we learned to take its leading terms in their natural, grammatical sense.* By

* "Did not the Holy Spirit, who animated the Bible writers, and who is therefore the Divine Author of the Bible, intend it to be understood? Surely it could not be his design to make the Bible a mystery or enigma. He meant it to be a revelation or unveiling. And hence, that he might speak to us intelligibly, he made use, not of his own divine and infinitely perfect language, such as he may employ in his ineffable communings with the Father and the Son—but of our human and imperfect phraseology. And not only does he employ our human words, he employs them, as far as the circumstances will permit, in their ordinary human acceptation. Our own words would not otherwise be intelligible to us, more especially those of them that have become stereotyped in their usage, as the representatives of our invariable self-consciousness. . . . . If, for example, when using the word *thinking*, he meant by it *loving* or *hating*, how perplexing it would be! Or if, when using the word *remembering*, he meant by it *forgetting*, or *speaking*, or *singing*, how exceedingly puzzling the revelation would be, and how exceedingly disheartening to the reader! If, when he says, 'Thou shalt not *kill*,' or when he still more sublimely says, 'Thou shalt *love* thy neighbour as thyself,' he neither meant *kill* on the one hand, as men in general understand the word, nor *love* on the other, such as men in general understand by the term, of what use would the statutes be? It could not be said of them, 'The commandment of the Lord is pure, *enlightening the eyes*'—'Moreover, by them is thy servant *warned*.'" Dr. James Morison. "*Saving Faith*." A useful handbook; a new edition just out.

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"death," it means death; by "life," life; and by "the coming of the Lord," the coming of the Lord. These and a hundred other expressions accepted in their strict and proper meaning, and in no mystical, secondary, or "theological sense," make the Book a *revelation*, a lamp to our feet and a light to our path in our journey to meet the Lord we love, and not an enigma, a riddle, a mystery, the supposed "meaning" of which takes twenty different forms in the hands of twenty different teachers, leaving the bewildered learner at his wit's end, and utterly unable to answer the question, "What is the thing that the Lord hath spoken?"

But we have encouragement also from results actually ascertained. Doubtless—at least, we hope so—there are cases of spiritual and intellectual benefit through this magazine of which we have never heard; but we have received intelligence of a sufficient number to gladden our heart, to convince us that the work is of the Lord, and to encourage us to continue that work in the Lord's name and strength. It is but a short time that any of us will have to work. This duty of witness-bearing for Christ will not last much longer. Let us do it while we can. HE deserves this grateful service at our hands. Does he not?

A GEM FROM JOHN.

AMONG his sparkling words of truth and grace, the large-hearted, Christ-like John has this: "We love him, because he first loved us." Love for love! Beautiful thought! That is John's motto, his text, his theology, his every-day conscious Christian life. Love for love—how natural it is, how simple it seems, and yet it is at once supernatural and wondrously sublime. It is not a creed, something believed; or a doctrine, something taught; but a life-power, a constraining motive, a joy unspeakable, heaven in essence, glory in foretaste, and it is cause and consequence in happy and beautiful harmony.

I. "We love him"—*a fact.* Consciousness speaks. The Christian man *knows* that he loves. It is not a wish, a hope, or a declaration that such a state of heart is desirable, and every way in harmony with union to Christ the great lover; but it is the positive utterance of an indisputable fact of which the speaker is personally certain. It is a very blessed fact that the purest and best emotions of the child of God are matters of subjective consciousness of which no logical process can deprive him, and which remain as the consolation of his heart even when the Christian path is very rough, and Christian brethren not very brotherly. And it is only the child of God, the man born from above, the partaker of the

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divine nature, who can say this. The man who is only born of the flesh, however correct his deportment, and orthodox his creed, and respectable his church, cannot say it. "We love him" is the family word which can be truthfully uttered only by the children. It is the children's test. "We know that we have passed from death unto life because we love the brethren." The "*him*" is obvious as a truth, for the child of God loves his Father; but what would be the consequence of dropping the pronoun from 1 John iv. 19, and reading it, "We *love*, because he first loved us?" It would be to give the comprehensive thought of love to the Father and all his family, the Son and all his followers, the Holy Spirit and all whom he has quickened. And the very next words suggest that this was the broadly blessed fact before the apostle's mind, for he writes, "If a man say, I love God, and hateth his brother, he is a liar." But are we at liberty to drop the pronoun? The best Greek critics are agreed that the original text did not contain it. So we have the grand distinguishing characteristic of God's family—*love*. They are the men who can say—"WE LOVE."

II. It is the *consequence* of another fact. "We love," there is a consequence; "because he first loved us;" there is its cause. The cause is adequate to produce this result, notwithstanding the fact that the human heart is enmity against God. Priority in time is affirmed of it; "he *first* loved us." Here is a lesson in theology: in everything that is good, God first, man afterwards. *We originate nothing that will live in a holy eternity.* All that we are and do as natural men must perish; all that God does in us, for us, and through us, as subjects of the new creation in Christ, will live. The results of the Divine lover's love will continue. But the priority in time, whether it was the hour before we loved in return, or the dateless eternity before the world was, is only in harmony with the superior strength of the love which produced ours. Why, what shall we say about the love of God?

HE loved us!

He *loved* us!

He loved *us!*

He *first* LOVED US!

Put it how you will, ring the changes as you may, the effect is altogether wonderful. But we had better hold back from the overwhelming contemplation, so far as pen and ink are concerned, that each of us may take it to his closet and think over it there. *There are some things in the Christian's treasury too sacred for either press or pulpit.* But, O happy, happy one, who can say with the beloved disciple:—

"I love, because he *first* loved me;"

and,

"I *know* that when HE *shall appear* I shall be LIKE HIM!"

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THE NEW JERUSALEM.

ISAIAH LX.

HAIL, beauteous Zion, gem of earth redeemed!
Of Gentiles, Jew, all nations' joyful hope;
The glory of all cities lifting high
Thy beacon blaze to peoples yet afar,
Like Hermon's dew upon its cedar tops;
The fainting nations to refresh with peace!
Peace there shall ever reign beneath the sway
Of thy great King, Messiah, Prince of Peace.
Thence, as from a glorious centre, throbs
Of pulsing joy shall vibrate thro' the world,
A thousand years endure till time shall lapse
Into eternity's great dread unknown.
No more shall nation against nation rise,
Satanic pow'r o'erwhelmed, his demon head
Now crushed for aye beneath Messiah's heel;
No evil spirit shall again arouse
Man's deadly passions, now his nature changed,
Redeemed, the foul impure for aye expelled,
He lives like beings of angelic mould,
For ever blessing and for ever bless'd!

Hail! holy Zion, joy and song of earth!
Long time alas! thy sacred courts were trod
By unbelievers in Messiah's reign!
Thy beauteous tow'rs, the glory of the world,
Prostrate by Roman power beneath their feet
Remained, until the time, the appointed time,
Which God the Father chose from Adam's fall,
To give his Son, who should succeed as Head
Of human kind, and make in after time
A full atonement for his sinful race.
Him, he decreed to place on Zion's hill,
The beauteous sacred spot where Salem stood;
Whence ever should go forth the holy law,
The centre of all happiness and joy—
Thy glorious throne Messiah shall receive,
As the reward of filial and redeeming love!

Hail, beauteous Zion, city of the Lord!
Joy of the earth—throne of the mighty King!
Arise, and shine, for lo! thy light is come,
The Shekinah of God is fallen upon thee!

Written September 4th, 1870. E. HILTON T., Aged 81.

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THE CHURCH AND "THE MAN OF SIN."

HAVE we—have CHRISTIANS who are looking for the return of the Lord from heaven, and who cherish this "blessed hope" as the consolation and joy of their hearts, any right to expect that they shall be away from the scene of suffering when the tyranny of Antichrist shall begin to desolate the world? The question is deeply interesting, and can only be answered if answered at all, by the "Scripture of truth." Speculation is utterly beside the mark here; the doctrine of probabilities is a guide not to be trusted; and even our wishes must go for nothing, lest they should have no nobler source than the natural fear of suffering. If the Lord has said any word which seems to promise a refuge from the blasphemer's power, it becomes us to listen to that word with reverence and thankfulness; but it becomes us also to be exceedingly careful in determining the persons to whom it is spoken, lest we fall into the mistake of appropriating what was never meant for us, and thus find ourselves terribly disappointed in the result. A false peace is of all things the most perilous, and a hope that hath no foundation in truth can only cover with shame. If we are not in Christ, we have neither part nor lot in the glorious future that awaits his brethren; so that it must be safe teaching to say—*If there be* a sanctuary for any when the wild beast shall do according to his will, you must be in Christ before you have the slightest right to cherish the hope of shelter in *his* sanctuary. It is obvious that such supposed hiding-place can only be for his friends.

But this starts the important question—Who are his friends? We have his own authority for saying, not all who call him Lord. *All* "Christendom" does that! But the nations of Christendom are beyond all measure the guiltiest portion of mankind. Guilt is measured by light rejected. The impudent hypocrisies of Christendom call for a judgment vastly more severe than will fall upon the regions of Mohammedanism, Hinduism, and rank idolatry. The hottest thunderbolts will fall on lands where numberless church spires point to heaven. It must be so. The Lord's controversy is with those to whom the light has been sent and refused; and with those, worse still! who have in words accepted, but in deeds rejected that light. Christianity splendidly robed, gorgeously templed, processioned, praised, knelt to, priest-glorified, gilded, enthroned, will shortly be a witness swift as the lightning flash against terribly corrupt Christendom. Her privileges will prove her punishment; her light will be turned into a fierce fire; and her shameless hypocrisy will add terrors to her doom. Much will be required of those to whom much has been given, and justice, long delayed, will have its unchecked way with those who have

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abused the day of grace. "Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, it shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell;* for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom, in the day of judgment, than for thee." This illustrates the principle of equity—punishment in proportion to guilt, guilt measured by light. Take another illustration: "The men of Nineveh shall rise in judgment with this generation, and shall condemn it, because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here. The queen of the South shall rise up in the judgment with this generation, and shall condemn it; for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then, he saith, I will return into my house from whence I came out; and when he is come he findeth it empty, swept and garnished. Then goeth he and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first."

These revelations *of the rule of judgment* show us that it is perfectly righteous. It commends itself thoroughly to our understanding. God's justice is not an arbitrary thing, nor does it proceed upon principles which are totally incomprehensible to the human mind. On the contrary, "With righteousness shall he judge the world, and the people with equity." "With righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." Who can fail to see the propriety, the moral rectitude, of the Lord's message to Israel by his prophet: "You only have I known of all the families of the earth; THEREFORE *I will punish you for all your iniquities.*" But is there any departure from this intelligible and admirable principle under the dispensation of grace? Why should there be? How *could* there be? Is it not far more likely that the application of the principle to apostate Christendom will be so marked and obvious as to read a

* ἕως ἅδου. Hades, death, *utter ruin.* "The very names of Capernaum, Bethsaida, and Chorazin have perished."—ROBINSON, *Biblical Researches.*

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solemn lesson to the entire world? And so it will be. Listen! The apostle of the Gentiles is writing by the Spirit to the Romans; that is to say, to Christendom, and this is part of what he writes: "I speak to you, Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office; if by any means I may provoke to emulation them which are my flesh, and might save some of them. For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead? For if the firstfruit be holy, the lump is also holy; and if the root be holy, so are the branches. And if some of the branches be broken off, and thou being a wild olive tree wert grafted in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off that I might be grafted in. Well, because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear; for if God spared not the natural branches, take heed *lest he also spare not thee.* Behold, then, the goodness and severity of God; on them which fell severity; but towards thee goodness, *if thou continue in his goodness,* OTHERWISE *thou also shalt be* CUT OFF."

Cut off! *That* is the doom of Christendom! It has failed, utterly and miserably, to glorify him who sent it his pure truth and gave it its distinguishing privileges. It has corrupted the gospel by legend and dogma borrowed from cruel heathenism; it has overlaid the sublimely simple teachings of the word with Pagan ceremonies; it has superseded the faithful ambassadors of Christ by priestly officials who have enslaved human consciences, made merchandise of souls, and caused the very name of Christianity to be repulsive to the nations; and it has impiously invented and fraudulently maintained a system of idolatry in the worship of imaginary saints and angels, which has dishonoured God, robbed Christ of his mediatorial glory, and bewildered and deluded countless myriads of men. Cut off! Yes, assuredly. The marvel is that it has been permitted to misrepresent the gospel, enslave men, and mock God, so long. But marvellous as God's patience is, it has a limit; and when his wrath is kindled but a little, blessed are all they that put their trust in him!

And what of *them,* the trusting ones, the righteous in Christ their beloved Lord, the men who have not touched the Babylonish garment and the wedge of gold? Shall they suffer in the judgments that are about to fall upon and destroy this huge mass of impiety and corruption? Shall they be involved, even for a time, in the doom of a system of priestly fraud, against which their whole lives have been a protest? The Man of Sin is the destined scourge of Christendom. He is at once the offspring and the destroyer of the organised hypocrisy that has dominated the

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nations of Europe for many centuries. But will he have power over that church which is one with Christ, his members, his body, his bride? Will Christ permit the Lawless One to imbrue his hands in the blood of any who love him and long for his appearing? Christ's beloved ones, his faithful saints, are scattered through the churches, and the Lord knoweth them that are his. They will be kept all of them in his hand, and brought to his heavenly kingdom and glory. This much is certain; but will they, or any of them, have to go through the great tribulation under the daring blasphemer in whom all the Antichristian systems culminate? We may not be able to answer this question to the satisfaction of all our readers; nevertheless if our remarks lead them to examine the subject for themselves, something will be gained in the way of prophetic study—the object, specially, which our labours have in view.

The question, then, in condensed form, is this: Will the Church of Christ suffer from the persecutions of *the* Antichrist? We answer, *No*. Of course, this answer is absolutely worthless so long as it stands by itself. We must, therefore, as briefly as possible, give the reasons which have led us to this conclusion, and leave the reader to judge for himself. Nor shall we avail ourselves of any untenable analogy. The flood, Sodom, Egypt, and Pella, cannot be used as an analogical argument here; they are fair analogies for the judgments *on* Antichrist and his followers, judgments which confessedly take place after the removal of the church. The flood came not upon the earth until Noah entered the ark, and was "shut in" by the Lord; the fire fell not on Sodom until Lot was safe; the firstborn of Egypt were not slain until the blood of the Paschal lamb attested the safety of the families of Israel;* and the disciples were safe in Pella before Jerusalem was destroyed. But, be it strictly observed, all these were judgment scenes by God; and only in one of them was the agency of man employed. So, in strict harmony, when God's judgments overtake the Wild Beast and his crew there will be no Christians present. We have no help, therefore, from Noah, Lot, Moses, and the disciples in answering the question, Will the church have to suffer persecution *under* Antichrist? We hope, however, that the suggestion of the true analogy of these important historical facts may be of some service to the cause we all have at heart—that of truth.

But the considerations which lead us to the conclusion that the church of Christ will be removed before the Man of Sin begins his awful career of blasphemy and blood remain in force. They are such as these:—

* The plagues of Egypt did not touch the Hebrews. The plagues of the Apocalypse, which are those of Egypt repeated on a larger area, and with more awful consequences, will not touch a single Christian. Nay, more, devout Jews who are looking for the Messiah in that terrible day will be miraculously preserved. The remarkable prophecy of the ninety-first Psalm will then be fulfilled.

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I. Paul tells the Thessalonians (second letter) that the apostasy precedes the revelation of the Man of Sin. But the apostasy from all Christian profession pre-supposes the absence of the true church. When that which "hindereth" the manifestation of the Lawless One is taken out of the way—and what *can* that be but Christ's true church?—*then* shall he be revealed. That is "his *own* time." He comes in all the deceit of unrighteousness, and those who received not the love of the truth that they might be saved, believe the lie; namely, that the Man of Sin is the true Messiah, God to be worshipped. The absence of the true witnesses makes room for the false Christ, and by the energy of Satan in all power, and signs, and lying wonders, the supremacy of the Deceiver is attained. The number of God's elect is complete, the Lord has come and received them to himself, hiding them in the evil day in the place of glory prepared for them; and Satan's representative hopes to have it all his own way.

II. The Lord shall destroy the Lawless One by the brightness of his coming. But when he comes for this purpose his saints come *with* him; therefore he had taken them "to himself" sometime before.

III. The palm-bearing multitude of Rev. vii. are no part of the church. The church is on the throne with Christ. The palm bearers are before the throne. The church reigns, the palm bearers serve. Great is their honour, but that of the church is still greater. But who are these palm bearers? Are they not Christians? Yes, assuredly, for "they have washed their robes and made them white in the blood of the Lamb." They are some of the great multitude who are hearers and not doers of the word, who shall be on the earth when the waiting church is removed. They shall be awakened to the true state of things when the Man of Sin shall demand worship from them and the open denial of the name of Jesus. By the grace of God many will refuse both demands. They will accordingly be fearfully persecuted. *These* are they which come out of the great tribulation. They had not the honour of entering in to the marriage supper, and they will not form part of the royal priesthood. Great as is their bliss, it had been greater had they received Christ in their hearts before Antichrist was revealed.

THE SCRIPTURE DOCTRINE OF A FUTURE LIFE.*

WE approach a great subject; let us do it with becoming reverence; with a profound regard to the teaching of the divine word, whence alone we derive information on matters supernatural and future; and with

* This Lecture was delivered in the Mansion House, Hackney, by the Editor of the "Rainbow" on Tuesday Evening, 1st November last.

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the utmost charity for many Christian men who feel it their duty to hold and teach doctrines which we feel it our duty to reject and oppose. We do not enter a battle-field for victory; but at the imperial call of conscience, we give a reason of the hope that is in us, and wish to do it in the spirit of meekness which our holy faith requires. If the conclusions we have reached are wrong, we at least demand belief when we say that they have been reached after patient, thoughtful, and honest investigation, with a fervent desire to know the truth and a settled purpose to follow it, whether it lead to honour or dishonour, approbation or censure. Never without a deep sense of duty to God and men would we have dared to ruffle the smooth river of popular theology, which is flowing and has flowed for ages in one direction. And if it seems a bold thing to question interpretations which all Christendom has stereotyped, let it be distinctly understood that personal conviction is too sacred to be silenced though a world were against it; that majorities are not the test of divine truth; and that, after all, interpretations are only human things, and may therefore be questioned without committing a very serious offence against the courtesy due to learning and piety. Nor do we mean to introduce counter interpretations, but to let the Holy Book speak for itself, taking its words in their primary and proper meaning, and accepting what is written as our sole authority in matters of religious belief. Surely thoughtful men should hear us with candour, when we affirm with all sincerity that our sole object is the restoration of apostolic doctrine on several subjects of profound and far-reaching importance; and even if we utterly fail, the excellence of the motive ought to secure the respect of the intelligent and the devout.

That the "Scripture of truth" reveals a future life; that it teaches and dwells largely upon the sublime and wonderful doctrine of resurrection from the dead; and that the idea of immortality, or deathlessness, has presented itself to the mind of mankind in every part of the civilised world, are facts beyond dispute. These things, as such, come not within the range of controversy. The controversy which has set in, and for which we devoutly thank the Lord God of truth, does not relate to these facts, but to the persons who are to exist in the revealed future life, and to the question whether the common idea of immortality is warranted either by the nature of man or the word of God.

To these points your thoughtful attention is requested, for it is impossible to exaggerate their importance, or the influence which they have on the entire system of revealed truth. Every Christian man should be supremely solicitous for the honour of his heavenly Father, and the reception of any doctrine as divine, for which *he* has given no authority by prophet or apostle, or the great Lord of both, will dim the lustre of doctrines which he has made known, and vitiate our conceptions of much that is pricelessly precious in the Holy Book. All Scripture truth is related. It is a symmetrical, compact, harmonious whole; a marvellous temple, suggested by infinite love, planned by infinite wisdom, radiant with infinite light. The longer we look upon it, the more our admiration is excited, and the deeper becomes our sorrow if we see here and there on pillar, architrave, or wall, any dark spot, so totally out of harmony with the brilliance and beauty of the edifice that we are morally certain it was not left there by the glorious Builder. Be it distinctly understood, however, that it is only by the light of the temple itself that we see such a spot.

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We do not ask reason what *should be;* we ask revelation what *is.* Our preconceptions must stand aside; we must be guided entirely by the evidence; we desire to listen with reverence to the voice which speaks from heaven, remembering who it is that says to each of us, "How readest thou?"

I. The Scripture reveals a future life. "Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner," writes Paul to Timothy; "but be thou partaker of the afflictions of the gospel according to the power of God, who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." These words make the *fact* of a future life as clear as possible. Whatever its source and nature, or whoever its subjects may be—questions to be answered presently—there is the bright truth itself, without controversy; our Saviour Jesus Christ has appeared, our Saviour Jesus Christ has brought light and immortality to light. He is "*the Life,*" and came to "give life." Both parts of this brief sentence are from his own lips. Of those who hear his voice and follow him, he says this glorious thing: "I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand." Now, it is of the very first importance to notice that there are two distinct words in the Greek, both of which are translated life* in our English version. One of these words means merely the breath or principle of animal life common to all men; the other means life, in a far higher sense, and without end; and it is this latter which Christ is, and which he gives to his people. When, therefore, we read, "He that hath the Son hath life, and he that hath not the Son of God hath not life," the words are to be understood as strictly and literally true. The man without Christ has the common perishable life of man, but he has not the durable life spoken of in this passage. So in the ever memorable text (John iii. 16), "God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life," the divine boon of immortality is strongly contrasted with the fleeting, perishable life which belongs to men as such. And it is this remarkable distinction between the two words which makes the Scripture doctrine of regeneration, or the new birth, so clear and important. It is only by being "born again," or "born of God," or "created in Christ Jesus," that a future life is *possible.* "That which is born of the flesh is flesh," a mortal creature cannot give birth to an immortal. "Except a man be born again," therefore, "he cannot see the kingdom of God." Hence, Peter speaks of believers as born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth for ever. "For," he adds—as if to illustrate and establish the necessity of this great principle of a divine creation—"all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you." In a word,

* ψυχή, the breath; the vital breath. Lat. *anima,* life; *e.g.* (Sept.), Gen. i. 30, ζωή, existence, life, absolutely and without end. (Heb. vii. 16.)

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the entire testimony of Scripture affirms the declaration that those who shall possess the life that dies not are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. They pass from death unto life, are made sons of God, "partakers of the divine nature," and because Christ, their life, lives for ever, they too shall live with him. The doctrine that men by nature are immortal, or have immortal or never dying souls, is believed by almost all Christendom. It is taught in pulpits, sung in hymns, enforced in homilies, elaborated in books, and appealed to by home and foreign missionaries as an urgent reason why men should accept the gospel salvation, and thus escape an "eternity of woe." The dignity of man as an immortal is the grand theme of many an eloquent oration over the coffin of the dead; and millions of religious tracts embodying the notion are scattered over the face of the earth by zealous Christian people, who are anxious to do good in their day and generation; and yet—will you believe it?—it is *not* true. There is not an atom of truth in it. There is not even the shadow of a shade of support for it in the Holy Scriptures. It is simply a world-wide delusion perpetuated by its author, the father of lies, who first uttered it in the garden of Eden, when, daring to contradict Jehovah, he said to the woman, "Ye shall not surely die." But it was expressly that he might not eat of the tree of life and live for ever, that God after Adam's disobedience sent him forth from the garden of Eden. The gracious Creator would not have such a monster in his universe as a deathless sinner. It is only God himself who can use the majestic language: "I lift up my hand to heaven and say, I live for ever." Man, as such, is not and cannot be immortal. The whole Bible is a protest against this arrogant assumption, by a sin-corrupted mortal, of one of the glorious attributes of God, "who only hath immortality." Every variety of similitude is taken from the feeblest and most perishable things with which we are acquainted, to show what man is. He is anything but immortal in the eyes of the writers who wrote under the direction of God's Holy Spirit; and as guides in this region of thought, we prefer them to all the philosophers of pagan antiquity and all the schoolmen of the middle ages. Nay, be assured of this one thing, that so far is immortality from being an attribute of man, the thing is impossible to any human creature except as the gift of God through Jesus Christ, and even then it is not a gift securing an individual independent existence through the coming ages, but one entirely dependent on the *life of Christ in the man.* Even the redeemed have not an immortality of their own apart from the Redeemer; they are the body of which Christ is the Head and the Life, and it is *this* that secures perpetuity of being to them. "Because I live," he says to his followers, "ye shall live also." This is, in fact, the condensed message of the entire gospel—life in Christ alone—perfect holiness being the absolutely indispensable condition of perpetuated being. Without holiness no man shall see the Lord, and this moral purity is to be had only by union with the Holy One of God. It is not only inferable from a comprehensive view of revealed truth, that a time is coming when there shall be neither sin nor sorrow in the universe of God, but we have the sublime assurance in so many words. It is obvious, therefore, that the unholy can have no existence, and no possible place of existence in that perfect and blessed universe.

What, then, is the future of the unsaved, that is to say, of men who

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have had the offer of life in Christ and have *refused* it? for to such only can the moral considerations of the dispensation of grace apply. The responsibilities of manifested light cannot rest upon the dark regions of heathendom. But our Lord tells us that "this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." It is a clearly established principle of the divine government that the soul that sinneth shall die. The wages of sin is death. The destiny of all the unsaved is *death*. The Judge of all the earth will do right both with regard to the heathen and the so-called Christian nations; but as all men are mortal by nature, the dogma of eternal torments, which has sprung out of the dogma of natural immortality, must be rejected along with the huge delusion which gave it birth. The "hell" of modern theology, too horrible for either imagination or description, is as utterly unknown to Scripture as is the inalienable immortality of every child of man. The punishment of gospel rejectors is certain. Justice requires it, and it will undoubtedly be inflicted. We know also that it will be everlasting, in the sense that all capital punishment is everlasting. If society inflicts the last sentence of the law upon a criminal the deed is irremediable. If God require the life of the transgressor it will never be restored. The penalty is final and for ever. The everlasting punishment of Scripture is by Scripture itself declared to mean everlasting destruction. Conscious torment for ever in the fires of hell is not a doctrine of revelation. We send it back with reprobation to its pagan source as an impossibility in the case of mortals, and an outrageous libel upon the character of the ever blessed God. The life of the future is *all holy*, and, consequently, all happy; for the life of the future is exclusively in the Holy One of God.

II. The future life revealed in Scripture is connected with resurrection. The resurrection of the Lord Jesus Christ is the peculiar glory of revelation. It is the crowning proof of his divinity and Messiahship, the grand evidence of the acceptance of his sacrifice, and the solid basis of our hope of resurrection and enjoyment of the age to come. For he did not rise from the dead for himself alone, but for all whom the Father hath given to him, whom he hath repeatedly promised to raise up at "the last day." Who has not admired that piece of wonderful writing in the first letter to the Corinthians? "If Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ, whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." Such are some of the disastrous consequences, most logically deduced from the supposition that Christ is not risen. "But now is Christ risen from the dead, and become the firstfruits of them that slept." Here is the declaration of a fact established by the testimony of many competent and most truthful witnesses, to which is added the consoling and blessed revelation that he rose not for himself alone, but as the "firstfruits" of those that sleep in him. "Christ the firstfruits," he repeats, for Paul was full of this magnificent doctrine of everlasting victory over death—"afterward they that are Christ's at his coming." Listen also to Peter's words of exulting gratitude, and see how in the minds of the Lord's apostles the future life is associated with resurrection: "Blessed be the God and Father

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of our Lord Jesus Christ, who according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." These are only specimens of apostolic utterances on this great theme. *The* doctrine of these servants and apostles of the Lord was "Jesus and the resurrection." They taught that Christ was delivered for our offences and raised again for our justification, and that when Christ, who is our life, shall appear, then we also shall appear with him in glory. In a word, their teaching shuts us up to this conclusion—that if there be no resurrection of them that sleep in Jesus, there will be no future life whatever.

Such a conclusion will be sufficiently startling to those who send all Christians to glory as soon as their eyes are closed in death. We cannot help that. By the book of God we must go, whatever the consequence to popular beliefs and modern theology. We are quite sure that if the Scripture teaches the truth on all these matters, popular belief had better be re-examined, and modern theology had better be revised, for the teaching of the modern pulpit on the subject now under consideration, does not generally harmonise with apostolic doctrine concerning the resurrection. Indeed, the doctrine of the resurrection upon which the first ministers of Christ dwelt so frequently and fully, is but seldom presented to the contemplation of many modern congregations. In instances not a few, we have reason to believe it is not presented at all; and the ordinary teaching of glorification at death makes it altogether unnecessary. If the moment Christian men close their eyes in death they open them amidst the splendours of heaven, and enjoy to the full extent of their redeemed powers the beatific vision and association with the celestial company of prophets, apostles, martyrs, and holy angels, what need is there for resurrection? If the fulness of bliss, the inconceivable joy of heavenly glory, is attained by the soul of the departed, whilst the tears of his kindred are yet falling around his lifeless body, does it not seem a descent, in every sense of the word, to come back to the world for a body, however pure and noble such a body may be? Retrogression is not in harmony with God's moral processes. Whatever he does tends onward. Every step is a step in the direct line of a glorious consummation, the ideal of which was before his mind in the dateless ages of the past. If the "heaven" of the pulpit, therefore, be a reality, the "resurrection" of the New Testament is not only superfluous, but an unaccountable anomaly in the history of redemption. Both doctrines cannot be true; which shall we surrender—the popular heaven or the apostolic resurrection? In surrendering the former, which of course we do without a moment's hesitation, we lose nothing but dreams, fancies, the creations of imagination; for all that is really true about the glory, honour, and immortality are post-resurrection facts, torn from their proper place in the all-wise arrangements of God. The glory, honour, and immortality of the Lord's people are certain, and the heaven which the Lord intends for them is certain too, but these things are all future yet, and will remain so until the joyful morning of the promised resurrection.

Let us recur to 2 Tim. i. 10. "Our Saviour Jesus Christ hath brought life and immortality to light through the gospel." Probably these two

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words suggest to most readers the idea of immortal life, and nothing more; but immortality is a defective rendering of the original. Read "life and incorruption,"* and you have the apostle's great thought of undying life, animating the incorruptible bodies of the saints in resurrection. It is the same words that is used in 1 Cor. xv. 42, 50, 52, and in these verses correctly rendered, "It is sown in corruption; it is raised in incorruption. . . . . Neither doth corruption inherit incorruption. . . . . The dead shall be raised incorruptible." The real truth is that we have *no* revelation of a future life apart from resurrection. The resurrection and the impartation of that life which is for ever to animate the incorruptible body will take place at the same time. Jesus is the resurrection and the life. When he called Lazarus to life he raised him. Immortality and incorruption form the double boon of the children of God, the double glory of that portion of the human race, who through God's rich grace are to attain to the resurrection of life. A higher manhood will then behold the wonderful works of God, and reflect his glorious character, and do his perfect will, and celebrate his most worthy praise. These sons of the new creation, no longer animated by the corrupt blood of the first Adam, but by the pure spirit of the second, will be alike incapable of sin, weariness, pain, sorrow or death. "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." "If the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you." "It is sown a natural body, it is raised a spiritual body."

Now does all this look like retrogression? Is there any backward step here? Any coming down from the higher to the lower? Is it not, on the contrary, a wonderful development of the profound wisdom and mighty love of God in Christ? He has at last completely realised the desire of his heart and the design of his mind. At last he sees his image fairly reflected in man; he sees the likeness of his beloved Son multiplied in many sons brought to glory, and he rests in his love and rejoices in the issues of his grace. And at last he beholds the perfect manhood in Christ Jesus of that portion of a mortal race which has been redeemed from sin, corruption, and mortality, and endowed with holiness, incorruption and immortality; and with them he will hold Fatherly fellowship amidst the beauties and glories of the ages to come. It is altogether great and wonderful, and demonstrates the profound truth of two brief but most comprehensive words, "God is light," and "God is love." And these considerations surely show us something of the priceless value of the atonement, or reconciliation to God by the precious blood of Christ. How surprisingly they misunderstand us who say that the doctrine of the future life in Christ only robs the Saviour's atonement of its meaning! Never was there a greater or more painful misapprehension. I cannot speak for others except in so far as they are pleased to open their minds to me on this sacred subject, but for myself, I must say that my gratitude to God for the mediatorial work and sacrifice of the Redeemer has been

* *αθανασία*—immortality. Who only hath immortality.—1 Tim. vi. 16. *αφθαρσια*—incorruption, exemption from decay.—2 Tim. i. 10.

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sensibly deepened since I saw that there is no life whatever for men in the ages to come, except they are made partakers of the divine nature in the Son of the Blessed. I see in the death and resurrection of Christ a depth of wisdom and a fulness of grace which testify most emphatically to the guilt, helplessness, and mortality of man, and to the high and holy sense in which believers in Jesus are made by the life-giving Spirit sons and heirs of God. Any doctrine which militated against, or in the slightest degree weakened my apprehension of the value of my Redeemer's one offering, I should instantly suspect as unsound. For I find the putting away of sin by the sacrifice of the spotless Lamb of God taught throughout the entire Scripture. In promise, symbol, type, prophecy, doctrine, history, allusion, and inference, it is taught. The whole Aaronic economy is unintelligible without it. Some of the grandest predictions of the future royal glory of the Son of Man, are based upon the accomplished work of his high priesthood. The evangelical history of the meek and holy sufferer, the Good Shepherd that gave his life for the sheep, is to me utterly perplexing except by the solution that "He died for us, that he might bring us to God." The apostolic epistles, too, are constructed upon the principle that we are not our own, but bought with a price. Peter's words are the key-note of the music of salvation, "Ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifested in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God." And upon the same fundamental doctrine of redemption by the blood of Christ the apocalyptic victors found their joyous song: "Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth." No, no! The doctrine of life only in Christ does not depreciate but greatly enhance the value of the atonement. All men were mortal, and only mortal by nature, therefore no man has any inherent right to a future life, or any inherent qualifications that make the possession of a future life possible; but God so loved the world, this sinful, mortal race, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Here is grace laying hold of a great number of mortals, and uniting them to Christ who died for them, making them new creatures and endowing them with the godlike gift of immortality. *All* would have perished after their allotted time on earth but for this. If *any* are made "Sons of God" it is only through him who died for them and rose again. As sin reigned unto death, so grace reigns through righteousness unto eternal life by Jesus Christ our Lord.

III. The resurrection life revealed in Scripture will be manifested at the second coming of our Lord. When that great event shall take place, with all its attendant circumstances of august solemnity, we do not know. It is one of the secret things which belong to God. It may be that many further changes yet will occur in our distracted world before the Son of Man is revealed. Or it may be that with the suddenness of the lightning

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flash he may surprise mankind. Two things, however, are certain: his people are urged to wait and look for his return as if no other event must *necessarily* occur before, and the realisation of their hope depends upon his return. These propositions are so manifestly justified by Scripture, that they are not likely to be questioned. Nevertheless a few references will remind us of what is at once profoundly instructive as doctrine, and eminently fitted to have the best practical effect. The new creation in Christ Jesus, by which believers are constituted sons of God, is to be followed by the adoption or redemption of the body at the coming of the Lord, by which they will be manifested as such. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know"—it is a fact perfectly established among us, and without controversy—"that when he shall appear, we shall be like him; for we shall see him as he is." When the Lord counsels his disciples to seek the kingdom of God, he also says to them, "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately." "Even we ourselves," writes Paul, "who have the firstfruits of the Spirit, groan within ourselves, waiting for the adoption, that is the redemption of our body." When expressing his gratitude to God for the grace given to the Christians at Corinth, he says, "Ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." Declaring his confidence in the church of the Thessalonians, he adds the prayer, "The Lord direct your hearts into the love of God, and into the patient waiting for Christ." In a former letter he had reminded them how they had turned to God from idols to serve the living and true God, "and to wait for his Son from heaven, even Jesus, who delivered us from the wrath to come." Inculcating watchfulness in view of the advent, Jesus says, "Watch, therefore, for ye know not what hour your Lord doth come;" and again, "Watch, therefore, for ye know neither the day nor the hour wherein the Son of Man cometh." "Take ye heed, watch and pray: for ye know not when the time is. For the Son of Man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch." "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." Speaking of the enemies of the cross of Christ, who mind earthly things, and whose end is destruction, Paul introduces this vivid contrast: "Our citizenship is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ; who shall change the body of our humiliation, that it may be conformed to the body of his glory, according to the working of his power, whereby he is able even to subdue all things unto himself." The writer of the epistle

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to the Hebrews has the same sublime thought expressed in other words: "Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." "Looking for that blessed hope, and the glorious appearing of our great God and Saviour Jesus Christ," are soul-stirring words which express the attitude of the early Christians ere the church had left her first love, and settled down amidst the luxuries and corruptions of the world. It is at his appearing and his kingdom that Christ is to judge the quick and the dead. It is then that he gives reward to his servants the prophets, and to the saints, and them that fear his name, small and great; and it is then too that he bestows the crown of righteousness, not on Paul only, but upon all them also that love his appearing.

Now there is an imposing grandeur about all this which we cannot adequately realise. The thought of the once rejected and crucified Saviour returning in glory to take possession of his own world, and to set up a kingdom co-extensive with its utmost limits, whilst he raises the dead that have loved him, though unseen, clothes them with incorruptibility, and makes them kings and priests, the high ministers of state in the coming age—is overwhelmingly grand; and yet that thought is simply the condensed idea of many a glowing prophecy and promise in both Testaments. And is it not right that it should be so? Would we have it otherwise if we had a voice in the matter? Do we not rather praise his Father and our Father for planning it all with such infinite wisdom? He was put to shame for us. Let us rejoice that he is to be glorified in his saints, and admired in all them that believe, in that day. He was the Man of sorrows, and acquainted with grief. Let us rejoice that his heart is to be filled with gladness when he sees his ransomed around him pure in *his* purity, bright in *his* glory, immortal in *his* life. With a mock sceptre and mock purple men made sport of his claims to royalty. Let us rejoice that he is appointed heir of all things, and that in the time determined by the Father, all kings shall fall down before him, and all nations shall serve him. When that day dawns, those whom he has chosen out of the world to witness the glory which the Father hath given him will understand, as they cannot understand at present, the wisdom of God in the mystery of godliness. Certain it is, in the meantime, that the very thought of cleansing the universe, and giving eternal life to any of the sons of men, is full both of love and wisdom, and sheds a lustre upon the character of God such as any possible representation of ordinary theology fails to do. Laboured attempts have been made, times without number, to reconcile the idea of the eternal misery of countless multitudes of the human family with the love, holiness, and justice of the Most High; but these attempts are all utter and palpable failures, however praiseworthy the motive which gave them birth. The moral sense of humanity is shocked beyond description at the idea of a hell of relentless torture and torment in one department of creation, and that of a heaven of inexpressible felicity in another, whose songs of adoration are never for a moment checked by the consciousness that terror and woe unutterable are being hopelessly endured elsewhere. Every man with a sane conscience must feel that this violent contrast in the everlasting experience of persons who were originally from the same stock, is incompatible with the declared equity of God's righteous government. But when we throw aside the pages of traditional theology,

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and come to those of divine inspiration, it is like an escape from a bewildering labyrinth to the open fields radiant with sunlight and fragrant with the odours of flowers. We find ourselves delivered from a dismal tyranny, which has made life a burden and a mockery, and brought under the sceptre of the Supreme Love, where joy counterbalances the sorrows incident to the present time, and hope turns everything into a golden glory for all the days of the blissful perfect future. It is found that there are many mansions in the Father's house, but after the decision of the great white throne not a solitary dungeon in all his dominions. Evil is no more. Evil men and evil angels are all dead, dead for ever. Life floods the universe. God in Christ, and Christ in men, for ever and for ever. God is all and in all through the blissful ages of a true eternity. This is the doctrine, the wonderfully glorious Scripture doctrine of a future life. Let us adore God for it, and make it our own by gratefully accepting the gift of life everlasting, so freely offered to us all without money and without price. Amen.

ULTIMATE RESTORATION OF THE WICKED.

WE confess we like to see the author's name appended to his book. An anonymous publication, to our eyes, comes before the public with but a sorry grace. *With a name*, be it the name of a man distinguished or obscure, we know that there is at least one who is neither ashamed nor afraid to avow the sentiments to which he has given utterance.

The layman whom we now purpose briefly to review,* rejects the Augustinian theory of the eternity of evil. In doing so, however, he has fallen into an opposite error, in our judgment, just as false and perhaps more dangerous, that of universal restoration. That which he regards as the end of all God's dealings of chastening and punishment, is not accomplished until "the last most hardened rebel soul shall have been subdued, and set at liberty to take his own place of willing service among the nations." (p. 52.)

Our layman's argument is one of numberless proofs of the position which the dogma of the inalienable, or essential, immortality of the human soul occupies in this grand controversy of our day. He confesses it to be the foundation on which the "burden of his subject mainly rests." (p. 9.) With this established, he feels he can go confidently forward. Without it, he feels that his lofty superstructure is but an edifice built upon the treacherous quicksands.

One would suppose that he would devote considerable attention to this fundamental point. To our surprise, however, he does not do so. One brief chapter (iii.), containing just one page of letterpress, is all that he has devoted to it. And when we come to examine that chapter what do we find? We find views of the most startling nature, involving consequences which, the more we dwell upon them, the more amazing and

* "Future Retributive Punishment." By ONE OF THE LAITY. London: Simpkin, Marshall & Co.

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confounding they appear, laid down as absolute truths on the mere authority of our author; and when we look earnestly for one text of Scripture in proof, we find not one, but instead of this we are given a quotation from "*Ecce Homo*," in direct and flagrant contradiction to one of Christ's most solemn affirmations!

The theory of our author would appear to be this: Man, according to his original constitution, was a "*mere animal*," formed of the dust of the ground. To this animal, and to every one of his race, mortal by their origin and nature, God, by his "*free gift*" imparted a "*spirit*," which "*from its very nature and origin was immortal*," and could not be annihilated or utterly destroyed even by God himself. This immortal element, thus imparted to man, as it could not be destroyed, so neither could it be *withdrawn* from the animal to whom it had been imparted. It must be his eternal possession. No conduct on his part, or on the part of any other existing being, could or would deprive him of this his original gift; in fact, God who had given it would not know *what to do with it* if he took it back! This divine element had been in man "poisoned," "given up to the devil," and could not therefore be "absorbed" into the Godhead! (pp. 10, 11.)

Such is the theory of our layman. Our readers will confess it to be a very startling one. For ourselves, we confess, it appears to us simply blasphemous. We will examine it somewhat in detail. If we are not greatly mistaken, it will be seen to be part of that "false philosophy" against which Paul warned the church. Let our Augustinian friends also ponder over this layman's theory. Some of its leaven attaches to their system too. The extremes of Origen and Augustine touch one another more than once.

We will first consider what, according to our author, is that "*spirit*" which God originally imparted to the animal man, and never could withdraw. We can only understand from his words, and from his argument, that this spirit, which has become, by God's gift, *the human spirit*, is nothing less than a portion or emanation of the very essence of Deity given over for ever to man! The human spirit is, with him, identical with the divine. His words and his arguments are capable of no other interpretation. This we will proceed to show.

At page 10 he quotes with approval the text from 1 Tim. vi. 16, which tells us that *God "only hath immortality;"* and in connection with this he states that "the spirit" (viz., that given to man) being a special impartation from the self-existent, ever-living source of life, is therefore, "*from its very nature and origin immortal.*" We can hence come to no other conclusion but that the human spirit, in every man alike, is a portion of the essence of the Godhead.

Where has he learned this? What proof does he give us of it? We see none. He quotes, indeed, the text of Gen. ii. 7, which tells us that God "breathed into man's nostrils *the breath of life*." But is not our layman aware that God gave also to the lower creatures the "breath of life?" He surely ought to be aware of this. If he examines Gen. vii. 15—22, either in the English version or its original Hebrew, he will find this to be the case. The mere fact, then, of God's having imparted to man "the breath of life" is no proof, not the very slightest, that God imparted to him a portion of his own immortal essence. Other proof from Scripture our

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author does not advance, for surely our readers will not imagine that the words of "Elihu, the son of Barachel the Buzite," quoted from Job. xxxii. 8, bear any such meaning; nor, if they did, would we allow to the words of "Elihu, the son of Barachel the Buzite," the authority of inspiration, though they are recorded in an inspired book.

Devoid of any authority from God's word, how does this theory come before us? It comes before us connected with necessary consequences which make it in the judgment of our reason, and our moral sense, as unreasonable as it is blasphemous, and as blasphemous as it is unreasonable. If, because the spirit imparted to man be divine, it is therefore immortal and cannot die, surely, by a parity of reasoning, everything else must be imparted which belongs by nature to God. If it would be impossible for it to die and to suffer "utter destruction," it certainly would be equally impossible for it to "fail" or "transgress," or be "punished!" To fail, or transgress, or be punished, are all things just as alien to the divine nature supposed to be imparted to man, as it would be for it to die.

But *here* our layman does not carry out the inevitable conclusion from his own premise. That spirit of man which his quotation, approved of by him, from "Ecce Homo" declares that God himself "cannot annihilate," is in the same quotation declared to have become since its impartation to man "*poisoned and given up to the devil.*" But the latter is just as antagonistic to "that nature and origin," which our author ascribes to it as—we would say more antagonistic to it than—to die. If he denies that it could die, he is equally bound to deny that it could sin. If he allows that it has become "poisoned and given to the devil," he must allow that it might become mortal and subject to death.

But that which he does allow of it, and must allow of it, is also that which compels us to reject with horror his unsupported theory of the nature of the spirit imparted to man. We cannot for a moment suppose that the divine spirit, by nature and origin immortal, could fall into transgression, could lose its purity. And therefore when our author tells us that the spirit imparted to man became "*a poisoned element which for a lifetime had been given up to the devil,*" he tells us that which forces us to see that this spirit was not the spirit, "from its very nature and origin, immortal," which he supposes it to be. Far from us is the blasphemous idea that the divine spirit could become mortal; if possible it is farther from us, and appears a still more impossible and a more blasphemous idea, that that spirit could become a "poisoned element" abandoned to the devil.

Whatever, then, be the nature of the spirit imparted by God to man, it was not what our author supposes it to have been. It must take its place, not as identical with but as inferior to the Spirit of God, which is unchangeably as holy as it is immortal. Man was not placed by the act of creation, as our author places him, on a par in any respect with his Maker. He is still, all of him, each part of him, regarded as a creature infinitely below his Creator. So is he spoken of in Scripture, in regard of his spirit and soul, as well as of his body. "I will not contend for ever," saith his Maker, speaking of man, the work of his hands, "I will not contend for ever, neither will I be always wroth; *for the spirit should fail before me, and the souls which I have made;*" and that *reverent* assertion which our author quotes from "Ecce Homo," that "God cannot annihilate a moral agent" is flatly contradicted by the Son of Man himself, when he tells us to "fear

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him which *is able* to destroy both body and soul in hell." (Isa. lvii. 16; Matt. x. 28.)

Such is the *foundation* on which our author has built his superstructure. With perfect truth he has said that the burden of his subject rests mainly on such a theory as he has maintained of the immortality of the human spirit. (p. 9.) When the foundation has disappeared the superstructure of a universal restoration, based upon it, with it disappears. There is nothing in human nature to prevent God's carrying out his oft-repeated declaration that the ungodly shall be consumed, perish, and die; there need be no hesitation in reverently declaring that God *can* annihilate a moral agent, when that moral agent has left his position in God's world—that of duty, reverence, and love.

To others, besides our author, we would recommend attention to the insecurity of the foundation on which he has built. On his theory of the immortality inalienably belonging to the human spirit, *the Augustinian has built his hell.* The eternity of its evil and its anguish depend on this. Pain and suffering must needs bring that which is *mortal* to an end. Let our Augustinian theorists look well to the proof of that immortality of sinners on which they must rely for their awful theory, that evil and anguish can never end.

HENRY CONSTABLE,
Prebendary of Cork.

SEED.

1. "Put on charity, which is the bond of perfectness."—*Col.* iii. 14.

Charity, or love, is the most Godlike grace that can adorn the character of a human being. "God is love."

2. "And the Lord appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him."—*Gen.* xii. 7.

The recognition of God in all our ways, and the expression of gratitude for his promises, are at once our duty and privilege.

3. "The wise took oil in their vessels with their lamps."—*Matt.* xxv. 4.

A profession of faith should be the result of the possession of grace. Let the heart be Christ's, and the lips will show forth his praise.

4. "And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God."—*Gen.* xiv.18.

This illustrous personage reminds us that true greatness is ever associated with holiness. To be a true servant of God is to be highly honoured.

5. "After a long time the lord of those servants cometh, and reckoneth with them."—*Matt.* xxv. 19.

The delay in the Lord's return is no proof that the day of the advent will never dawn. Diligence and fidelity in his service should mark all his disciples.

6. "After these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward." —*Gen.* xv. 1.

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Preservation to the end and everlasting blessing! What treasures of lovingkindness are in the heart of the Lord!

7. "Pray ye that your flight be not in the winter, neither on the Sabbath day."—*Matt.* xxiv. 20.

Early safety in Christ is the only way to be prepared for trials. Everything comes right to the obedient believer in Jesus.

8. "I am the Almighty God; walk before me and be thou perfect."—*Gen.* xvii. 1.

Happy is the man who has omnipotence for his guardian, and who constantly remembers that the eye of God is on his walk.

9. "Heaven and earth shall pass away, but my words shall not pass away."—*Matt.* xxiv. 35.

Here is a majestic declaration! The words of Jesus shall survive all material changes. This is a perfect argument for holding fast our confidence to the end.

10. "God talked with him."—*Gen.* xvii. 3.

The honour involved in this statement is surpassingly great; but Abraham stands not alone in the possession of this honour. God speaks to his saints still by his Holy Spirit.

11. "Watch therefore: for ye know not what hour your Lord doth come."—*Matt.* xxiv. 42.

Ignorance of the time is a call to habitual watchfulness, and watchfulness, in its turn, tends to practical holiness.

12. "And she called the name of the Lord that spake unto her, Thou God seest me."—*Gen.* xvi. 13.

Here was the utterance of a grateful heart for a merciful deliverance. God graciously sees us in the day of sore trial, and will open a door of escape.

13. "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—*Matt.* xxv. 40.

Jesus calls his tried followers his "brethren." Oh, what love is this! The kindness shown to his people will be richly rewarded by him.

14. "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."—*Eccl.* ix. 10.

The time and talents bestowed upon us are to be used for the glory of the Lord who bestowed them.

15. "Pure religion and undefiled before God and the father is this, to visit the fatherless and widows in their affliction, and keep himself unspotted from the world."—*James* i. 27.

One of the clearest proofs of the divinity of the gospel is found in the benevolence which it creates in the heart. The Christ-like man delights in doing good as well as in being holy.

16. "And he said, Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy it for ten's sake."—*Gen.* xviii. 32.

The intercession of Abraham for the cities of the plain is one of the most wonderful things of early history. Surely the intercession of a greater than Abraham is suggested by it.

17. "What think ye of Christ?"—*Matt.* xxii. 42.

This great question is the pivot upon which the destiny of all who have

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heard the gospel turns. Our thoughts of Christ shape our character for eternity.

18. "Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them."—*Job* i. 6.

The accuser of the brethren is untiring in his efforts to injure them; but greater is he that is with them than all that can be against them.

19. "And he healed many that were sick of divers diseases, and cast out many devils."—*Mark* i. 34.

The Lord's power over Satan and all his legions reminds us that, if we are his followers, he will bruise the enemy under our feet shortly.

20. "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise."—*Heb.* x. 36.

We have need of patience because we are under discipline. We are already saved, if believers, but we only get the earnest of the inheritance here.

21. "The Lord God, merciful and gracious, long suffering and abundant in goodness and truth."—*Exod.* xxxiv. 6.

This is a glorious title for the Holy One of Israel. He wishes this name of his to be known to men; and he is what the name imports.

22. "I must work the works of him that sent me, while it is day: the night cometh when no man can work."—*John* ix. 4.

The Lord wrought many wonders in a very brief space of time; and he "finished" his work before he gave up the ghost.

23. "Surely goodness and mercy shall follow me all the days of my life."—*Psa.* xxiii. 6.

The faith which rests upon Divine promises cannot speak too confidently. God warrants such firm speech.

24. "Whoso trusteth in the Lord, happy is he."—*Prov.* xvi. 20.

Because he rests upon the immutable God.

25. "We are confident, I say, and willing rather to be absent from the body and present with the Lord."—2 *Cor.* v. 8.

It is a grand thing to feel that Christ's fidelity is pledged to his saints. He will keep them: asleep or awake they are his.

26. "I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day."—2 *Tim.* i. 12.

The Redeemer's ability and his willingness to keep his people go together. He has but to have a soul committed to him to preserve it for ever.

REPLY TO MR. ROGERS.

IN the November number of the *Rainbow* Mr. Rogers complains of my silence in relation to his recent "challenge" to show "how Scripture could have conveyed more clearly than it has done the doctrine of eternal suffering;" and observes that my reference to Mr. Griffiths' pamphlet for a reply to that challenge, last September, is "simply evasive."

Several causes have contributed to my reserve hitherto. First of all, enforced abstention from mental labour during the whole summer; next

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a feeling of despair as to my power of ever persuading Mr. Rogers to take the same view of "clearness" as myself—added to a natural reluctance to be involved further with a gentleman who always writes in the tone of a Tutor, and one possessing the rare power of assertion requisite for converting untrained youths, from town and country, in little more than two years, into expositors of God's Word, and pastors of Baptist congregations. There was a third reason for the delay. The paper in June, to which Mr. Rogers has replied, was a direct answer to statements advanced also by Mr. Spurgeon and Dr. Angus; and I thought that possibly if I waited a little they might find time to consider what had been alleged, and to favour us with some reflections thereupon; so that the three writers might be dealt with if necessary all together in a second rejoinder.

The gross charge of "simple evasion," however, puts an end to silence; and I must at once ask space for some answer to Mr. Rogers's "challenge" on the main question—"How Scripture could have conveyed more clearly than it has done the doctrine of eternal suffering?"

I meet this demand as follows:—

I. The Scripture might have conveyed this doctrine more clearly by abstaining from the use of the expressions supposed by Mr. Rogers most ordinarily to denote that idea—such as the threatening of death, perishing, destruction, being killed; and such figures as being 'burnt up like chaff or tares,' being 'blotted from the book of life,' being 'broken to shivers, ground to powder, dashed in pieces like a potter's vessel.' It is the presence and predominance of such language as this which is leading multitudes of men of all ranks of intelligence to disbelieve the doctrine of eternal suffering, and to insist that such words, taken in their obvious and natural sense, convey the thought of God on the destiny of the wicked. Let us illustrate this statement by reference to the first threatening of death to Adam, on which Mr. Rogers enters so largely in his rejoinder. Mr. Rogers clearly considers that death, as *now* threatened in hell to the wicked ("the wages of sin is death." Rom. vi.) signifies eternal suffering of the living body, as well as of the living soul. But the divines whom Mr. Rogers generally follows have always so far as I know, maintained that the death threatened to Adam *at first* was designed to convey to his mind, and actually signified, only a literal dissolution or breaking up of his body; while it bore the sense of endless suffering for his immortal soul. Here, then, is a signal instance of want of "clearness" in Scripture language, supposing *death* to stand for endless misery. The very first instance in which it occurs is one in which even orthodox divines deny that it means eternal misery, or even implies the eternal existence of the body. It is a case in which we are taught at once by all the great divines of Christendom to say that death for the body signified in the original threatening, "temporal" death. But the strangest part of the matter is that while in reference to Adam's body death signified destruction (or if Mr. Rogers likes the word better, "annihilation"), in reference to his soul, it signified two other things, "separation from God" and "perpetual misery." After this Mr. Rogers ought not to complain of me for affirming that a term may cover and include two ideas—one a "physical basis," and the other a "moral" association. But this is not the whole of the difficulty. If Scripture could not have "conveyed more clearly than it has done the doctrine of eternal suffering," how is it that our orthodox

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divines are so much divided as to the nature of the death which descended on Adam's *posterity* as the result of the fall? The divines of the Reformation. Calvin at their head, held with much seeming force of reason, that whatever death signified in the original threatening to Adam, it must signify generally the same thing in reference to his posterity. "Since by one man sin entered into the world, and death by sin, even so death passed upon all men?" If, said they, death, as threatened to Adam, signified the triple death, it signified the triple death as it descended upon his offspring; and since the death threatened to Adam signified death temporal, death spiritual, and death eternal (or endless misery for the soul), the same term must stand for the same notions in the case of the posterity. Whence sprang the atrocious dogma that infants are born in sin, in such a sense that they inherit Adam's curse of everlasting misery on their wretched souls, "before they have done evil or good." This was the creed of Protestant Christendom till a recent period; but there has been at length a revolt. Shocked at the idea of inherited damnation to eternal suffering modern divines have maintained that infants inherit only two parts of the triple death denounced to Adam—dissolution of the body and inherent alienation from God; but not the third most awful portion of the curse, namely, eternal misery. This adventurous improvement in the Calvinistic creed receives the sanction even of so determined an advocate of the old orthodox theology as Mr. Spurgeon, and he recommends in a vehement preface to his students, a little book by Dr. John Stock, called *Theology Revealed*, in which this "heresy," as Calvin would call it, is distinctly maintained. Thus it appears that death may stand for three distinct things: 1, for the original curse denounced to Adam, involving literal death of the body, with corruption of the soul, and eternal misery following thereupon; 2, for the curse which descended on his infant posterity, and which includes only temporal death, and spiritual alienation from God; 3, for the future punishment to be inflicted after the entrance of redemption; but here death signifies no longer dissolution of the body, but *endless torment* of the resurrection body, alienation of the soul from God, and eternal suffering of the soul so condemned to everlasting apostasy. I think that if this be the right interpretation of Scripture, as Mr. Rogers maintains that it is, he can scarcely recommend the scriptural word "death," which teaches the doctrine, on the score of its "clearness."

But this is not all. The very same word, for understanding which, in the sense of *ceasing to live*, Mr. Spurgeon loudly denounces us as "philosophical infidels," and which Mr. Rogers affirms must signify, in the case of the finally lost, suffering "eternal and inconceivable," is explained by Mr. Rogers himself in relation to our blessed Lord to signify "sufferings of a few hours' duration," to which the "divine dignity of the sufferer" imparted a value more satisfactory than eternal torments. Thus the effect of human immortality is to give to the threatening of death the meaning of endless suffering in relation to man (endless suffering of soul and body); while the effect of Christ's eternal Deity is to give it, in his case, the meaning of "suffering of a few hours' duration." Here, again, we seem to miss the "clearness" which Mr. Rogers attributes to the language of Scripture on punishment, viewed from his own standpoint. From my own, the difficulty is far less in respect to the "clearness;" for I should say that in every case man's dying is ceasing to live, ceasing to be *a man;*

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and I believe that the Deity of Christ had the effect of raising from the dead that "destroyed temple" of the humanity, which, apart from this Deity, must, as a Substitute, have lain in eternal death without hope of resurrection or reconstitution. In our theology the absence of natural immortality in man, and the presence of Deity in the Person of Christ, are truths which complement and explain one another.

II. I have respectfully to suggest to the reader, as an improvement in the language of the Bible (supposing it had been designed to teach us that in consequence of man's immortality these threatenings of "death" and "destruction" had lost their proper meaning, and must be taken to signify endless misery of soul and body), that some few declarations of man's natural immortality, on which such conversion of meaning depends, should have been found in its pages, at least once in Genesis and once in the Apocalypse, so that we might have possessed a key to the right interpretation of the language ordinarily occurring in the intervening books of the Bible. The notorious absence of *even one* such reference to man's natural immortality, throughout the whole series of sacred books, the product of fifteen hundred years' inspiration, has been reckoned by such scholars as Bishop Hampden, Archbishop Whately, Doctors Perowne and Delitzch—a noteworthy phenomenon of the negative class, unfavourable to the modern ideas on human nature. Mr. Rogers tells us that the immortality of the soul is a "natural truth," but that statement will not weigh much with those who find no indication of that "truth" in their own consciousness, or in the sacred writings. We really cannot be expected to take our Natural Religion on trust, as well as our Revealed, from the Tabernacle College.

III. The Bible dwells with ever increasing earnestness, towards the close, upon the statement that the main object of Christ's redemption is to give *life, life eternal,* to the saved, to save men from "death," "destruction," "perishing." There seems reason, therefore, to affirm that another very conceivable mode of improving the "clearness" of Scripture language would have been to insert some explicit warnings in every book, from the first to the last, against taking those contrasted expressions in the sense which they naturally bear in all the tongues of mankind. As the Bible stands at present, its expositors in all languages, if they agree in doctrine with Mr. Rogers, are compelled to supply those warnings themselves, so as to prevent a conclusion to which the words unexplained would inevitably lead. So much is this the case that on our side we rebut the challenge, and boldly ask, respecting the language of the Bible treating of man's nature and destiny, What different mode of speech could have been adopted for teaching that which we think truth, than that which has been chosen? If man were not immortal, what better mode of teaching that truth could there be than keeping silence from end to end of Scripture respecting his immortality, and declaring everywhere that the soul that sinneth it shall "die"? Immortal is only the Latin word for deathless, and to say that men shall die is to say that they are not immortal. Both negatively and positively, therefore, the Bible teaches that which, if not true, requires continual foot-notes to prevent misunderstanding.

IV. I think we may say further—that if the few phrases culled by Mr Rogers chiefly from the Apocalypse, piled indiscriminately upon each other, and subjected to an extreme pressure in interpretation, so as to become the

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foundation of a vast fabric of theological inferences, convey when so treated the only right conception of future judgment, that we might have expected to find such language the ordinary language of the Bible upon the subject of judgment. How does Mr. Spurgeon teach the doctrine of endless suffering? He at least leaves no doubt on his hearers' minds in in any sermon as to his meaning. He combines nouns signifying suffering, and torment, and agony, with adjectives signifying endless duration, in such a manner as to leave no opening for honest question as to his doctrine. He habitually avoids the calm, simple, decisive language of the Bible in its ordinary forms, which would not serve his purpose. He is not satisfied, as the Bible is, with nearly always holding out to sinful men the penalty of God's wrath in death, destruction, perishing; but he combines such words always with others, as if they could not safely be trusted to tell the truth alone. Moreover, he totally avoids many phrases of Scripture, such as that wicked men shall be "killed with death," be "slain," be "burned up like chaff in unquenchable fire," or be "dashed to pieces," or "broken to shivers," or "ground to powder," for such language if used alone would not "convey clearly" his meaning. No, he brings together scattered clauses from the Apocalypse respecting the judgment of Babylon on the earth, others respecting the judgment of Idumea in Isaiah xxxii., others respecting Christ's dealings with the living nations when he comes to judgment, Matthew xxv., and weaves them together into a frightful complication of unauthorised representations by means of the connecting thread of man's asserted immortality, employing those complications in ordinary preaching instead of the general language of the sacred word. Now if the Bible had been intended to teach eternal suffering, I cannot but think it would have supplied numerous modes of expressing that idea, without compelling men to fall back upon interpretations such for example as that of Mr. Rogers on Luke xvi., where he confounds Hades and Gehenna, or Rev. xix., where he confounds the earthly destruction of Babylon with the future punishment of sinners.

Other replies might be given to Mr. Rogers' "challenge," some of which may be supplied by other correspondents, but here are a few which may, I hope, persuade him that my silence has not arisen from "simple evasion." The rest of his paper shall receive due notice when he has answered the much earlier challenge of Dr. Weymouth, contained in my *Three Letters to the "Christian World,"* respecting the meaning of ἀπόλλυμι—and not before: for until that series of statements is answered by some one on the side of Mr. Rogers, further controversy is unnecessary. Until this verb in the *active*, is proved to have signified in the Apostolic Greek something different from that which it signified in every other Greek dialect under heaven, Mr. Rogers' opponents are exempted from the toil of disentangling the theological paradoxes on Adam's fall by which the perversion of plain Greek words is commended to public acceptance. Of course I refer specially to its use in such passages as Matthew x. 28, "Fear him who is able to *destroy* both body and soul in Gehenna." Meantime it is to be observed that since Dr. Weymouth and Dr. Mortimer made their affirmations early in the year respecting the meaning of this verb, there has appeared no reply to them from any English scholar of note, although their "challenge" has been published throughout the country in several periodicals of the widest circulation.

EDWARD WHITE.

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FEDERATION,

AND ITS IMPORT AS REGARDED IN THE LIGHT OF THE WORD OF GOD.

SOMEWHERE about 4,117 years ago, according to the commonly received chronology, there was established a very remarkable Federation, which had for its object the social prosperity and the political strength of the federating tribes, including the whole of the nations that then peopled the earth. It was undertaken in the hope of its proving a safeguard against a repetition of the terrible calamity that had but recently overwhelmed "the mighty men which were of old men of renown." In short, it was conceived and executed in defiance of God, who, rightly understanding the spirit of the enterprise as characterised by the language of the leaders of the people in their resolute "Go to, let us make us a name," etc., "came down to see the city and the tower which the children of men builded." Finding that they would be restrained from nothing which their imaginations prompted them to undertake, and knowing from past experience that "every imagination of the thought of men's hearts was only evil continually," the Lord met their ambitious and determined "Go to" with his own omnipotent "Go to," and confounding the language that had not acknowledged his supremacy "scattered" the newly-formed confederation "abroad upon the face of the earth," and so brought upon them the very evil which they had designed to render impossible. The Christian will read the lesson of the Tower of Babel in the words of the thirty-third Psalm; "The Lord bringeth the counsel of the heathen to nought, he maketh the devices of the people of none effect."

We have in these early chapters of Genesis the testimony of *History* respecting a Federation antagonistic to God occurring in the morning of this world's day, and in the second Psalm we have the testimony of *prophecy* respecting a similar Federation which will occur towards the evening of the same world-day, when the rulers will again "take counsel together against the Lord, and against his Anointed," and when the Lord shall once more "have them in derision . . . . and vex them in his sore displeasure;" while in the twenty-first of Matthew, verses 33—44, we have the testimony of the Lord Jesus in his *Parable* of the Vineyard respecting a like federation occurring at noon of the same world-day. The governmental energy of man from the beginning to the end is characterised by the same antagonism to God, God in his character of Jehovah, in his character of The Man Jesus Christ, and in his character of Christ the King; and a similar fate follows upon each of the conspiracies alluded to.

The present time is far on towards the eventful eventide of that world-day to which we have alluded, and there are not wanting abundant signs that it is in unison with the character of its morning, noon, and evening. Federation is the watch-word of the nations. At the recent meeting of the Social Science Association of Great Britain, a well-known Duke in his opening speech recognised the signs truly. "We have come," says the Duke, "to one of those periods in the history of the world when a great change is impending." But the change is not for the better. It

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threatens hereditary legislators, and leads on "to the extinction of the institutions, ideas, and manners of our predecessors." The "impatience of all authority which pervades society, the fluctuation of the popular mind, unable to rule and unwilling to obey," says the Duke, are universal. (See *Daily News* of the date.) What a commentary on the words of 2 Peter ii. 10. Again, the same paper from which the above extract was made in a leading article (Sept. 23rd) on the present tendency and probable issue of European governmental power, makes the following remarkable statement:—"It will, in fact, be a federal system like that of America or Switzerland, only that each separate state will have a king for its governor, or chief magistrate. A republic with a king, be it observed, is by no means an absolute novelty in the history of European constitutions." And in a previous issue (somewhere about Sept. 12th, if my memory is correct) the same paper contained one of the most remarkable articles to which the present disturbances in Europe have given rise, an article so important when interpreted by the light of the word of God, that no apology is needed for bringing it before the notice of the Christian reader in almost its original extent. It fully recognises the tendency to which we have alluded "as one of the signs of these strange times," and runs as follows:—"The International Peace League has issued a manifesto, which concludes by declaring that the common aim of all efforts must be the federation of free peoples. The appearance of this telegram may be regarded as one of the signs of these strange times. It has not been usual hitherto to call the attention of Europe to the proceedings of the 'International League of Peace and Liberty.' This Association, composed chiefly, we believe, of working men, led by prominent Socialists and Radicals, has for some years now been holding its Congresses in the cities of Switzerland and Belgium. Its manifestoes in favour of the reorganisation of nations, and their confederation into a 'United States of Europe,' have in times past awarded little more notice than is accorded to any gathering of vissionaries during the dead season. The importance which the French people are now inclined to attach to the ideas of the League will perhaps excite the regret of others than the 'Central Committee' that such interest was not aroused earlier. A reference to some Swiss journals of dates which now seem very remote, but really are only some six or seven weeks old, has revealed to us the fact that this same League held an extraordinary Congress in Basle soon after the declaration of war by France, at the close of which—namely, on July 24th—it put forth an 'Appeal to the people of Europe,' in the following words:—

"A horrible, a barbarous war has been declared between two great civilised peoples. We are powerless to prevent it; it must follow its course. Nevertheless, we regard it as our most sacred duty to proclaim anew, at the immediate frontier of both belligerent nations, that such wars, which have not for their object the enfranchisement of peoples, but the satisfaction of ambitious dynasties can never be avoided until the people everywhere possess free self-government, and shall decide their own lot. At this same moment, when we are told that no farther word can be uttered but from the cannon's mouth, we utter ours for right, for reason, and humanity. We make our appeal to the people, that in the face of burning villages and smoking battle-fields, in the face of the frightful butchery to be made by new engines of destruction, in the presence of the

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ruins, the miseries, the agonies of all kinds which make the hideous train of war, they shall swear to labour with us to achieve such forms of government as shall render for ever impossible the renewal of these fratricidal struggles, and, in conformity with the principles of our League, hasten the establishment of the United States of Europe.

"But while we do not anticipate that the latest manifesto of the International League will have any considerable effect upon the immediate issue of the present conflict, it seems worthy of note that the fraternal relations of French and German working men, surviving the dynastic forces that have sundered them, should be now thought of as an element in the situation. So far at least the League may claim that its dream has emerged from the realm of Utopia. Indeed, it is not impossible that some sort of European unity, more or less resembling this United States scheme, may be realised before the alliance of 'three nations that really form but one family,' which has excited the imagination of M. Jules Favre. Only some such agreement of the great powers of Europe that the nation which next draws the sword shall be restrained by all as a common enemy, could give Germany the guarantees which now apparently its own arms can alone secure. A Europe represented by an international tribunal, its standing armies superseded by one adequate force maintained by all for the defence of each as well as all, its powers limited to the interests which all have in common—such a Europe has long been the dream of poets and reformers, inconceivable to eyes trained to look at affairs from the point of view of the old order. But the old order is rapidly passing away. The thrones which were its most historical bulwarks and representatives have crumbled. The old 'equilibrium' superstition has not been able to preserve artificial adjustments, or to stifle the demand of races for a more natural classification of nationalities. It is probable that German unity, Italian unity, or any other unity, based upon real affinities and interests, will speedily prove useless if it shall mean to the people attaining it the increase of armies to watch new-made enemies, to defend more extended frontiers, and the consequent impossibility of the free and peaceful development idealised in unity. And if the several national unities, whose realisation is making the impressive history of these times, shall be led to call around them a larger union for mutual aid and protection—a union whose impregnability would secure peace—it may be that Europe, recoiling heart-stricken from the ghastly horrors of the present war, will swiftly mould itself to the new order, before the force of reaction can gather for resistance."

The writer of this article and the noble duke previously quoted are pretty much of the same opinion, although the duke was rather sarcastically handled on account of these same words by the *Daily News* at the time!

Let us now make an apparent digression, the object of which will, we hope be clearer presently. Referring to Daniel vii., where we have the account of the vision of the Four Great Beasts, it is universally acknowledged that the fourth of these visions is the symbol of the Roman Empire which lasts until the end of this age. The boundaries of that empire in its palmiest days included the following countries;—Great Britain, France, Belgium, Spain, Portugal, Italy, Baden, Wirtemburg, the chief part of Bavaria, Rhenish Prussia, Switzerland, Luxemburg, Austria south of the Danube,

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Bessarabia, Turkey in Europe and Asia, Syria to the Euphrates, Egypt, Morocco, and Algeria.

From Daniel vii. 7—24, and ii. 40—44, we learn that at the time of the end this empire shall consist, however, of only ten kingdoms; whereas we have just seen that at the present it is divided into more than that number of independent states. We have, then, to look for a very considerable reconstruction of present boundary lines, and not a little absorption or annexation, which changes will probably not take place without many of those "wars and rumours of wars" which our Lord said should characterise the times of the end; and among the number of which we shall not greatly err in placing that now raging on the Continent.

It is almost impossible to avoid the question that arises here, namely, What will these ten kingdoms be? This, however, we cannot answer with certainty. Scripture points out a few of them, and we can only surmise the position and extent of the rest. The Roman Empire towards its close, as an undivided whole, became divided into two great branches, the Eastern and Western, symbolised by the legs of the image of Daniel ii., and we may attempt to classify the ten kingdoms in these divisions. From Daniel viii. it is exceedingly probable that four of the kingdoms of the eastern division will be Greece, Egypt, Syria to the Euphrates, and the rest of Turkey, both in Europe and Asia. Southern Germany, though apparently at present casting in her lot with Prussia, will certainly be ultimately separated from her (for Prussia was not within the Roman boundaries), and will possibly be an independent country. Four years ago it seemed probable that these states would be absorbed by Austria; it may yet be so; signs are not wanting to those who seek them that this union is possible despite the present fervour for German unity. Switzerland will probably be absorbed by either Southern Germany or Austria, or the latter may absorb them both; and Portugal by Spain, a union already more than hinted at. Be the power of Fenianism what it may, and the time-serving expediency policy of the British government what it may, Ireland will probably be ultimately separated from Great Britain, for Ireland was not in the Roman Empire. Bessarabia may possibly be absorbed by Turkey, Luxemburg by France. We may, therefore, consider with some degree of probability that the following table gives an approximation to the actual territorial division of the prophetical ten kingdoms:—

WESTERN DIVISION.

1. Great Britain.
2. France; including perhaps Belgium, Luxemburg, Rhenish Prussia, and Algeria.
3. Spain; including Portugal.
4. Italy.
5. Southern Germany, including perhaps Switzerland; or if both of these be absorbed by Austria, the kingdom thus formed may be reckoned as the Fifth in the Eastern Division, while Belgium and Luxemburg together form the Fifth in the Western Division.

EASTERN DIVISION.

6. Austria south of the Danube; including, perhaps, Switzerland and Southern Germany.

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7. Turkey both in Europe and Asia; including also Bessarabia.
8. Greece.
9. Egypt; including Morocco.
10. Syria to the Euphrates.

The aspect of the present Franco-Prussian war seems to militate against some of these ideas, and the supposed attitude of Russia with regard to what is called "The Eastern Question," does not seem to fall in with them. The "Sick Man" of the East will, however, not die, but be restored to life and vigour by the mild medicine of "constitutionalism," or the stronger dose of "democracy." Neither Russia nor Prussia, supposed to be playing into each other's hands (see *Daily Telegraph*, October 27th), was in the Roman Empire, and neither will be permitted in any way to absorb territory, finally, belonging to that Empire, or to interfere with its formation. Of this we may be assured, for the word of the Lord hath spoken it. We may also expect that all colonies and conquests belonging to kingdoms of the Roman Empire, which are not included within the limits of that empire, will become separated from the mother or conquering country, as the case may be. For instance, the extensive colonies of Great Britain already display a tendency to form themselves into distinct kingdoms or states. India *may* find the bugbear of Russian progress in the East affect her destiny, and Russia may thus be consoled for her God-debarred progress in the West, or India may afford a throne for an English prince; there are many possible, and even probable, ways in which the apparent difficulties in the way of the formation of the ten kingdoms may be got rid of. Prussia will probably not despoil France of any territory in the present war, or if she do, the expectation of both French and German peoples of another war at no distant period will probably be fulfilled with a change of results. Prussia may eventually, and probably will, console herself in the direction of Holland, Denmark, Bohemia, and generally north of the Danube.

To return from this lengthy digression from our main subject in this paper, which however may be excused, if necessary, on the ground that so many Christians are so utterly ignorant of these topics and expectations—that it is necessary to arouse them by some little insight into the nature of the watching which is enjoined on all; for if we know not definitively what we are expecting, how shall we recognise a fulfilment of prophecy when it occurs? We remark, then, further, that various well-known passages in the Prophets and Book of Revelation concur in teaching us that there shall arise a power in one of these ten kingdoms which shall absorb or annex three of them (Dan. vii. 8, 24); thus leaving only seven kingdoms, which seven shall make a league or covenant, form in fact a Federation among themselves under the leadership of the annexing power, the "little horn," or Antichrist, which latter name sufficiently denotes the character and object of the Federation, even had the prophet not told us distinctly in Dan. vii. 21, 25. The history and ultimate fate of this Federation is fully given by the same prophet, and in certain parts of the Book of Revelation. The object of this paper is not to enter into these particulars, but to draw attention to the remarkable development of those principles, which at this present hour are hastening on the fulfilment of those purposes of God which we have briefly dwelt upon, as evidenced by

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the few (out of many others that might be collected) extracts from the daily papers—the mirrors of nations—given at the commencement of this article. They contain the fast ripening germs of *all* that this short sketch of a portion of the prophetic word requires for its fulfilment; the suggestion of a republic with a king, iron mixed with miry clay, being most remarkable. And though much apparently remains to be accomplished, let us not think it of slight importance because we deem it unlikely the fruit may ripen in our day; for the present war has startingly shown us how great changes a few short months may bring about. Christians everywhere need arousing, the virgins are all slumbering and sleeping, though the cry may almost now be heard in the distance approaching nearer and clearer, "Behold, the Bridegroom cometh, go ye out to meet him!" and the "leaven" is fast working its appointed end. This universal cry for Federation sounds no uncertain note in the Christian's ears, let us arise and trim our lamps, and with loins girded be ready for our Lord's return; it will not do to await the coming of these events before making ourselves ready, or they may be upon us ere we are aware of them. With so many and unmistakable signs that his coming draweth nigh, we may be sure of their issue; and the Bride, the church which is to be saved *out* of all these troubles, knows not how soon in the loving counsels of her Lord may come the hour for her removal to a place of safety; "for in such an hour as *ye* (*i.e.*, the disciples themselves) think *not*, the Son of Man cometh!" May God grant unto us to be ready and waiting!

Finsbury Park, N. W. P.

A VISION.

BY MRS. JOSEPH FEARN, AUTHOR OF "PLAIN RHYMES ON THE PENTATEUCH," ETC.

IN the silent night I dream'd a dream,
Which would take its flight at morning's beam;
But I sought to detain it—ere sped the dew—
And I pencill'd it down in these jottings few.

I was borne, in thought, to scenes afar,
Where is fiercely fought the dreadful war!
And my spirit mused over its deep design,
With many a glance at the hand Divine.

But the truth of things 'twas hard to know,
As the cleaving wings went to and fro;
"For a bird of the air shall carry the voice,"
When the wild waves of trouble have left not a choice.

It was sad to tell of strife and din,
Where the empire fell, of power and sin;
But there gleam'd in my vision, the tidings bright,
That an angel appear'd from the land of light.

Then I felt and knew *the Lord at hand*,
And before our view he soon shall stand;
Lo! he cometh to reign, and the wars shall cease,
'Tis *for him we have waited*—the Prince of Peace.

Brixton.

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Correspondence.

THE SUN.

SIR,—The paper by Mr. Rowton, entitled "A Speculation," which appears in the *Rainbow*, invites me, with your courteous permission, to offer a short comment.

It is ingenious, but in my opinion extremely fanciful, and more, opposed to the most recent revelations of the handmaid of religion—science.

I will not enter into any scientific details, such would be positively out of place in your periodical, although I should be very happy to do so were it considered desirable.

Mr. Rowton states that the sun "is cold, opaque, and as likely to be inhabited as this our globe."

Now, spectrum analysis most unequivocally proves such a statement to be incorrect. See the splendid researches on this subject of either Professor Tyndal, Professor Roscoe, or Mr. Huggins.

Again, Mr. Rowton speculates on the probability of the sun "dropping from its accustomed place to an appropriate position," when it will "focus upon this loathsome abode the purifying fires of heaven's King," the former position of the sun reflecting only the soft, beneficent light which we now enjoy.

I shall be extremely glad if I can be directed to some treatise on light, which will instruct me on this matter, I am utterly at a loss to know how reflected light could by any possibility undergo, in its effect, such an amazing transformation, as from a gentle radiance to a consuming fire, by the simple alteration of the angle of incidence. The mighty orb cannot act as a lens, for it has been previously declared to be opaque. Moreover, if the sun were moved from its present position in the heavens, what would become of the stability of the solar system?

I cannot but think, sir, that the points speculated upon by Mr. Rowton have long since ceased to be speculative, having been brought into clearest light by the investigations of science.

I trust that if in error I shall be set right; my only desire is to tread safely and firmly where I can.

I am, sir,

Yours very truly,

New Cross. J. F. COX.

SEEKING FOR IMMORTALITY.

DEAR SIR,—I feel it my duty to acknowledge how much I am indebted to you for the light I have recently received from the subjects set forth in the *Rainbow*. I, for many years, have been afraid to think of the destiny of the wicked, having been taught that it is endless misery; but about twelve months ago it pleased God, in his infinite wisdom, to lay me aside for the space of one month. My affliction was of that nature which did not prevent me from reading and thinking, although it prevented me from following my occupation. It was during that period that you preached upon the subject, and your sermon was inserted in the *Hackney Gazette*, which I read very carefully over, and over again; at first feeling sorry that such a doctrine should be advocated by a Christian minister, but notwithstanding all my preconceived, and I must now say, unscriptural views, I could

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not shake off the fact that the Scriptures do not speak of immortal or never-dying souls. At first I could not believe this until I took down my Bible and Concordance, and searched for myself, and was soon convinced that you were right. I also examined those passages of Scripture which speak of immortality, and was very much struck with Rom. ii. 7, "Seek," I thought, "for immortality." I was never in all my life told to seek to be an Englishman, for I am that by nature and by birth. Surely, if man is naturally immortal, he would not be supposed to seek for it. I also took down John Wesley's Notes on the New Testament, to see what he had to say on the above text, but was surprised to find him quite silent. I have given the subject much thoughtful and prayerful consideration for the last twelve months, and have read many of the works recommended by the *Rainbow*, and rejoice to find that they so well accord with the Scriptures. I find now I can understand many passages which I could not understand before, and also feel myself very much relieved to believe that the time will come when sin and suffering will be entirely done away. When I thoroughly received the new (to me) doctrine it gave me almost as much joy as when I was first converted.

Dear sir, I feel I must not be selfish, so I try to show it to those of my friends and acquaintance who are anxious to know the truth, and during the year I have lent the *Rainbow* to several, two of whom intend to take it in for themselves next year, and I wish all your readers may do the same.

Hoping your health and life may be continued for many years, that you may see the fruit of your labour,

I remain yours in, and
looking for, Jesus,
G. S. B.

CREATURE IMMORTALITY IMPOSSIBLE.

DEAR SIR,—Being deeply interested in the questions concerning the immortality or non-immortality of the soul of man, I have ventured to address you on this (as I think), one of the most important subjects that can possibly engage the mind of man. A very dear friend of mine, who is both an excellent Christian and has long been a constant subscriber to the *Rainbow*, has been kind enough to favour me with the loan of that excellent publication, edited by yourself. I may as well inform you that the subject of man's immortality has engaged my attention and occupied my mind for the last thirty years, and that I was brought to the knowledge of the truth that man has immortality only in Christ, simple and alone, by searching the Scriptures for myself, and that at a time when I was altogether ignorant of the fact that many others had in all ages believed the same truth. Fully convinced as I was of this truth, I ventured to publish it from the pulpit, and the press, and to the praise and glory of God, through the name of Jesus be it spoken, it has been the means of bringing some openly professed infidels to Jesus Christ for life everlasting. My dear friend and brother in Jesus, who first introduced the *Rainbow* to my notice has long wished me to write you on this subject, but on examination of the different letters, etc., which have appeared in your periodical from time to time, I feel that there still remains a quantity of Babel confusion connected with this subject which, to my mind, seems so lucid in the sacred volume. It is no use to attempt to be wise above that which is written, and when the Bible assures us that God only has immortality, I am fully convinced that to be partaker of it I must partake of the divine nature;

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and a ploughman of common sense might defy all the philosophers in the world to prove how any creature, simply as a creature, could ever possess it by an act of creation. No, sir, immortality is an essential perfection in God. To God only it belongs, and only to his children, begotten by himself, can it possibly be communicated. It is true, incontrovertibly true, that neither angel nor man, nor any other being, simply as a creature, ever did or ever *can* possess immortality apart from Jesus the Son of God. Life uncreated is alone life indestructible. And as the Father hath life in himself, so hath he given to the Son to have life in himself, and the Son quickeneth whom he will. To talk, therefore, of immortal creatures is to talk nonsense. All immortal beings in heaven or earth, or in any other portion of God's universe must necessarily be so, not because they have been created of God, but because they have been begotten of God. I could enlarge, but I forbear. But then how comes it to pass, that whilst you and so many of the able writers in the *Rainbow* seem so clear in your views of and concerning man having immortality only in Christ, you should nevertheless claim for man in his state by creation, another of the divine attributes of Jehovah, and that even his holiness?

Very certain am I that there is quite as much proof to be gathered from the Scriptures, with regard to man's immortality as there is with regard to his holiness by nature, and quite as certain am I as that I am now writing this letter, that there is no Scripture proof for either the one or the other. It is a fact that neither Adam nor Satan, nor any other creature with which we are acquainted, was ever created holy, simply as creatures. Holiness is an attribute of God. A perfectly holy being could never sin; and the only reason we can assign why God himself can do nothing sinful, or wrong, is that he is holy.

Really were it not that the subject is so important in itself, I should smile when I see the puerile attempts of men, so able in other respects, professing to account for the entrance of sin into the world by declaring that man was created holy, but it was necessary to his being a responsible creature unto God that he should be endued with a self-determining, independent free will. Why, really to me the whole of this kind of reasoning seems to partake of the nature of a farce. A perfectly holy being committing sin! The thing is utterly impossible. Whatever may be the nature of the tree will be manifest in the fruit; and whatever may be the nature of the creature his works will declare. Nature will be sure to speak, and to speak so as to be heard. Nature can never go beyond itself, or rise higher than itself. Man was therefore not created a holy being, for had he been, he never would, he never could have sinned. Holiness never produced unholiness yet, nor ever will. And as for the old threadbare, worn-out, miserable notion of a holy creature sinning because he had an independent, self-determining will to do good or evil, whichever he pleased—why I do not believe greater nonsense can drop from mortal lips, nor trickle on paper from pen and ink—a perfectly holy being, possessed of a self-determining, independent, free will to sin! Was there ever, or can there be, a greater absurdity? Was there ever set up a more miserable caricature for any one to fall down and worship? Was there ever a more miserable subterfuge laid hold of by the most subtle and sophistical quibbler in the world? If the Christian religion cannot be built on a firmer foundation, or established on firmer principles than these, it is no

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wonder that infidelity should spread far and wide, and that the professors of Christianity should be content with reducing the standard of their holy calling to the level of worldly-minded men.

Man was not created a sinner, for sin is the transgression of the law, and where no law is there is no transgression; nor was man created a holy, immortal, or a spiritual being, but an earthy, sensual, carnal, mortal man, perfect and upright, and innocent as a man, but only as a man; for man at his best estate is altogether vanity, but as soon as he was tempted or tried he immediately proved what he was by nature, loving the creature more than the Creator. His sin altered not his natural state, but his relative condition. Before his transgression he was upright and innocent; by transgression he constituted himself a sinner, became fallen and guilty: but his action altered not his nature so as to make a holy being an unholy one, a thing which is as contrary to common sense and matter of fact as it is to the whole testimony of Sacred Writ.

I trust that in the future numbers of the *Rainbow* you will have these subjects fully ventilated and thoroughly examined; so that the veil be taken up which has hitherto rested on the nature of man in his state by creation, the entrance of sin, and the purposes of God concerning it may be so declared in their native beauty and simplicity, together with the final glory and grandeur of the ultimate results, indissolubly connected therewith, held up to view, that the ways of God may be justified to man; and that man—vain, proud man—may be stripped of his own imaginations, vainglory, and self-conceit; that he may know himself to be what he really is, deceitful above all things and desperately wicked, without God, and without hope in the world—earthy, carnal, sensual and devilish, by nature a child of wrath; and this because God will have no flesh to glory in his presence, but that he that glorieth may glory in the Lord alone. In a word, sin was to, and did, and doth, reign unto death; that grace might, did, must, and shall reign unto eternal life, through Jesus Christ our Lord.

May the Lord bless you in your work of faith and labour of love, and give you a right understanding in all things, is the prayer of your brother in Christ Jesus,

Penzance. A SINNER SAVED.

THE "CHALLENGE."

DEAR SIR,—I learn from your November issue, that Mr. Rogers has given a "challenge," calling upon some one (is Mr. White specially intended?) to show "how Scripture could have conveyed more clearly than it has done the doctrine of eternal *suffering?*" Assuming that Mr. Rogers is really in quest of truth and not challenging a foeman merely for the sake of a polemical duel, let me infer that neither he nor Mr. White will think it discourteous if a third person interposes a suggestion.

Scripture would have done just what Mr. Rogers wishes to be shown, if anywhere it had used Mr. R.'s word "*suffering*" to describe or to designate the everlasting punishment. A recent writer has pointed out that while the word "suffer" in the sense of felt evil (*e.g.*, "the sufferings of Christ") is freely used in the New Testament, sixty times altogether, it is *never* applied to the final or everlasting condition of the wicked. Mr. Rogers cannot state his doctrine of punishment to his own satisfaction, without calling it "suffering." And his colleague, Mr. Spurgeon, as you, sir, show in the same issue, speaks in the same way. He says, "you cannot

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compare the *pains* of this life (he had mentioned "face-ache and tooth-ache") with the *agonies* to be endured hereafter." . . . "All will be *racked*, every one stretched on a bed of fire, every nerve *stretched* to its utmost, every vein made a road for the hot feet of *pain* to travel on." So Mr. Spurgeon and Mr. Rogers "convey more clearly" their doctrine than some other men dare. Could not the sacred writers have used such words and images? and particularly, if they meant what Mr. Rogers does by everlasting punishment, would not his word "suffering" in Mr. Spurgeon's "pain" and "agony" sense, have made the doctrine immensely more clear? Think of an apostle speaking as Mr. Spurgeon does above! Who could have doubted then? That, I submit, is one way by which "Scripture could have conveyed more clearly than it has done the doctrine of eternal *suffering*."

Here is a second. Paul's writings and missionary labours occupy nearly two-fifths of the letterpress of the New Testament: but he has nowhere given a hint of *existence* for the impenitent wicked after the "destruction" of the great day, much less of any "*suffering*" for them after that final judgment and doom. Now, seeing that theologians justly draw their exposition and confirmation of evangelical doctrine so largely from this great apostle, "Scripture would have conveyed (may I say to *all* minds? certainly to very many) FAR more clearly than it has done the doctrine of eternal suffering" if Paul in *all* his epistles had spoken out on that theme; and, I may add, if he had spoken on it *at all* in *any one* of them. He has expressed no such idea as "eternal *suffering*." All his words and warnings on future punishment fall immensely short of that sense. His "indignation and wrath, tribulation and anguish," are not "eternal," and will be consummated and ended by the "everlasting destruction." Now Paul was as bold and outspoken as Mr. Spurgeon himself; ready even to denounce curses upon an angel from heaven if he preached another gospel. He would not have shrunk from epithets if he could have used them in warning men of wrath to come. And the fact that the whole of his writings are innocent of the nomenclature which Mr. Rogers and Mr. Spurgeon think it allowable and even pious to use, should make these good men bate their breath a little. "Scripture would have conveyed more clearly than it has done the doctrine of eternal *suffering*" if, first, it had employed the word "suffer" to designate the doom, or the everlasting punishment of the wicked; if, secondly, the voluminous writings of Paul had not been destitute of the teaching. *q.e.d.*

A dozen other ways could readily be pointed out, but these two seem sufficient to meet the "challenge."

Yours truly,

B. H.

MR. KER, AND "THE LAST REBELLION."

DEAR SIR,—I see by articles in the *Rainbow* for October and November, that Mr. Ker has resumed giving its readers his peculiar views on the Millennium. When I read his article in the February number I was disappointed; nay, more, I felt like one awaking out of a hideous dream, and could not refrain from saying, "the longer the Millennium keeps away the better, if that is a true picture of it." But as I cannot believe it to be a true picture, I beg leave to show reasons. With controversy on any subject I am not in love, and always seek to shun it where possible; but when vital or

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important truths are concerned, I feel impelled to do what I can to defend them.

Mr. K. says, "No doubt our views will appear strange to many who have been accustomed to adopt, without consideration, the ordinary notions upon the subject which have been so long current in the world." Mr. K.'s views *are* strange to me. As he has epitomised his views in three short paragraphs, I shall repeat them in order to refresh the memory of your readers; and then remark thereon as briefly as possible. He says:—

(1.) "Messiah's earthly kingdom is exclusively Jewish in all its characteristics—the appointed time in fact, when the God of Abraham, Isaac, and Jacob, will fulfil to the very letter, all the promises of earthly glory, supremacy, and dominion made to them and through them to all their seed."

(2.) "That the Jews (understanding by that term the whole re-united tribes of Israel) will be the 'saints' of that age to whom the 'kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given;' and who will then become—what they never yet have been—holy, righteous, and obedient."

(3.) "That the Gentiles, whilst participating to the fullest extent in the moral and material blessings of that reign of peace and righteousness, will yield but a feigned and unwilling obedience to the benevolent rule of Judah's king."

His proofs in support of the foregoing propositions are taken from two of the Psalms. I might remark upon the paucity of his proof, but will let that pass: for if his quotations are to the point they will, as Scripture, carry due weight. He says, "there is a remarkable passage in one of the Psalms—evidently relating to this period, and in which, at least in the marginal rendering, this unwilling submission of the Gentile nations seems to be clearly noticed. 'Thou hast delivered me from the strivings of the people; and thou hast made me the head of the heathen, a people whom I have not known shall serve me. As soon as they hear of me they shall obey me: the strangers shall submit themselves unto me.' In the margin it is, 'shall yield feigned obedience unto me.'" This is a slight foundation on which to raise so great a fabric. Will it bear it? Let us see. 'Thou hast delivered me from the strivings of the people.' This teaches us that the opposition to Messiah's reign was removed at its very commencement. Not only was eternal strife ended, but he was made also head of the heathen abroad. While Mr. K. admits that he will be made head of the heathen, he will have it to be not to reign over loyal subjects, but over convert rebels with "a rod of iron" for a thousand years, and in the end allow them to break out in rebellion, and then send all to destruction. This a new reading of the message which the angels of heaven were commissioned to announce to the shepherds on the plains of Bethlehem. "Fear not, for behold I bring you good tidings of great joy, which shall be to ALL people." The King himself ratified this announcement in word and deed, during his short sojourn among men. His disciples did not understand at first much that they learned afterwards. At one time, they said to him, "Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned and rebuked them and said, Ye know not what manner of spirit ye are of: for the Son of man is not come to destroy men's lives, but to save them." Will he be less merciful when exalted on his lofty throne, than he was in the days of his humiliation and suffering? Impossible! This very portion of

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Scripture which Mr. K. quotes in support of his theory condemns it: for read we not, "a people whom I have not known shall serve me"? Can we suppose that Christ would accept of feigned service, and mention it to the honour of them who render it, as is done here? Impossible again! Then their service was real service, they were true worshippers, and accepted of the great King. "As soon as they hear of me they shall obey me." This is spoken to their honour. They are not only loyal, but prompt also in manifesting their loyality. They get credit for it from their King; and shall man be less liberal to his fellow-man? Mr. K. refuses them this honour. Why? Because we read, "the strangers will submit themselves unto me." Or as the marginal rendering has it, "shall yield feigned obedience unto me." Well, let the marginal reading be the right one; what then? first this, and no more, that there is besides the people who serve Messiah loyally and promptly: another class called strangers, that give but a formal and feigned obedience. Is it sound reasoning to conclude that because some do this, *all* do this; and come to this conclusion, despite of plain statements to the contrary? It is evident that there are two classes of people referred to—one giving a ready, hearty submission: the other submitting also, but more under the influence of restraint. While we recognise the existence of the latter, we must not ignore that of the former; but rather rejoice that there is no exclusiveness or partial dealing with God towards the workmanship of his hands, for we all "his offspring." There will be difference of rank and position among his servants: and restored Israel will doubtless enjoy peculiar honours. But this will not lessen the blessings of the Gentiles: it will rather increase them. "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" According, when Messiah's millennial throne was set up in prospect, John says, "After this I beheld, and low a great multitude, which no man could number, *of all nations, and kindreds, and people, and tongues*, stood before the throne, and before the Lamb clothed with white robes and palms in their hands." This is the beginning of his earthly reign: shall the middle, or end thereof be less glorious in catholicity than the outset of it? No, no; it is hasting on rather to that large and final consummation, "where there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." Paul delights in this prospect, for he reiterates it in another epistle, "Where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free: but Christ is all and in all."

Again, Mr. K. says, "The same distinction is clearly made in Psalm cx., which is very generally acknowledged to be millennial: 'The Lord said unto my Lord, Sit thou on my right hand, until I make thine *enemies* thy *footstool*. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.' All this is spoken of the heathen or Gentiles; but of Israel it is said, 'THY PEOPLE shall be WILLING in the day of thy power.' The nations are here described as being held in *awe* by the *rod* of his strength, and in a spirit hostile to him; for he rules in the midst of his *enemies*. But the Israelites attach themselves to him in *willingness;* and alone, of all this world, are acknowledged by him as his people." Mr. K. makes this great and fearful deduction mainly from two words, *thy people*. Do they

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warrant such an inference? Decidedly not, when they get their proper meaning assigned to them. Mr. K. asserts that they mean only Israel in the flesh. This is gratuitous assumption. St. Paul makes these words to be of world-wide, expansive, unsectarian application: "For the promise that he should be the heir of the world was not to Abraham, or his seed, through the law, but through the righteousness of faith; for if they which are of the law be heirs, faith is made void and the promise made of none effect." But Mr. K. has his eye to restored Israel gathered together again as a nation. Well, but we believe as firmly as he in this as a truth which shall yet be literally fulfilled, and that as a people they will be highly exalted and honoured, but they will have no *exclusive* claim to the title, *thy people;* nay, more, they will have no claim to it at all except on the ground of faith in Christ Jesus. They will, moreover, be exalted and honoured, not for their own glorification but for the benefit of the world. Supposing a believing Gentile to reside among the believing Jews in Palestine, would he be counted an alien, or esteemed as a "brother beloved"? Doubtless the latter. If ten thousand believing Gentiles were to associate and mingle (would they be allowed to mingle on Mr. K.'s hypothesis?) with restored believing Israel, would they not meet with the same fraternal reception? And what of ten millions, or any number of believing Gentiles living at the distance of some miles from Palestine, would they not be numbered among "*thy people*"? "Therefore it is of faith, that it might be by grace, to the end the promise might be sure to ALL the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all, as it is written, I have made thee a father of many nations." The words, "In thee shall all families of the earth be blessed," were repeated by God to Abraham over and over again (see Gen. xii. 3; xviii. 18; xxii. 18; xxvi. 4; xxviii. 14), as if to guard him and his posterity against the danger of falling into a spirit of narrow-minded exclusiveness. In Ps. lxxii. 17, we have a re-echo of this glorious anthem: "*All nations* shall call him blessed." How could this ever be realised if Mr. K. is right when he says, "As to their respective spiritual conditions—making all due allowance for exceptions on both sides—the Scriptures clearly teach that whilst Israel shall be 'all holy,' the Gentiles will be all rebels in heart." The above-quoted Psalm gives altogether a beautiful picture of millennial bliss. There we read, "The kings of Tarshish, and of the Isles, shall bring presents; the kings of Sheba, and Seba, shall offer gifts. Yea, ALL KINGS shall fall down before him: ALL NATIONS shall serve him." No feigning here; it is all genuine, hearty service.

Oh, what a poor straitened kingdom our Messiah's would be if confined to a few Jews and Israelites! Oh, what triumph the foe of God and man would have in being able thus to keep our race at large enslaved in adamantine chains! Verily, HE would be the conquering hero, not our Messiah. This cannot be: "When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils." For this we look. I will return to this subject.

JAMES KEITH.

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"THE ETERNAL DURATION OF MAN'S EXISTENCE."*

DEAR SIR,—For some time my mind has been very seriously exercised about the question of man's natural immortality and kindred subjects. I have held very firmly the orthodox views upon the future existence of man; but recently, by a perusal of the controversy in the *Christian World*, and the *Rainbow*, I have been led to reconsider how far they are authorised by the teaching of God's word. He who knows all things knows that my sole desire is to learn *his* will, and I can say with the utmost sincerity that I will not hold any view of man's future existence but such as, according to my own judgment, are sanctioned by the dictates of Holy Writ. I have no craving for theological novelties. I will not be deterred from abandoning old dogmas, by the tone of the writings of some of the orthodox, once I see Scripture warrant for doing so. I am one of those who believe that it is quite possible for a Christian man to hold fast by the inspiration of God's word, and heartily and honestly to believe its teachings, while deserting from or rejecting many of the orthodox interpretations thereof, and the dogmas which the orthodox have founded thereon. *Theology* is *human*. *The Holy Scriptures* are *divine*. The former is *possible* because human. The latter are *impossible* because divine. And as to *the meaning* of God's word every man must "be fully persuaded in his own mind;" and it may be that he who *candidly* and *devoutly* searches the Scriptures for himself, and forms his own judgment of what they really teach, deserves higher honour, even though he be led thereby to adopt views commonly denounced as *heterodox*, than he who will not *dare* to think for himself, and *servilely* holds certain dogmas, not because he has from God's word judged them to be true but simply because they are orthodox. It is too far in the nineteenth century for popery, under whatever disguise, to attempt to repress the determination that is being formed by intelligent Christian people far and wide, to accept of no doctrine which cannot be supported by a "*thus saith the Lord.*" These faint-hearted Christians, who think that the interests of Christianity are seriously imperilled by the spirit of free enquiry which distinguishes the present age. I have no sympathy with such faithless fears. "Truth, like a torch, the more it is shook it shines;" and it betokens a very feeble faith in the truth of our holy gospel when alarm is taken at men's using their God-given "right of private judgment."

I have been availing myself of every help at hand for arriving at a right understanding of the drear subject of man's future state. Knowing the Rev. J. D. Williams to be a gentleman of considerable mental vigour and culture, I procured his tract, thinking that within a short compass I should see set forth the very best arguments that could be produced in favour of the doctrine of "the eternal duration of man's existence." What do I find?

Argument I. "*The eternal duration of man's existence* IS POSSIBLE." Very likely. As man is as he is "by the will of God, from whom his nature is derived," it was "possible" for God to have made one man *immortal*. But then the question is, *has* he made all men immortal? Many things are "possible" which we may be sure never have taken

* "Eternal Duration of Man's Existence; a Lecture." By the Rev. JOHN DANIEL WILLIAMS. London: G. J. Stevenson, 54, Paternoster Row.

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place, never will take place. We do not want to know what is "possible," but what *according to Scripture is certain!*

Argument II. "*The eternal duration of man's existence* IS HIGHLY PROBABLE." Not more so than that man having been made in God's image, he never would have fallen away into rebellion and ruin. Yet he did so fall. Judging from God's revealed character as a God of *love*, it would appear to us highly probable "that he would never consign millions of the heathen, who never heard the gospel, and the thousands of children, from eight to twelve years of age, who have died *unconverted*, to ETERNAL TORMENT! We are poor judges of what is "highly probable." There are a thousand things which we may think "highly probable" that will never have an existence in *fact*. We want to know, not what is "highly probable," but "what and will the Lord" as to man's future existence!

Argument III. "*Man desires eternal existence.*" There are many of human kind who do not; some do, but if all did, it would not *prove* that they would live for ever, unless it can be shown that *whatever* man desires he is sure to get. The fact is, man does not desire mere "eternal existence," but an "eternal" *happy* "existence," and without hope of that he would gladly welcome non-existence. If Mr. Williams' logic be faultless, then *because man desires an "eternal,"* HAPPY "*existence,*" while it "does not reinstate, it affords the highest presumptive evidence" that he will enjoy an "eternal" *happy* "existence." "There is not a doubt, says Dr. Winter Hamilton, "to which side of the doctrine every man inclines; but this is no presumption of its truth. There is no appeal to our common feelings for a judgment in its favour." This is true in regard to both sides of the present controversy.

Argument IV. "*The Bible teaches the eternal duration of man's existence.*" Let this be *proved*, and no other argument will any Christian ask in support of Mr. Williams's "proposition." More than thirteen years has Mr. Williams devoted to the discussion of matters which are of no weight whatever in the absence of "the unequivocal testimony of the word of God," and are positively of no value if the testimony of the infallible word of God to "the eternal duration of man's existence" be "unequivocal." No more than one full page of his small tract has Mr. Williams devoted to the emendation of his *Bible* argument in support of his "proposition." Well, if within that limited space he has given "unequivocal proof from the word of God to sustain his "proposition," we have good reason to be thankful. His first proof text is Exodus iii. 6, "explained by the Saviour (Matt. xx. 32) in teaching the doctrine of the conscious existence of departed spirits." Marvellous logic this! A text that teaches "the doctrine of *the conscious existence of departed spirits*" quoted to prove "the *eternal duration* of man's existence!" Does "the *conscious* existence" mean the same thing as "the *eternal* existence of departed spirits?" Mr. Williams does not seem to know *that at* least many of those who deny the doctrine of the eternal torment of the wicked believe "the doctrine of the conscious existence of departed spirits." Mr. Williams has fallen into the common mistake of those who advocate his side of the question, if assuming that those Scriptures which teach "the doctrine of *the* conscious existence of departed spirits," and the resurrection of the dead, and the final judgment, *prove* that all men will live for ever! Besides, the text which proves that *Abraham, Isaac,*

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and *Jacob* "live with God" cannot fairly be quoted to prove "*the conscious existence*" of the departed spirits of *ungodly* men! much less, then, that such spirits will never drop out of a state of "conscious existence."

"The apostle," says Mr. Williams, "declares that the redemptive worth of Christ destroyed death, and brought life and immortality to light." Exactly so; just what Mr. White and others have been teaching for many years. "Life and immortality," which were lost by man's sin, have been brought within man's reach again by "the redemptive worth of Christ," and both "*life and immortality* become his through faith; but without faith he can obtain neither. Mr. Williams says, "the Bible teems with passages which teach or imply the truth of our position." It is an easy thing for him in that case to supply us with a few "unequivocal" passages. What have we then? The royal preacher's declaration that God will bring the sins of the wicked young man into judgment, which gives no hint whatever as to "the *duration of man's existence;*" Abraham's address, in the parable, to the lost rich man, which says nothing as to "the duration of the rich man's "existence" in hell; and our Lord's assurance to the penitent malefactor, "To-day shalt thou be with me," which neither *teaches* nor *implies* aught as to the *duration* of his existence with Christ in Paradise. Then Mr. Williams quotes such expressions as "*everlasting destruction*," which he would have us believe means "everlasting *non*-destruction," or "everlasting existence in conscious torment," "everlasting fire," and "the fire that shall *never be quenched;*" which compared with Isa. lxxvi. 24, and Jer. xvii. 27, will be denuded of the horrible doctrine which makes our friend "shudder;" namely, that "not only the eternal duration of man's hereafter, but the never-failing progression of his misery and woe," etc. Mr. Williams quite overlooks the fact that the terms "*everlasting*" and "*forever*" are frequently applied to what necessarily has an end, and to some things that have long ceased to be. (Gen. xvii. 8, xlix. 26; Ex. xl. 15; Lev. xvi. 34, vi. 13, xxv. 46; Jude vii. comp. with Luke xvii. 29.) Is it necessary for Mr. Williams to be reminded that "everlasting *punishment*" does not mean everlasting *punishing*, but *punishment* that is *everlasting in its consequences?* Just as "eternal judgment" does not mean eternal *judging*, but "judgment" whose *consequences* will be "eternal;" and "eternal *redemption*" does not mean eternal *redeeming*, but a redemption that is "eternal" in *its blessed consequences!* and "eternal *fire*" is not fire eternally burning, but fire that will be followed by eternal consequences, *i.e.*, destruction from which there shall never be recovery! and "eternal *condemnation*" is not eternal *condemning*, but the condemnation whose *consequences* will be "eternal."

I have carefully examined Mr. Williams's Bible proof of his position, and astonished, I am led to exclaim, "Is this all that can be said on *Scripture ground* to support "the doctrine of the eternal duration of man's existence?" If so, I am bound to say that never did man believe a doctrine more destitute of Scripture authority than that taught in the lecture before us.

Having laid Mr. Williams's lecture aside with utter disappointment, I began to think whither I could turn for safe guidance through the perplexity into which my friend (for he is a personal friend whom I highly esteem) had plunged me. Will Mr. Grant come to my help? His chapters in "Religious Tendencies," Vol. II. (the only one I have), on *the Immortality of the Soul* and *Future*

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Punishment, will probably serve my purpose. I unfold the pages—ah! here is the orthodox thunder to begin with; I don't like *that*. Still what matter it if I get *light* in the end. . . . Disappointed again! Plenty of texts quoted to prove the existence of man after death, resurrection, etc.; but absolutely NOT ONE passage that *proves "the immortality of the soul,"* nor one *argument* in favour of the doctrine of eternal torment of the wicked in hell, but has been refuted times, and many without number, I begin to feel the foundations of my faith in "the doctrine of the eternal duration of man's existence" getting shaky! But I will see what Dwight says on this momentous subject. In sermon XX. the Doctor says that "the soul was created immortal" (of which by-the-by he gives no proof); and then he says that though, "on account of sin the body was sentenced to death, the soul was left possessed of the never-dying principle," which as he does not support by any Scripture text, he means his readers to accept on the ground of his *ipse dixit*, very much after the fashion adopted by orthodox divines of our own day and country. I will turn to "Knapps' Theology," a book of first-class repute among the theologians! How annoying! Knapp's proofs of the soul's immortality are simply those texts which teach the doctrine of a future state (which *all* Christians believe), which say nothing of "the *duration*" of man's future existence, and such as promise an "immortality, and that of blessedness, to Christ's true followers!"

Mr. Editor, I *am* confounded at the result of my enquiry so far, am astonished to find that the doctrine of man's eternal existence, which from my youth up I never held to be a sound, orthodox doctrine, has no better support from the word of God! I am determined to go to the bottom of this matter now; and if I succeed no better than I have hitherto in finding *Scripture* authority for believing the orthodox doctrine concerning man's future existence, I shall be compelled, out of deference to the Inspired Book, to drop it out of my creed.

If, for the benefit of perplexed enquirers like myself, some of the orthodox will send to the *Rainbow* their strongest *Scripture* arguments in support of the doctrine of man's eternal existence, you will insert them, will you not?

Yours, etc.,

A SEARCHER AFTER TRUTH.

Literature.

Lectures on St. Paul's Epistle to the Ephesians. By W. GRAHAM, D.D., Bonn, Prussia. London: S. W. Partridge & Co.

A FIRM believer in the pre-millennial advent of the Lord, a warm-hearted disciple who loves all who love his Master, a man of clear intelligence, a good scholar and a fluent writer, Dr. Graham is just the man to give us deeply interesting discourses on the wonderful letter to the Ephesians. We love the book, for it is full of Christ, and we commend it to Christians as precious Sabbath reading.

For God and the Truth. A Reply to Dr. Angus on Everlasting Punishment. By IOTA. London: Elliot Stock.

A TWELVE-PAGE tract, cleverly and critically written; but this is only "Part I.," and we must reserve our judgment on Iota's doctrine until we see it developed.

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THE HAND OF GOD IN PASSING EVENTS.

IT is no little consolation to the Christian, amid the sorrows of bleeding nations, the rude shocks of hostile armies, and the clashing ambitions of restless, insatiable men, to know that "The Lord is high above all nations." "Our God is in the heavens, he hath done whatsoever he hath pleased." "He is the governor among the nations," and is "Mightier than the noise of many waters;" and that although Satan gives the material grandeur of this world to whom he will—(Matt. iv. 9, and Rev. xiii. 2)—yet God has his own eternal immutable counsels—(Heb. vi. 17, Eph. i. 11, and Psalm xxxiii. 11)—and plans which he will assuredly carry out. It is therefore an element of security and peace, in the midst of what is otherwise painful uncertainty and distracting tumult, when men's hearts are everywhere "failing them for fear and for expectation of those things which are coming on the earth," wondering whereunto the present crisis will grow, to know that all the dreadful energy of man, though directed by Satanic agency—(Eph. ii. 2, and many other passages *inferentially*)—shall only fulfil his everlasting purposes, who has decreed that the kingdoms of this world shall become the kingdoms of our Lord and of his Christ, and though "the heathen rage, and THE PEOPLE imagine a vain thing," yet "the Lord bringeth the counsel of the heathen to nought, he maketh the devices of THE PEOPLE of none effect."

As every great event which is destined to become historical successively occurs, there are always many persons who seek therein a fulfilment of prophecy. The disposition of mind which moves so many to this belief is, I believe, a right one, although from a mistaken estimate—(2 Pet. i. 20)—or rather perhaps the absence of any clear idea, of the spirit and scope of Holy Scripture, it fails to seize on that aspect of any event which alone really does fulfil an object greater and beyond that for which the event was humanly brought about.* Thus we may search the pages of the Bible in vain for the slightest particular allusion to the tremendous social and political changes of 1870 and its time, but such a search if carefully made in dependence on the teachings and guidance of that Spirit, who alone can unfold the things of God, would reveal to us the comprehensive outline of a vast divine plan towards the completion of which, it is true, these changes are direct steps. It has occurred to me that we may profitably direct our attention to a few considerations arising from that part of this grand prophetic outline contained in the vision of Nebuchadnezzar's image, as recorded in the Book of the prophet Daniel.

The head of gold has long passed away with the times of Nebuchadnezzar himself, and other metals descending in the scale of value, such as silver and brass, have in turn successively symbolised the character of the governmental energy of man; even iron, pure and simple, is no more the symbol of power in any European country, its last representatives, Russia, Turkey, France, having yielded to an admixture of more or less of the clay

* The *Daily News*, of September 10th, says, in reference to the Franco-Prussian war:—"This war has an historical significance far above that of any questions which may be raised as to the personal conduct of those by whose recklessness it was challenged, or those others by whose pertinacity it was carried on. What we are witnessing is no ordinary war of policy or ambition, but a stage of a great ethnic revolution which is undoing the work and destroying the traditions of three hundred years."

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element either in the form of "constitutionalism" or undisguised democracy, and we have reached that period of time when the iron and the clay are everywhere mingling within the boundaries of the ancient Roman empire. The power and extent of the *monarchies* have degenerated, while those of "*the peoples*"—(see Paris evening papers of September 5th, 1870)—the clay of the vision, are spreading both in area and intensity. What does the *Daily News*, the most enlightened and moderate of all Liberal organs, say, speaking of the war, in its issue of September 10th?

"We shall never prevent its commencement till we have brought about 'the federation of the world.' Is it too early to dream of this result? The kings have failed: let us try the people. Dynastic alliances are worthless: let us seek an alliance of nations. Diplomacy has ended in confusion: let us pledge the populations to peace."

Here we have the clay very prominent indeed, under the titles of "the world," "the people," "nations," and "the populations," and this element is proposed as a substitute for "the kings," "dynastic alliances," and "diplomacy."

Far be it from me to assert that the form of government to be abolished is preferable to that proposed in its place. The particular form of government best fitted for mankind, or for mankind under differing circumstances, is a question we are not required to discuss here; we are only comparing the signs of the times with the prophetic outline. But we may remark, that though "the kings" have lamentably failed to govern without war, and bring about a peaceful union of the nations of this earth, we have no reason to suppose that "the people" will be more successful; on the contrary, the whole tenour of prophetic Scripture leads us to expect that "wars and rumours of wars" will characterise the governments of this world, down to the great and bitter end of the battle of Armageddon itself. Do republics eliminate human passions? Does the American war sanction this idea, to say nothing of the various wars of the Spanish American republics? We shall not have "abundance of peace" until his days, who "shall have dominion from sea to sea," before whom "they that dwell in the wilderness shall bow," and whose "enemies shall lick the dust;" before whom "all kings shall fall down," and whom all nations shall serve;" who "shall deliver the needy when he crieth, the poor also, and him that hath no helper," "and precious shall their blood be in his sight."

But to return.

Do we seek for indications of the tendency alluded to, then we have them in the recent extension of the franchise in England, and the inevitably near introduction of manhood suffrage, the disastrous attempt, and speedy failure, some few years back, to establish monarchical government in Mexico, the enthusiastic reception and declaration of the new republic in France, the failure of the persistent efforts of Spain to find a king, which country, probably, following the lead of France, will embrace a republican government; do not all these facts, like so many straws on the surface of the stream, showing the direction of the current, point to the increasing tendency towards democracy, the rule of the clay mingled with iron? How often do we not read of "the supreme will of the people?" Monarchy in this country is only a pretence, it is the people who govern themselves in reality.

And what do we read in the vision, followed hard on the establishment of this state of things? What but "that a stone (see Matt. xxi. 44), which

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was not in hands" (margin), *i.e.* not a human power, "smote the image upon his feet that were of iron and clay, and brake them to pieces." History records the fulfilment of the first part of this prophetic vision; we behold before our eyes the development of the latter part, and why shall we not look for the final judgment direct from the hands of God himself? This dispensation is slowly but surely closing in. The ten nations springing from the old Roman Empire (Dan. vii. 7; ii. 41, and Rev. xiii. 1) are gradually shaping themselves. To what other end can the student of Scripture attribute all the great displacement of boundary lines, the total re-formation of countries that the last ten years have witnessed, if not to this? Is there not "a noise and behold a shaking" among the dry bones of long-dismembered nationalities? Verily, God is working, and will work, and who shall hinder? (Job xi. 10.) Now is the time for the saints of the most high God to look up and lift up their heads, for their redemption draweth nigh; "and this, knowing the time, that now it is high time for us to awake out of sleep: for now is salvation nearer to us than when we believed: the night is far spent, the day is at hand, let us therefore cast off the works of darkness, and let us put on the armour of light."

There is a wide-spread and growing inclination abroad in the world to deny all this; saying, "Where is the promise of his coming?" In days gone by, our forefathers believed in a Divine providence in its fullest sense, and such passages as Ps. xxxiii. 13—19; lxii. 11, 12; lxxv. 6—8; cii. 19, 20; 1 Sam. ii. 7; Job xii. 9, 10, 14—25; xxiii. 10, 14; and many others from the New Testament perhaps more familiar to all, had for them a vitality and vigour seldom known in these days, when their more experienced children believe that "Providence is always on the side of the biggest battalions," to quote a forcible application of the belief attributed to Napoleon I. The world affects to hold that "God hath forgotten: he hideth his face; he will never see it;" and to such language as that of the first eleven verses of the ninety-fourth Psalm, the answer is the contemptuous "Tush! how should God perceive it?" of a generation peculiarly wise in their own conceits. But that it is not so, the children of God know well. The Psalms from which I have already largely quoted, teem with allusions to God's providential dealings with both the earth and man upon it; they delight in pointing out, that though wickedness may flourish for awhile, yet that bounds have been set to it which, whenever they are overstepped, judgment immediately falls; see, for instance, Ps. xxxvii. 35, 36; lxxiii. 3, 16—19. And this book of Psalms was written for all time, and for all men! The inference, therefore, is, that although this is not the world in which right reigns, and where the balance is evenly held, so that even God permits "the basest of men" to be set in places of power (Dan. iv. 17), while the heirs of the kingdom are like their Divine Master, "despised and rejected of men," in accordance with his inscrutable counsels of wisdom and love, yet we are taught to expect God's condemnation of evil, and approbation of right, in a wide and general sense. So long as Satan disturbs the balance by hanging on the beam, it is impossible that "justice and judgment" should characterise the present age; but Satan will be bound, and then shall follow the long reign of righteousness. (Ps. lxxii.)

Following on these considerations, I remark, that without supposing the Papacy to occupy the position in prophecy that many have assigned to it,

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no Christian, the basis of whose salvation is justification by faith, will deny that it has ever been, and still is, a gigantic apostacy, and a blasphemous usurper of the rights, honours, and dignities of our blessed Lord. I suppose, however, that the height of its presumption was attained at the recent proclamation, as a dogma of the church to be received and held, of the Papal Infallibility. To the simple Christian it will not seem an incredible thing that God should avenge this daring insult to himself; indeed not a few avowed their belief that such would be the case, and half-expected that on the day of proclamation the scene described in Acts xii. 20—23, would repeat itself in some form. But God seldom works in this way in these days, he brings his designs to pass in a quieter and more imperceptible manner. And can we fail to see this impending judgment in the downfall of the French empire, the ruin of the "Eldest son of the church," and the utter destruction of the French army, on whose bayonets alone the scarlet monster was propped up? Have we not even now heard the tramp of the march of the soldiers of Victor Emmanuel to Rome? Rome, the capital of a monarch who has been formally excommunicated and anathematised! Papal Government is a thing of the past! The Pope himself—where? Have not signal misfortunes of late years befallen those countries of Europe that were the chief supporters of the Papal tiara? The dismemberment of Austria, the overthrow of the Spanish Bourbons, the unification of Italy, involving the flight of hosts of Papal tools, and now the disgrace of France. Where will the Pope establish himself next—in England or in Ireland? And what has brought about this awfully sudden collapse of French power? Is it not the supremacy of German arms? Does not King William right when he acknowledges, in his letters home to his queen, the hand of God in every step of this marvellous campaign? Is not Germany the birthplace and bulwark of that Protestantism which treacherous Englishmen and women are affecting to despise, and so are fast falling away to that system which they who know it best and truly are fast hastening to throw off, playing with the sparks which lighted the fires of Smithfield, and ignorant of its lessons, indulging in the foolish fancy that the Romanism of to-day is not actuated by the same spirit as that of pre-Reformation times, whereas all history, and the celebrated syllabus of Pius IX., testifies that the motto of Rome is "*semper eadem*;" and may not this war be for Germany the real finish to that Reformation so prematurely interrupted?

The true attitude of the children of God through all these troublous times is to take no part in them, knowing from the Word of God their appointed end. This is not the age in which they are destined to exercise political power, but possessing their souls in peace they know that the time is fast coming when "the saints of the Most High shall take the kingdom and possess the kingdom for ever, even for ever and ever."

Meanwhile let us not be hinderers of God's plans, but "as workers together with him," let us "strive diligently to be found in peace, without spot, and blameless in his sight," "looking for and hastening the coming of the day of God," when will be introduced by the Lord Jesus himself that new earth wherein dwelleth righteousness. "So then comfort one another with these words."*

Haverstock Hill. W. P.

* In my quotations from the New Testament I have generally followed ALFORD.

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WOES TO COME!

SOME friend has sent us "The Baptist Messenger" for October. It opens with "A Sermon delivered at the Metropolitan Tabernacle, by C. H. Spurgeon." The text is Rev. ix. 12: "One woe is past; and, behold, there come two woes more hereafter." But it is really of no consequence what the text is, or what it teaches as it stands in the divine book. The *words* suit the preacher as a peg on which to hang a homily of horrors, and he succeeds to admiration! Mr. Spurgeon says:—

"With the particular context of this small sentence I have no intention to meddle this evening. I am not an interpreter of unfulfilled prophecy; I leave that for those who have time and talent for such researches. Doubtless these words were spoken of old by the angel that appeared to John the Divine. After he had lifted the curtain of futurity and shown the terrible things that God would do in the earth, he explained to John, 'One woe is past; and, behold, there come two woes more hereafter.' To my own apprehension, while reading this in private, it seemed just such an utterance the angel of God might address to the soul of the ungodly when he leaves the body. 'Death is over,' saith the Angel. 'One woe is past; and, behold, there come two woes more hereafter.' Thou hast passed through the Jordan, but thou art to pass through two streams deeper still; thou hast passed through the woes of death, but behold there comes a second death: 'One woe is past; and, behold, there come two woes more hereafter.'"

Now, it is prudent to avoid unfulfilled prophecy if a man feels himself incompetent to deal with it; but it would also be prudent not to put into the lips of "the Angel" that which he never said, and not to make use of scriptural words for the purpose of teaching sentiments which Scripture, reason, the nature of man, and the character of God, concur in pronouncing impossible, absurd, horrible, and blasphemous. It is little to say that some of Mr. Spurgeon's utterances in this sermon harrow the feelings and shock the moral sense; but it is time for every scripturally instructed Christian to protest against them when they so foully calumniate the character of the Lord our God. Just read the following if you can:—

"Who can tell the terrors of the day of judgment? Who can describe the two woes to come when this life's fitful fever is o'er; yet certain it is that after the woe of judgment there comes the woe of hell. Oh, what a a woe is that in which all the woes of the lost are condensed! Can you bear to see a fellow creature in pain? The face-ache or the tooth-ache draws forth my sympathies. We cannot bear to see a fellow creature in agony. But how shall I attempt to describe the pains of hell? You cannot feel them here, bless God for it. There is no pain on earth strong enough to be compared with the pains of hell. Napoleon—a man who had perhaps the hardest of all hearts—one day rode across the battle-field; his horse trod upon a poor wounded man just ready to die, and the poor man rose up, and cried, 'Oh!' at which Napoleon shrieked too, and cried, 'Oh, God, what pains a man may suffer.' Could you and I put our ear to the grating of the world of spirits for a moment, we should say, 'Oh, God,

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what pains a man may suffer!' You cannot compare the pains of this life with the agonies to be endured hereafter. Could all the misery that ever startled the keepers of our hospitals be conceived, it could not convey the least idea of the pains of the spirits that are doomed to dwell in eternal fire and everlasting burning. The woe, however, will act its terrible part on the soul. The memory, and hope, and fear, and thought, and imagination, conscience, and judgment—all will be racked, every one stretched on a bed of fire, every nerve strained to its utmost, every vein made a road for the hot feet of pain to travel on. Jesus Christ, the most loving of all preachers, preached most terribly on hell. He calls it the pit without a bottom. He spoke of it as the place 'Where their worm dieth not, and their fire is not quenched.' Imagine not, therefore, that I can speak too seriously, or portray too vividly, the doom of the ungodly; but I dread the subject, and I feel it a relief to leave it."

We are not acquainted with the place where Jesus Christ calls hell "the pit without a bottom;" but if it be *that* it can hardly be at the same time "*a bed of fire.*" Nor did our Lord speak of it as the place "Where their worm dieth not, and *their* (?) fire is not quenched;" for the words in Mark, even if genuine, do not refer at all to the hell of Mr. Spurgeon's imagination. The valley of the son of Hinnom (corrupted into *gehenna*), was the place where the *dead* bodies of criminals were consumed by fire, and where worms fed upon the filth of the city. But the idea of bodies and souls *living in fire*, and that for ever, whilst "every vein is made a road for the hot feet of pain to travel on," is so astoundingly horrible, that nothing but ages of theological corruption could make it possible for any sane man to *suppose* that he believes it! Mr. Spurgeon! in the name of our gracious MASTER reject this impious fable, and tell your splendid congregation, in your own glowing language, that the ungodly shall utterly perish, shall never see life; because for mortal man there is *no* immortality except in CHRIST, the Son of the blessed GOD.

A PROTEST AGAINST THE WORD HELL, AS THAT WORD IS NOW UNDERSTOOD.

CHILDREN are naturally jealous of their father's good name, and cannot bear to hear evil reported of him. I am therefore jealous of the name of God, and cannot bear the "hard speeches ungodly sinners speak against him," and for which judgments will overtake them (Jude, verse 15), in attributing to him the existence of a place called hell. I solemnly protest against the diabolical doctrines concerning hell preached and believed by men professing to know God, but who by their preaching, or by their belief, prove that they know not the God who revealed himself to Moses (Ex. xxxiv. 5—7), and was manifest in his Son Jesus. (Matt. v. 44, 45; Luke xxiii. 34.)

The original inspired Hebrew language contains no word that signifies hell, or anything approaching to it. What does hell mean? the "regions of everlasting woe," into which thousands of millions of deceased "immortal souls,"

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from the days of Adam, have gone! regions, where Bunyan and Spurgeon, and other false prophets, testify millions have been writhing in agony from the day of their death! regions where the devil and his angels reign supreme, and whose divinely-appointed mission and delight it is to torment for ever and ever the "vital sparks of heavenly flame," alias "souls," who through helpless ignorance, in most cases, died unsaved! Such is a faint picture of the orthodox hell, which, if a man does not profess faith in, he cannot be a respected member of any one of the Evangelical Churches or Christian Associations of this day.

Now, I solemnly affirm, before God, that his inspired word reveals the existence of no such place. I affirm that the inspired Hebrew word *Sheol*, translated twenty-nine times hell, thirty-one times grave, and three times pit, in the Bible, conveys no such idea as hell now does. I say *now* does, for it is well known to many, who might testify if they would, that in the days of King James, when our version of the Scriptures was made, hell and grave were almost synonymous terms; and hence Sheol was rendered indifferently, hell and grave. But now that hell has become an absolutely profane word, and conveys ideas entirely foreign to the Hebrew Scriptures, and most dishonouring to God, I protest against its use by God-fearing people, and maintain that when God's word is read Sheol should be either transferred, as in the case of the Greek word *baptizo*, or rendered by some English word or words that will convey the meaning of the inspired word Sheol. Moses used it seven times. Six times it is rendered grave. Why should it be read *Hell* once? Is it fair to the common people they should be deceived in this matter? Is it fair to the author of the Pentateuch, be he Moses or the God who inspired him, thus to pervert his language? I appeal to the professed ministers of God to tell the people the *truth* of this matter. I appeal to all to whom this protest may come, that they search out the truth concerning the Sheol the Bible speaks of, as they value God's good name and favour. Here are all the passages where the word occurs; read them in the light of the context, and in the light that one Scripture throws on another, substituting *Sheol* for grave, hell and pit, its English representatives, and you will be freed for ever from man's traditions concerning hell, and, I trust, in future fear God and his righteous judgments, rather than the devil and his imaginary regions of everlasting woe!

The texts where Sheol occurs—

1. Where it is rendered *grave*:—Gen. xxxvii. 35; xlii. 38; xliv. 29, 31; 1 Sam. ii. 6; 1 Kings ii. 6, 9; Job vii. 9; xiv. 13; xvii. 13; xxi. 13; xxiv. 19; Ps. vi. 5; xxx. 3; xxxi. 17; xlix. 14, 15; lxxxviii. 3; lxxxix. 48; cxli. 7; Prov. i. 12; xxx. 16; Eccles. ix. 10; Song of Sol. viii. 6; Isai. xiv. 9, 15; xxxviii. 18; Ezek. xxxi. 15; Hosea xiii. 14.

2. Where it is rendered *pit*:—Num. xvi. 30, 33; Job xvii. 16.

3. Where it is rendered *hell*:—Deut. xxxii. 22; 2 Sam. xxii. 6; Job xi. 8; xxvi. 6; Ps. ix. 17; xvi. 10; xviii. 5; lv. 15; lxxxvi. 13; cxvi. 3; cxxxix. 8; Prov. v. 5; vii. 27; ix. 18; xv. 11, 24; xxiii. 14; xxvii. 20; Isai. v. 14; xxviii. 15, 18; lvii. 9; Ezek. xxxi. 16, 17; xxxii. 21, 27; Amos ix. 2; Jonah ii. 2; Hab. ii. 5.

JAMES R. LITHGOW.

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A SPECULATION.

GOD is Light. (1 John i. 5.) What then is the sun? The source of light? No. A world on fire? No, or it would have burnt out long ago.

Not if God has miraculously fed the fire.

Granted,—but has he? Astronomy, at the risk of being reduced to the condition of a cinder, has dared to look, through her scientific glasses, at the sun's blaze; and lo! the sun itself is cold, opaque, and as likely to be inhabited as this our globe. Surrounding it, is a great robe of light, in which now and again openings occur, revealing the fact of dark dull matter at the core.

What is moonlight?

The reflection of sunlight. The moon catches and throws back, at an angle, the light of the sun towards earth.

What is sunlight?

Seemingly a similar reflection of God himself. The sun may serve as a kind of mirror in the heavens; receiving upon its surface a portion of the divine glory, and diverting it to earth. God is Light; not merely mental, but physical. The sun is doomed. His light shall be darkened before the greater Light that shall arise. As candle-light is put out by the sun, so shall the sun be put out by the glory of God. "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. (Rev. xxi. 23.)

When shall this be?

When, "as the lightning," the Son of Man shall come again to earth, and "the kingdom under the whole heaven shall be given to the people of the saints of the Most High."

What need of the present arrangement? Why does God not shine direct upon earth?

Because of the earth's wickedness and impurity. "Our God is a consuming fire" to all things evil, and were he to look straight down upon the world, it, and its peoples, would be instantly at an end. He is Love as well as Light, and Mercy as well as Love. The blessings flowing from day and night, summer and winter, seed-time and harvest, are ours by reason of the wisdom of him, who, though at present he cannot look in unveiled glory upon his creatures, yet designs unceasingly to bless them. He sustains the human family upon the face of a cursed world until his revealed purposes for them approach completion. Now, neither world nor people could bear the consuming glory of his holiness; and thus, in goodness and in mercy, only its blessed reflection reaches us.

The earth is eventually to be burned up;—when, and how?

When man's probationship is over: when "pure in heart," he shall be able to "see God, and live." Then, the sun, that exquisite mirror, so beneficently hung now as to divert towards us nothing but blessings tempered to meet our present circumstances, dropping from its accustomed place to an appropriate position, may-be will focus upon this loathsome abode the purifying fires of heaven's King, to consume its filth, evaporate

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its seas, and renew it for the future of glorified men. Then, one turn of the mirror, and the rays, now attenuated to bless, shall be intensified to destroy. One turn of the mirror, and lo! the golden-tressed sun becomes God's burning-glass, before whose influence "the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." (2 Peter iii. 10—13.)

NOTE.—Can any of your readers explain to me the reason of the opinion that the *new* heavens and the *new* earth will *not* be new, but merely *renewed?* I have subscribed to it above, but confess to being void of reasons for doing so.

WALTER ROWTON.

DESIRING TO DEPART AND BE WITH CHRIST.

ONE who feels as if in a "new world to what he occupied twelve months ago, before reading *The Rainbow*, Mr. Constable's Pamphlet, Pauline Theology," etc., has requested, by letter that I would, through *The Rainbow*, show how Phil. i. 23, which "the majority of Christians" regard as evidence "that heaven is entered by them at death," can be understood in agreement with the doctrine set forth in the article, "The Resurrection unto Life, the Christian's Entrance unto Glory," in *The Rainbow* for September.

With the Editor's permission I would submit the following observations as illustrative of the apostle's meaning, when he said that he had a desire "to depart and to be with Christ, which is far better," a meaning which I doubt not would be clear enough to all, if they only understood the language in the light of Paul's hope. The apostle's language is commonly read as if he expressed the idea of departing to be with Christ, *by dying*. He does not say so; and it is only the foregone conclusion that "the souls of believers are at their death made perfect in holiness, and do immediately pass into glory," which leads anyone so to misunderstand his meaning. So far from Paul wishing for *death*, we know that he desired "not to be unclothed, but clothed upon, that mortality might be swallowed up of life." (2 Cor. v. 4.) What the apostle asserts is, that he was in a strait betwixt two things, namely, *living and dying;* he did not know which of these to choose, but he had a desire for something else—"To depart and to be with Christ, which is far better," than either living or dying, so far as his own sensations were concerned. When he wrote of desiring "to depart and be with Christ," he was (in my belief) thinking of those who are alive at the coming of the Lord, and who shall not descend to the grave, but "be caught away to meet the Lord in the air, and so *be ever with the Lord.*" (1 Thess. iv. 16, 17.) Surely that would be *far better.*

We have seen a disciple suffering from a disease which he knew would soon end in death; he had a sure hope of rising incoruptible at the coming

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of the Lord; we have heard that disciple express his earnest desire to depart and be with Christ, without dying. His words were, "Oh, I wish the Lord would come before I die, that I might escape that loathsome grave!" He knew that his Redeemer liveth, and that he would stand at the latter day upon the earth; and that although worms destroyed his body, yet in his flesh he would see God; but he desired to have that vision without being destroyed by worms; he desired to be among those who are alive at the coming of the Lord as something "far better." The reader surely can appreciate that desire, and perceive the force of the apostle's words when he says that he had a difficulty in choosing betwixt life and death; and that he had a desire to depart and be with Christ, which is far better.

When the apostle says, "To die is gain," he may not mean gain to *himself*, but to his Lord; for you will observe that he had just expressed his determination that Christ should be magnified in his body, whether by life or by death. He believed that even by his death he could magnify Christ. It is therefore probable that when he wrote these words he was thinking of the Lord, and not of himself, as being the gainer. He does not say, "gain *to me*;" although, in the midst of so much labour and persecution, we could not wonder at him thinking of the repose of those who are asleep *in Jesus*. For my part I prefer the former thought.

The passage has been well paraphrased thus: "For if I *live* in the flesh, or continue alive, as I am, this is the fruit of my labour, Christ shall be magnified as I have already said (verse 20), and what I shall choose in my toilsome and persecuted condition I do not well know, for I am in a strait betwixt the two; that is, between living and dying, since I am not anxious for either, and yet one of them I must choose. I am not anxious for either of them, for I have a wish in my mind, if I could only get it granted, and it is this—to be caught away alive by the coming of the Lord. This is better than being in these toils and sufferings; it is also better than to die, for in that case I shall not behold Jesus till the resurrection morning."

These thoughts will, I trust, assist some to understand more accurately the language of the apostle in this instance. We know, assuredly, that he and all the early disciples looked to the coming of the Lord as their only hope of being with him. "If I go," he said, "I will come again and receive you unto myself; that where I am ye may be also." (John xix. 3.)

W. LAING.

MERELY "A SINNER."—When you are examining yourself, never call yourself merely "a sinner;" this is very cheap abuse, and utterly useless. You may even get to like it, and be proud of it. But call yourself a liar, a coward, a sluggard, a glutton, or an evil-eyed, jealous wretch, if you indeed find yourself to be in any wise either of these. Take steady means to check yourself in whatever fault you have ascertained, and justly accused yourself of; and, as soon as you are in an active way of mending, you will be, no doubt, more inclined to mourn over an undefined corruption. An immense quantity of modern confession of sin, even when honest, is merely sickly egotism, which will rather gloat over its own evil than lose the centralisation of its interest in itself.—*Ruskin.*

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SURELY I COME QUICKLY.

SURELY I come quickly,
Thus saith our blessed Lord;
Those that love that coming
Shall meet with their reward.

He will come with gladness,
To take his church above;
Wouldst thou join that throng? then
Love him and show that love.

By trying day by day
To do thy Lord's own will,
Gaining strength in prayer,
To fight the battle still.

Clinging close to *the* Faith,
Hoping for his return,
Seeking in God's own Word
True charity to learn.

Thus if you learn to live,
Let him come when he may
You will be prepared
His summons to obey.

But should you fall asleep,
Be free'd from daily care,
You still will hear the call,
To meet him in the air.

Oh! what a great reward
Our Saviour's face to see;
Oh! what a precious gift—
This immortality!

Rewards, a thousand times
Greater than we deserve;
O let our Saviour's love
To us brace ev'ry nerve.

That we may spend the time
Remaining to us here,
In following our Lord
With joy and holy fear.

That when *that* day arrives,
That we must see his face,
We can lift up our heads,
Not hang them in disgrace.

H. E. B.

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Correspondence.

MESSRS. ROGERS & WHITE.

DEAR SIR,—As you have allowed Mr. White to go out of the usual way in your Review Department, in order to make some reference to my paper upon the eternity of future punishment, you will permit me, I trust, in the usual way to make a few observations in return. I had hoped to have seen the subject fully and fairly discussed, and supposed Mr. White had introduced it into your periodical for that purpose; but for reasons best known to himself he has suddenly retired from the contest. He is evidently more at home in stating his opinions than in defending them. Instead of accepting the challenge of showing "how Scripture could have conveyed more clearly than it has done the doctrine of eternal sufferings," he affirms the proposal, than which nothing could be more reasonable, to be bold and audacious. He refers me and my friends to some new ally, with whom he appears to be enraptured, and whose arguments he invites us to answer in detail. This is simply evasive, so far as Mr. White himself is concerned; and he can scarcely expect that, under these circumstances, we should be much influenced by his recommendation of others.

Yours truly,
G. ROGERS.

[By mistake this letter was omitted last month.—ED.]

ANTICHRIST.

SIR,—Allow me to write a few lines in reply to "Frater." 1st. Everyone who has made prophecy his study expects Christ to appear *before* Antichrist. I, for one, have always done so; but we also, of necessity, believe that the man who is *to develop* into the character of Antichrist must be a man of mature age before the Lord comes to remove the church. He is, *after that*, to develop into the Antichrist, but not before. 2nd. Those who have fixed upon Napoleon as Antichrist had no object whatsoever but the following; namely, to be the better able to maintain the hope that the Coming of the Lord was "drawing nigh." As long as we could do that, it is quite indifferent to us who the individual may be who is to finally *develop* into Antichrist. And I maintain that this opinion as to Napoleon proceeded from a most justifiable principle; namely, a wish for the speedy coming of the Lord. 3rd. It will be quite time enough to speak of others being wrong, or "mortified," when we see that Napoleon is put aside, which is anything but certain. But, for my own part, it is the *nearness* of the Advent for which I care, and not for the individual who is to be the Antichrist. Allow me to say so much in defence of myself and others, whom "Frater" has altogether misunderstood.

Sincerely yours,
Torquay. R. A. PURDON.

WILL THE CHURCH ESCAPE THE TRIBULATION?

DEAR SIR,—"Answers to Correspondents" are I presume editorial; and Editors, as everyone knows, let the Pope say what he will to the contrary—are *the only* infallible people in the world.

I do not therefore venture to *dispute* anything that comes from the fountain head of periodical wisdom; but I may, I suppose, venture to ask for *the evidence* of a statement made on the

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cover of your last number—namely, that "The church will be removed before 'the Man of Sin' is developed," and that therefore we should look for Christ and not for Antichrist?

Perhaps some of your readers will furnish me with *reasons* for this belief. I have always been accustomed to think that the Apocalypse teaches that this last form of evil (chap. xiii. 2—8) will be developed after the Papacy is overthrown, and will probably spring out of its ruins. (See the preceding verses, 9 & 10.)

I have further thought that those who would not worship the beast should be *killed* (ver. 15), which certainly looks like a martyr church, for none but Christ's true disciples will *die* for the truth.

Further still, I have always supposed the 144,000 who come out of the great tribulation to be these martyrs.

After the removal of the last believer by persecution unto death, *i.e.*, after the gathering in of the harvest (chap. xiv. 13—16), it seems to me that the vintage of wrath takes place (chap. xiv. 17—20), and the seven last plagues, in which is filled up the wrath of God, are poured out.

While, therefore, *I do not believe* that the church will be on earth and exposed to *the wrath* poured on Antichrist, I do believe that it will have to go through the great tribulation. All analogy favours this supposition. The church *never has* been saved from the persecution of the wicked. It *never has* shared in any direct divine judgment.

If I am wrong in these views I shall be glad to be set right, for I am a learner, but it must be from Scripture.

Yours faithfully,
AN APOCALYPTIC STUDENT.

P.S.—I am aware that some will say, "Christ is *at hand*," therefore nothing can come between us and that event. I reply, might not this have been said five hundred years ago with quite as good reason? Is not Christ always "near" and "at hand," in the same sense that death is always near at hand to each of us? the times and the seasons being in each case hidden.

"PAULINE THEOLOGY."

DEAR SIR,—If anyone will read the Tract of nearly one hundred pages, entitled "Pauline Theology," of which you gave a notice in one of your recent numbers, and if such a one be an unbiassed, common-sensed individual, he must undoubtedly come to the conclusion that the wicked will perish, be consumed, be destroyed, or devoured by fire, and not eternally tormented. I agree with you that it is unanswerable. Why? Because it is full of God's truth. I, for one, have felt what it is to be stung by Christian brethren for defending this truth. I have purchased several copies (price 1s.) and given them away. It is indeed a precious tract. (Publisher, Kellaway.)

I remain, yours in Jesus,
SAMUEL TATTERSALL.

Manchester.

"THE MORTALITY OF THE BODY."

DEAR SIR,—In your last number I find a reference to two points in a paper of mine which you kindly inserted in the August number of your periodical. In reply to my position, that "if immortality were a gift which God could recall, he would hold creatures in existence solely to torment them," H. L. M. maintains that the life of the body is certainly a gift which God can recall, and does recall, and therefore he must hold that in existence solely to torment it. This I take to be a concise and intelligible

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expression of his meaning. As an argument it might have had some weight if the body had possessed a personality, a responsibility, or a consciousness of pleasure or pain, in entire separation from the soul; but as a mere instrument for the use of the soul, subject even in Paradise to cotinual reproduction, there is no comparison between the two: and to found an argument upon an analogy between their essential qualities is absurd. It is the man—the conscious being—that is the subject of the essential immortality for which we contend. It would be just as wise to say that the soul is not essentially rational because the body is not, as to say it is not essentially immortal because the body is not. Whatever the relation of the soul to the body may be, it was doubtless a part of the foregone conclusion before man had done good or evil; and therefore is not held in being for the purpose of being tormented.

The other part of my communication to which allusion is made, is that substitution, according to the gospel plan of salvation, should be the same as the penalty incurred; and consequently that if annihilation, or "ceasing to be," were a principal part of the curse, Christ should have borne that part of the curse for us. In reply to this, it is said that "Christ's death certainly *was* the separation of soul and body, and the death of the body." Yes! but the body even was not annihilated, and much less the soul. An effort is made to find out something like "ceasing to be" in the fact of his death or pouring out of his life; but it is only in some mystic and undefined notion associated with these terms. "It is true," we are told, "that his death did not extend to the soul." No! not in the sense of annihilation; but it did extend to the soul, in that sense in which we consider death to be the punishment of sin. We do not thank H. L. M. for this confirmation of our views, because we needed it not; but it should lead him to be less confident in his discoveries of self-contradiction in others.

Yours truly,
G. ROGERS.

Literature.

"*Future Punishment of the Wicked:*" a Review. Reprinted with Additions from the "Record" Newspaper of the 16th and 18th of February, 1870.

WE will say but a few words of this little work. It originally appeared in the columns of the "Record," and was soon after ably reviewed by Henry Smith Warleigh in his tractate entitled, "The Rev. S. Minton Right, and the 'Record' Wrong." To that work we would refer such of our readers as wish to see its argument thoroughly handled. The Review as it appeared in the "Record" was anonymous, but we do not see why, now that it appears in a separate form, it should not have the recommendation of appearing with its author's name.

We will here only advert to a single expression in the work before us. That, however, is a very important one, and attention to it may perhaps lead its writer to a view of this entire question, which he has probably up to this period very

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indistinctly seen. He very rightly describes the great controversy as to the destiny of the wicked, on which the church has now fairly entered, as "a controversy relative to *the nature of eternal punishment*." (p. 3.) In this, his most correct and accurate description of the controversy as it exists between him and us, our author allows that "eternal punishment" may be of more than *one kind*. It has been generally contended on his side that it upholds and we deny the eternity of future punishment. Our author has, we are gratified to find, advanced beyond this unjust and inadequate conception of our position. He allows that we maintain "*eternal punishment*;" he only holds that our view of its "*nature*" is unscriptural. Having, however, advanced so far, we have great hopes that he will before very long come over altogether to our view. A very serious stumbling-block has been removed from his way when he has come to see that we really hold the eternity of future punishment. All those texts of Scripture which speak of "everlasting punishment," "everlasting destruction," etc., too commonly supposed by our opponents to militate against our view, are seen by our author to be not inconsistent with it.

We would be glad to know if the "Work of Dr. Candlish," which our author so long ago as the month of February told us was "forthcoming," has yet seen the light. If so, we have not heard of it. As "English Theology," according to our author, stands at present in urgent want of aid from this powerful writer to maintain its much cherished idea of "Eternal Evil," we wonder that its Scottish champion is so slow to enter the lists. Can it be that even he hesitates? We here, however, tell our opponents that while their champions are holding back, their cause is being rapidly lost.

A Dialogue on Life in Christ, the State of the Dead, and the Punishment of the Wicked. By S. WRIGHT. London: Elliot Stock.

WE have read this excellent little work with much pleasure, and with the greater portion of its argument most heartily agree. Mr. Wright opens his dialogue by drawing attention to a point which, as this great question of "Life in Christ" is more fully understood by the Christian public, will become more and more apparent, namely, the utterly anti-scriptural character of many of the expressions in many of our most popular hymns. The verse he quotes for this purpose is the following:—

> "A charge to keep I have;
> A God to glorify;
> A *never-dying soul* to save,
> And fit it for the sky."

Expressions such as that we have italicised have hitherto passed current in the churches as scriptural. They are now beginning to be seen to be simply—*lies*. Scripture always speaks of the sinful soul as that which will certainly die; it never speaks of it as that which never dies. It is in fact only because it certainly will, if unredeemed, die, that its salvation is spoken of.

Mr. Wright's observations on the fundamental point of the immortality of the soul are admirable. (p. 7.) We also commend to the acceptance of our readers his statements of the nature of the intermediate state of both believers and unbelievers under the dispensation of the Old Testament. (p. 8.) He supposes it, correctly we have no doubt, to be one of *unconsciousness*, as regards the entire being. It is where he comes to speak (p. 14) of the spirits of believers, under the dispensation of the gospel, that we find ourselves unable to agree with him. He supposes that these differ from their brethren of previous times in enjoying a conscious

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presence with Christ in heaven during the period of death, which the latter did not and do not. We would respectfully suggest to Mr. Wright that passages such as Luke xx. 38, on which he has observed so well (p. 23), suggest a precisely similar condition for the ancient believer which the like expressions suggest for the believer under the Christian dispensation; and that Romans iv. 17, gives us the true explanation of all such passages, whether as regards one or other—namely, that the life which is pledged and promised on an assurance that cannot fail, is said in Scripture phrase to be already given—"God calling those things which be not as though they were"—because they most assuredly will be, and will continue to be for ever and ever.

With this disagreement on a lesser point, we cordially recommend Mr. Wright's Dialogue. His observations at the close of it, upon the meaning of the texts most usually presented by the advocates of eternal evil, are most admirable. For our part, we are unable to see how they can be withstood, except by minds powerfully prejudiced in favour of a theory which is being rapidly repudiated by the attentive students of God's word.

Autobiography of an Indian Officer. By Major H. M. CONRAN, Author of "Life of Colonel Wheler." London: Morgan and Chase.

EVERYTHING that can throw light upon the moral and religious condition of India is welcome to us. Major Conran really says too much about himself, not by any means in the spirit of egotism, but in a spirit of needless humility so far as the public are concerned. But the story of his efforts to teach the gospel to the natives is extremely interesting, whilst his shrewd and clear-sighted remarks about our civil and military position there, are worthy the serious attention of the government. We quite agree with him that if we do not righteously *rule* the enormous continent we have *conquered*, our national guilt will be something fearful. The friends of missions will enjoy this book.

The Kingdom of God Future. By R. G. London: James Nisbet & Co.

"R. G." is not a novice, but an old student of, and a very voluminous writer on prophecy; and this thick pamphlet, price two shillings, proves that our friend Mr. Govett has not yet tired of the work of exposition. The writer has proved his general position that the kingdom of God is future, and for that reason we commend his work to notice.

God's Trial by Fire of Wood, Hay, and Stubble. By WALTER ROWTON. London: Houlston and Sons.

THIS book will make some professing Christians wince; but we can assure the reader that the smartest of Mr. Rowton's hits has not in it a hair's weight of uncharitableness or Pharisaism. We have the pleasure to reckon him among our dear personal friends, and can vouch for his large-hearted charity. But he is jealous of the Lord's honour, and wishes for that very reason to see Christians walking worthy of the sacred name they bear. The conversational style of the book, its genial flashes of light, the abruptness and force of some of its remarks, and its admirable analysis of character will please and delight many. Of its doctrine in relation to Hades, the reader must judge for himself, with his Bible in his hand. But apart from all doctrinal considerations, the book is eminently valuable as an earnest appeal to Christians to live as in the Lord's sight, and to be his faithful witnesses in his absence, whilst they wait for his coming.

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